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Pw. 133. f. 169.
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THE

MONTHLY RECORD

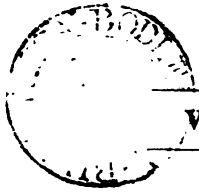
OF

CHURCH MISSIONS

IN CONNECTION WITH THE SOCIETY FOR THE

PROPAGATION OF THE GOSPEL

IN FOREIGN PARTS.



VOL. I.

LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS.

1852.

133.

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

JANUARY, 1852.

EARLY COLONISATION OF AMERICA.

In the first two numbers of our new Missionary Periodical we shall set before the reader some account of the early days of the Society for the Propagation of the Gospel in Foreign Parts. We shall, in the third number, show how it began, and what was its first work; and so, we shall carry on the story of its labours in the times in which we live.

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It was in the year 1585 that a body of English colonists, 108 in number, set sail from our shores, in order to occupy a new country upon the eastern coast of North America. They were sent to take possession of a large tract of land on account of the great Sir Walter Raleigh, who had just obtained a grant of it from Queen Elizabeth, and may be called the Father of English colonists. Elizabeth, who was never married, was proud of being called the *Virgin Queen:* and herself gave to Sir Walter's new province the name of *Virginia.* It is now called North Carolina, the name of Virginia being applied to the province immediately to the north of it.

Some attempts had already been made in the same reign to settle a colony in North America. In particular we may mention that of the famous navigator, Captain Martin Frobisher, who set out at first for the purpose of finding a new and nearer passage to China, (or, as it was then called, Cathay,) than that around the Cape of Good Hope. This he attempted by pushing into the Polar seas to the north of America, and was the first, therefore, who endeavoured to find, what has since been sought so often without success, a *North-west Passage* from England to Asia. He pressed on manfully into those unknown regions, amidst 'cruel storms of snow and hail, great islands of ice, and mighty deer that seemed to be mankind, which ran at him so that hardly he escaped with his life,' until he discovered the Straits which still bear his name, leading into Hudson's Bay. Thence, however, he at length returned, taking with him a native whom he had seized, and a certain mineral stone, which was supposed to contain gold. After another voyage, which was thought to confirm his grand discovery of immense stores of gold, Frobisher was sent out a third time, with a larger fleet of ships,

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and a number of miners, soldiers, and others, 'who should be left to inhabit there.' The name of one on board must be mentioned, since a higher object than the thirst for gold led him to face the dangers of the frozen sea. This was one 'Master Wolfall, a learned man, appointed by her Majesty's council to be their Minister and Preacher, who being well seated and settled at home in his own country, with a good and large living, having a good honest woman to wife, and very towardly children, being of good reputation among the best, refused not to take in hand this painful voyage for the only care he had to save souls, and to reform those infidels (that is, the heathens of the spot) to Christianity.'

Frobisher again acted as admiral; but the season was less favourable than it had been in former years. The straits were closed, and they were forced many times to 'stem and strike great rocks of ice, and so make their way, as it were, through mighty mountains.' The icebergs were so vast, that, under the action of the sun, their tops melted and poured down streams 'which made a pretty brook, able to drive a mill.' One bark was struck by such a floating island, and 'sunk down therewith in the sight of the whole fleet;' while the rest 'were fain to submit themselves and their ships to the mercy of the unmerciful ice, strengthening the sides of their ships with junks of cables, beds, masts, planks, and such like, which, being hanged overboard on the sides of their ships, might the better defend them from the outrageous sway and stroke of the said ice. The brunt, however, of these so great and extreme dangers, the painful mariners and poor miners overcame, and reached their former harbour in safety; for which they highly praised GOD, and altogether upon their knees gave Him due, humble, and hearty thanks.' Upon this occasion

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'Master Wolfall celebrated a Communion upon land, at the partaking whereof was the Captain and many other gentlemen, soldiers, mariners, and miners with him. This celebration of the Divine mystery was the first sign, seal, and confirmation of Christ's name, death, and passion ever known in these quarters.'

But it was soon found that the colony could not be settled. Those who were to remain had so strong a fear of death from cold and hunger, that they refused to be left behind, and threatened a mutiny. In the quaint language of the old historian, 'they did greatly fear being driven to seek sour salads amongst the cold cliffs;' and it was resolved at last that they should all return to England, laden with a fresh stock of the stone which promised gold, but which was soon found, no doubt, to be a delusion, as we hear no more of it. It was, probably, the worthless ore called *mundic*, which is found in great quantities in the copper-mines of Cornwall.

Such was the end of Frobisher's experiment at colonising. But men with nobler aims than finding ore of gold were soon engaged in the work. And Sir Humphrey Gilbert has the honour of being 'the first of our nation that caused people to erect an habitation and government in those countries.' Instead of seeking to discover mines, and acquire great riches suddenly, he desired to obtain 'the full possession of those so ample and pleasant countries for the Crown and people of England.' And, amidst the motives given for this 'his so virtuous and heroical mind,' are 'the honour of God, compassion of poor infidels led captive by the devil, advancement of his honest and well-disposed countrymen willing to accompany him in such honourable actions, and relief of sundry people within this realm distressed.' Gilbert, in short, was a colonist in the best and highest

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sense of the word; though it pleased God that he should not be permitted to leave behind any fruits of his enterprising spirit. His first expedition was broken up by disagreements when just on the eve of sailing; and, though he set out himself with a small and faithful band that clung to him, he was obliged to return, 'after a dangerous sea-fight with the Spaniards, in which many of his company were slain, and his ships sore battered.'

Five years after he set out again, having sold all his landed-property to enable him to fit out his fleet. He crossed the Atlantic safely, and having reached the harbour of St. John's, in Newfoundland, even then a fishing station, where thirty-six sail of all nations were assembled, he took possession of the territory, with some little opposition, in the name of his Sovereign. Here, however, two of his captains and many of his men deserted him; he was obliged to leave one ship behind, and on his way towards the south he lost another; and at length was forced, by the stormy weather and the restless temper of his crew, most unwillingly to turn his course homeward. He was himself in a smaller vessel, which was ill-suited for the violence of the open sea; but he would not forsake his comrades in this little bark, nor shrink himself from the dangers to which he exposed others. On the voyage the storms grew 'more outrageous,' and he was pressed to come on board his other and larger ship. 'We are as near to heaven by sea as by land,' was his gallant and pious answer. That same night, as he led the way, his companions in the larger vessel saw the lights of his bark suddenly extinguished: she had sunk utterly with all on board.

Gilbert, however, found a worthy successor in his half-brother, Sir Walter Raleigh, who, very shortly after

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his brother's death, obtained leave from Queen Elizabeth, and sent out the expedition mentioned at the commencement of our story. The landing here was effected, not upon Frobisher's ice-bound coast, nor upon the foggy storm-beaten shores of Newfoundland, but on the island of Roanoak, about four miles distant from one of the most fertile parts of the mainland of North America.

To emigrate, however, in those days, even to such a hopeful country, was a very different thing from what it is now. People then were quite unused to the work. They soon became frightened and discouraged at the difficulties they had to meet with. *Then* there were no old settlers to welcome the new comers, as now there are upon the shores of Australia, New Zealand, or Canada. America itself, the *New World*, as we still call it, had only been discovered by Columbus about a hundred years before; and very few *white men*, or Europeans, had yet gone over to it, and none at all to live in the parts about Virginia. They would only then find, upon landing, a vast, dismal solitude, untrodden by the foot of man; or, what was worse, they would have the fear of wild Indians, who might attack them in large numbers, and destroy them by open violence, or else might come upon them unawares from behind some thick bush, or out of the depths of the dark forest. For they found the land, of course, utterly uncultivated. There was no ground to be seen, as now there is plenty in our own colonies, all ready to receive the labour of man, and sure to reward his industry with rich crops of grain for the supplies of the next year. But then, on all sides, as far as eye could reach, stretched the deep, dense forest, with its enormous trees and close underwood, the undisturbed growth of hundreds of years,

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which had first to be felled and cleared away, before the soil could be broken up, and give hope of a harvest.

No wonder then that these first settlers, so few in number, soon lost their spirits, and were very glad to be taken back again to England by the first opportunity, which occurred about eight months after, when the ships of Sir Francis Drake came to see what they were doing. And it is worth mentioning that by these very men was first brought into this country (as an old writer of history tells us) 'a certain Virginian plant, the use of which they were taught by the Indians, and which soon came into such great request that many men everywhere, some for wantonness, some for health-sake, with insatiable desire and greediness, sucked in the stinking smoke thereof through an earthen pipe, which presently they blew out again at their nostrils.' It need hardly be said that the Indian plant, thus curiously described, is the common *tobacco*.

Six times did Sir Walter Raleigh send expeditions on the same errand, all equally unsuccessful, till his fortune was spent in the fruitless labour. At length he parted with his rights in the province of Virginia to a company of merchants; and, on doing this, he gave the sum of £100 for the express purpose of 'planting the Christian religion in those barbarous countries.' Moreover, his teacher, Hariot, who had gone out with his unfortunate colony, has a just right to be regarded as the first English Missionary to the New World. 'Many times,' says he, 'and in every town where I came, according as I was able, I made declaration of the contents of the Bible, that therein was set forth the true and only GOD, and His mighty works—that therein was contained the true doctrine of Salvation through Christ—with many particulars of miracles, and chief points of Religion, as

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I was able then to utter, and thought fit for the time. And, although I told them the Book of itself was not of any such virtue as I thought they did conceive, but only the doctrine therein contained, yet would many be glad to touch it, to embrace it, to kiss it, to hold it to their breasts and heads, and stroke over all their body with it, to show their hungry desire of that knowledge which was spoken of.'

It is a pleasure to know that, in the first colonisation of America, the duty of propagating the Gospel was not altogether forgotten. And this is still more clearly shown by the words of the charter, by which, in 1606, Virginia was made over to another new company. For in this King James I made a special provision 'that the true Word and service of GOD might be preached, planted, and used, not only in the colony, but also, as much as might be, among the savages bordering upon it, and this according to the rites and doctrines of the Church of England.'

Among those, who now went out with the first body of new settlers, was the Rev. Robert Hunt, the second clergyman of the Church of England who appears upon her Missionary records. He seems, like Wolfall, to have gone with the one sole purpose of devoting himself to the spiritual good of the new settlement; and, having put his hand to the plough, nothing could tempt him to look back. 'On December 19, 1606,' says one of his companions, 'we set sail, but by foul winds were kept six weeks in sight of England. All this time Mr. Hunt, our preacher, was so weak and sick, that few expected his recovery. Yet, although he was but ten or twelve miles from his home, all the time we were in the Downs, and in spite of the stormy weather, and the scandals of some few little better than atheists, though of the

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greatest rank amongst us, he never for a moment seemed to wish to leave the business, but chose the service of God, in so good a voyage, before any love of his own, and to contest with his godless foes, before the best affection of his friends and family. And, indeed, their evil designs would even then have overthrown the business, had he not, with the water of patience and godly exhortations, but most of all by his devoted example, put out those flames of envy and discontent.'

His first object on landing was the erection of a church,—humble, of course, and reed-thatched, like the houses of the place; which was no sooner built than, together with the town, it was destroyed by a fire. The worthy pastor, however, though he lost all his books in the fire, never lost heart, but set zealously at once about the work of restoration; and, ere long, he had the happiness of seeing the church restored, and *James-Town* rebuilt, (so called from the King of England,) the first town in which the English tongue was spoken in America. In this church, says Capt. Smith, the governor, 'we had daily Common Prayer, morning and evening, every Sunday two sermons, and every three months the Holy Communion, till our Minister died; but our Prayers daily, with an Homily on Sundays, we continued two or three years after, till more Preachers came.'

The new colony, however, had almost shared the fate of the last, or, rather, a much more painful one. On their first landing, every thing had smiled around them. 'They found a country which might lay claim to be one of the most pleasant places in the whole world, for large and majestic rivers, for beautiful mountains, hills, plains, and valleys, with rivulets and brooks gurgling down and running most pleasantly into a fair bay, through the most fruitful land. Heaven and earth seemed to have

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agreed together to frame a place for man's delightful habitation.' But this bright morning was soon overcast, and the years of discouragement and darkness were at hand. All the forms of suffering pressed upon them by turns. They quarrelled among themselves; and were only kept in order by the firmness of their governor, and the patient meekness of their minister. Their Indian neighbours slew many by treachery; or they failed to bring them food, and then, having none as yet from their own labours, and not enough supplied from England, they fell at last under the miseries of famine, which was followed by pestilence. And so when, about three years after their first landing, another ship of colonists arrived after a long and perilous voyage, they found a wretched state of things on shore. 'Sadly we plied it up the river, and at last cast anchor before James-Town, where we landed; and our much-grieved governor, first visiting the church, caused the bell to be rung, at which all such as were able to come forth out of their houses repaired to church, where our minister (who came with us) made a zealous and sorrowful prayer, finding all things so contrary to our expectation, so full of misery and misgovernment.'

This was during that terrible time of suffering called the 'starving time;' and nothing, indeed, could exceed their distress. Their number had been reduced in six months from 500 to 60; their good pastor, Mr. Hunt, had long been dead; and so utterly in want were they of the commonest necessaries of life, that the newly-arrived governor resolved at once to abandon the settlement. All accordingly embarked, and on June 7, 1610, floated down the river with the tide—'none dropping a tear, because none had enjoyed one day of happiness.' On the following morning they descried, to their great

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joy, another squadron of ships from England, with a large body of colonists, and plentiful supplies of provisions, and Lord Delawarr on board as governor. These had been sent out long after the former ships had started, but had had a more quick and prosperous voyage. 'On this,' says the history, 'we bore up the helm, and that night, the wind being so favourable, landed all our men at the fort again.' A few years after, the colony having begun to spread to another town, a second clergyman was sent from England, Mr. Whitaker, son of the then master of St. John's College, Cambridge, of whom this character is given by one of his own time: 'I hereby let all men know that a scholar and preacher, of good family and friends in England, not in debt or disgrace, but well provided for, and liked and beloved where he lived, without any persuasion but that of God and his own heart, did willingly leave his warm nest, and, to the wonder of his kinsmen, and amazement of them that knew him, did undertake this hard but (as I think) heroical resolution to go to Virginia, and help to bear the name of God to the Gentiles.'

Whitaker has been called the 'Apostle of Virginia;' and not without reason. We may stop for a moment to tell the strange story of the first Indian convert he baptized into the Church of Christ. She was by name Pocohontas, the favourite daughter of the most powerful of the Indian chieftains of those parts; and, while a girl of only twelve years old, she had been the means of saving the life of the governor, Captain Smith, when a prisoner of her father. After being kept in a state of suspense for weeks, the instruments of death were at length prepared for him; his head was laid upon two stones, and the savages stood by with clubs ready to dash out his brains, when Pocohontas ran forward and

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begged his life. For years she was the white man's friend, and fearlessly visited, on her errands of mercy, the new settlement of James-Town. At last, under another governor, she was treacherously seized, and brought a prisoner to the English fort. There her captivity was turned to a blessing. She became a Christian, and was baptized by Mr. Whitaker, and her after life gave the best proofs of her sincerity. A marriage of mutual affection took place between her and an Englishman of good family; who, after a time, went back to England, taking with him his Indian wife and child. She was welcomed with due respect in England, was presented to the king, and, having won the love of all, she died at Gravesend, just on the eve of her return to Virginia, aged twenty-two, in the faith of Jesus. The blood of this noble-hearted Indian maiden is still flowing in the veins of some of the most distinguished members of the American Church.

Happily for Virginia, its affairs were for some time managed by men in England, who had higher views than mere worldly gain. Among these may be named Sir Edwin Sandys, the pupil of Richard Hooker, and the pious Nicholas Ferrar, by whom all the letters and orders were written to the officers of the colony. Besides other excellent plans which they set on foot, there was a college for the teaching of English and Indian children. A gentleman, Mr. Thorpe, was set at the head of this college, whose whole heart was in the work. He visited the Indians in their own huts, and in every way sought to win them to peace and confidence. For a time all went smoothly, and great were the hopes which these good men had that the two races would gradually blend together, and that by means of those Indian tribes the

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tidings of great joy would be spread throughout the whole western world. It was now that George Herbert wrote the well-known lines:

'Religion stands a-tiptoe in our land,
Ready to pass to the American strand.'

But, alas! a terrible change was at hand; and, in the midst of this seeming calm, there was secretly arising a fearful hurricane. The red tribes, while they lulled to sleep the fears and suspicions of the English by an appearance of quiet simplicity, were all the while forming a wide-spread plot to rid their land, at one blow, of the strangers. At midnight, with deathlike stillness, the murderous Indians sprang at once upon the slumbering college-settlement. Neither age, nor sex, nor rank, nor acts of kindness could turn aside the hatchet of the savage. Mr. Thorpe was slain and mangled in the midst of his affectionate labours; and, in one short hour, 347 men, women, and children, were left bleeding and dismembered corpses. Yet, terrible as this blow was, it would have been still more fatal but for the conduct of one *Indian convert*. He received, like the rest, the orders of his chief to slay on the morrow his unsuspecting master; but the law of Christ prevailed in his heart. As soon as the messenger, his own brother, was gone, he warned his master of the coming danger, and thus the inhabitants of James-Town were prepared to expect and resist the blow. The Indians retreated when they found the town in arms; and the conversion of one native man, through God's mercy, had saved the colony.

Yet their miseries were not over. The affrighted colonists from all sides fled to the shelter of James-Town, where famine soon visited their crowded ranks. When the storm had passed away, 'the whole face of the settlement was changed.' Of eighty plantations, eight only

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remained; and of 2960 inhabitants, 1800 only were left. Still the colony was saved, and its losses were soon repaired from England. But lasting evil had been done. A spirit of deadly hatred sprang up between the white settlers and the Indians, and all thought of the college, with its promise of mercy, was laid aside for years.

But we must pass on quickly over the history of these early times. Virginia, as we have seen, was from the first a Church of England colony; and some provision was here made for the support of the clergy.

Another colony was *New England*, the first settlement of which, New Plymouth, was founded in 1620 by a body of *Puritans*, or Dissenters, who had, on the contrary, the greatest ill-will towards the Church. Indeed, the New Plymouth colonists, who are often called in history the Pilgrim Fathers, were avowed *Independents*; whereas the main body of the Puritans, who, some ten years after, founded the great colony of *Massachussets*, had professed the warmest attachment to the Church of England, in a letter which they wrote to the bishops and brethren of the Church, before leaving their native shores for ever. 'We desire that you would be pleased to take notice of the principals and body of our company, as those who esteem it an honour to call the Church of England, from whence we rise, our dear mother, ever acknowledging that such hope and part, as we have obtained in the common salvation, we have received in her bosom, and sucked in from her breast. We leave it not, therefore, as loathing that milk, wherewith we were nourished there, but blessing God for her parentage and education, as members of the same body, and shall always rejoice in her good, and unfeignedly grieve for any sorrow that shall ever betide her; and, while we

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have breath, we shall sincerely desire and endeavour the continuance and abundance of her welfare, with the enlargement of her bounds in the kingdom of Christ Jesus.'

It is most extraordinary that, after writing this affectionate farewell, from the very moment they landed in the New World, they utterly renounced all connection with the Church of England, discarded her Liturgy and episcopal discipline, abolished the observance of Christmas, Easter, Whitsuntide, and her other sacred festivals, and established *Independent Dissent* as the law of the land, with the utmost intolerance for every other form of religion. No one, who was not a member of one of their churches, could hold any office under government, or even vote for the election of a magistrate or military captain. Two brothers, who were members of the Colonial Council of Massachussets, were expelled the province, merely for allowing a company to meet in their house for worship, with the use of the Church Prayers. Nor were these tyrannical proceedings directed only against the Church of England. The Presbyterians were also put down; the Romish priests and Jesuits were sentenced to be banished, and, if they returned to the colony, to be put to death. The same severe laws were passed against the Quakers, 'that cursed sect;' and another was afterwards passed, which provided that 'any Quaker found in the province, if a male, should, for the first offence, have one of his ears cut off, and be kept to hard labour in the House of Correction, till he should be sent away at his own cost, and, for the second offence, have his other ear cut off, and be kept to hard labour as before; or, if a female, should be severely whipt for the first and second offence, and kept to hard labour, as aforesaid; and all Quakers, for the third offence, whether male or female, should have their tongues bored through

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with a hot iron, and be kept to work as before.' Soon afterwards, some Quakers, three men and a woman, were actually condemned to death for their religion, and hanged at Boston, the chief town of Massachussets.

It is but just to add that the Puritans were not singular in their intolerance. Such, unhappily, was the spirit of the times, and so little were the true principles of toleration understood in those days! The severities from which they themselves had suffered under Elizabeth and her successors are utterly unjustifiable; and, at the very moment when they were so savagely enforcing their own sanguinary laws in America, penalties just as iniquitous were being passed under Charles II in England against all who should not conform to the Established Church. Still it is truly astonishing that men, and some of them undoubtedly devout and good men, who had claimed so justly the rights of conscience for themselves at home, should now have so monstrously denied them to others; and the more so, as they had obtained their charter on the express condition that there should be free toleration in their province for members of the Church of England. It was not till the year 1689, and then only with extreme difficulty, that a single church was allowed to be built in any part of New England.

Maryland was settled about the same time, and was so named in honour of Henrietta *Maria*, the queen of King Charles I. It was first peopled by about 200 families of Roman Catholics, who fled from the violence with which they were treated by the common people of England. And, though a law was soon passed in this colony which allowed the free exercise of any form of religion, yet for long most of the people of this province were Romanists.

Pennsylvania, again, was first settled in 1682 by Wil-

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liam Penn, who built the town of Philadelphia, and peopled it with Quakers.

Thus, then, of four great provinces which were filled from our shores in the seventeenth century, three were settled by colonists professed enemies to the Church of England. Is it any wonder that America presents at this time such a mixture of different religious bodies, or that the fruit which has now ripened should be the natural produce of the seed that was then sown?

Meanwhile, nothing was done in England for many years to remedy this state of confusion. There came first, under Charles I and Cromwell, a time of gloom and distress for the Church at home, and she was unable to do anything abroad. And then, under Charles II, there followed, it must be feared, a time of slothfulness and self-indulgence. At all events, as we have mentioned, not a single church existed in the whole of the New England settlements, containing at least 50,000 souls, within the first seventy years of its history.

We are now, however, come to the date of the formation of the Society for the Propagation of the Gospel in Foreign Parts. Soon after William and Mary came to the throne of England, the province of Maryland was taken out of the hands of its Roman-Catholic proprietor, and placed under another governor on behalf of the Crown. An Act of the Assembly of Maryland was now passed, establishing the faith of the Church of England as the religion of the colony; the province was divided into parishes, with due provision for the support of the clergy; and a request was sent to the Bishop of London, (under whose spiritual care, at that time, all the colonies were placed,) that he would send over a clergyman of age and experience to act as his *Commissary* (or

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deputy) in Maryland, as, in fact, he had just done for Virginia. He chose for this office Dr. Bray, a man highly to be honoured, and to be had in lasting remembrance for his zealous and self-denying exertions on behalf of the Church both at home and abroad. His first care was to find some pious and able ministers who would be willing to go over and settle on the other side of the Atlantic; and he so far succeeded as to increase the number in Maryland from three to sixteen. Having tried in vain to get some help from Parliament for the great work to which he now devoted himself, he drew up a plan of a voluntary society for advancing religious education both at home and abroad, by forming libraries for the poorer clergy, setting up schools for children, supporting missions to the negroes and native Indians, and maintaining the widows and children of poor missionaries; and out of this arose the *Society for Promoting Christian Knowledge* in the year 1698. He now set out for Maryland, and, after a year of arduous duty, he returned again to England; and, finding the work too great which had grown upon the hands of the Christian Knowledge Society, he assisted in forming a new society, expressly for *conducting the missions of the Church of England to the colonies;* and on June 16, 1701, the seal of King William III was set to the charter of this body, under the name of the *Society for the Propagation of the Gospel in Foreign Parts.* The first meeting of the Society was held in the library of Archbishop Tenison, its first president, on June 27; and soon we find upon the list of those who took part in its proceedings, the great names, in Church history, of Evelyn, Nelson, Wake, Beveridge, Burnet, and Thomas Wilson.

The Society has two great objects, both distinctly laid down in its charter; (i) to provide for the spread of true

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religion, and the support of ministers among our own people in the colonies, and (ii) to seek the conversion of the heathens who are natives of those parts. And well and truly from the first has it laboured to discharge both of these great duties to the best of its power. Thus we read in the very first Report of the Society in the year 1704, that 'two missionaries have been sent, at a very great expense, and four more, at the least, are required, for the Praying Indians of Canada, whose souls we must be accountable for, if we neglect any longer to instruct them in the faith of our blessed Redeemer. One missionary, also, has been sent to the Yeomansee Indians, and two to the West Indian islands, without any charge to the people, and eight others are supported in the islands, or on the mainland of America.'

The first business, however, which the Society took in hand, was a general and careful inquiry into the state of religion in the American settlements; and painful, indeed, was the result,—confirming, too plainly, the rumours which had reached England already, of the absence, in many places, of all public worship, and the abandonment of the people to utter ungodliness. Thus, 'in South Carolina there were 7000 souls, besides negroes and Indians, living without any minister of the Church, and above half of them regardless of any religion.' 'In North Carolina there were above 5000 souls without any minister or public worship; neither the children baptized, nor the dead buried in any Christian form.' 'In Pennsylvania there were at least 20,000 souls, of whom not above 700 frequented the church, and not more than 250 were communicants.' 'In the New England provinces there were 120,000 souls, of whom 900 were Churchmen, and 185 communicants.' Of one place, Middleton, the governor reports, that 'it is a large township;

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there is no such thing as church or religion among them; they are, perhaps, the most ignorant and wicked people in the world; their meeting on Sundays is at the public house, where they get their fill of rum, and go to fighting and running of races, which are common practices on that day all the province over.' At Shrewsbury 'there were about thirty Quakers who had a meeting-house; the rest of the people are generally of no religion. The youth of the whole province are very debauched and very ignorant; and the Sabbath day seems there to be set apart for rioting and drunkenness.'

In short, it was discovered beyond a doubt that our land, with all its privileges, was peopling the New World with a multitude of profligates and infidels, and those of the worst kind, for they had once been English Christians. No doubt there was a 'righteous seed' among them,—men that feared GOD and 'spake often one to another' of the hope of better times; and, through the mercy of GOD, their prayers, and the piety of Christians at home, have at length prevailed, and a goodly Church is planted now in that once barren wilderness. But, at this time the number of pious Churchmen was but few in America, and their voice was hardly to be heard in many places, amidst the roar of the godless multitude, and the miserable quarrellings of those innumerable sects with which the whole land was filled. Let it be remembered, by way of warning, that nearly the same things are going on now in many parts of our colonies; or, if not, it is not for any thing which England, as a nation, has done to prevent it, but solely through the faithful, untiring, exertions of the Gospel-Propagation Society.

But who shall estimate the trials of those servants of the LORD, who were sent out year after year by the Society, to wipe off this shame from our country's history,

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to stem this tide of wickedness, and keep alive amongst her children the fear of their Maker and the faith of His Great Salvation? 'I am at last,' writes one of them from the province of North Carolina, 'together with my family, in manifest danger of perishing for want of food: we have lived many a day only on a dry crust and a draught of brackish water, so little regard have the people for my labours. I am forced to work hard with axe, hoe, and spade. I have not a stick to burn for any use, but what I cut down with my own hands.' Another writes: 'The abuses and insults which I meet with in my own person, are but small trouble to me in respect of that great grief of hearing the most sacred parts of religion impiously profaned and ridiculed. We had a Communion lately; and the looser sort, at their drunken revellings, spare not to give about their bread and drink in the very words with which the bread and wine are administered, to bring into contempt the Holy Sacrament and those few good persons who then received it.' 'His support,' he says, 'was miserably insufficient, not enough to pay for his food and lodging:' for the Society only supplied a portion of his maintenance, trusting to the good feeling of the people of the place to furnish the rest. And yet this is one of whom the Governor writes, a few months after, 'He hath behaved himself in all respects worthy of the character of a minister,—exemplary in his life, and blameless in his conversation; and now we, with sorrowful hearts and true love and affection, take our leave of him. We shall ever bless that Providence that placed him among us, and should be very unjust to his character, if we did not give him a testimony of a pious and painful pastor, whose sweetness of temper, diligence in his calling, and soundness of doctrine, hath so tended to the great end of his mission, that

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we hope the good seed GOD hath enabled him to sow will yet bear fruit upwards.' He was then obliged, from failing health, to leave the work of his ministry, and soon after found his grave in Carolina.

Such, then, was one of the early labourers of the Society; and many such there were during the eighty years in which it ministered to the wants of the rising states of America. The lives of many of these were not such as belong to history — quiet, faithful, laborious lives, of men for whom 'to live was Christ, and to die gain.' Yet of some few the names must be recorded.

The first of them all was GEORGE KEITH, who had once been a Quaker and went to Pennsylvania. He caused some trouble, however, to the members of his sect by carrying their peculiar notions to excess. Thus he argued that a Quaker, to be consistent with his own principles, could neither be a law-maker nor a magistrate; and thus it would follow that the good people of Pennsylvania would find themselves under laws, which were made and put in execution by Churchmen, or by dissenters of some other sect. These opinions were by no means pleasant to men, who were as anxious as any to keep the power of government in their own hands; and, accordingly, Keith was called to account for them before a court of justice, and was fined, though the fine was not enforced. In course of time, he became convinced of the errors of Quakerism, and joined the Church of England; and, coming home for ordination, he went back to America, and was there a most useful minister, being specially fitted to dispute with the Quakers.

Another was JOHN TALBOT, who was chaplain of the ship in which Keith went out from England, and who desired to be put at once upon the list of the Society's

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Missionaries. In company with Mr. Keith he travelled very extensively over the northern and eastern provinces; and a few passages from one of his letters will give some idea of his usefulness. 'Mr. Keith and I have preached the Gospel to all sorts and conditions of men; we have baptized several scores of men, women, and children, chiefly those of his old Friends; we have gathered several hundreds of people together for the Church of England, and, what is more, to build houses for her service. There are four or five now going forward in this province and the next. Churches are going up amain, where there were never any before. People are much awakened, and their eyes opened to see the good old way; and they are very well pleased to find the Church at last take such care of her children. For it is a sad thing to consider the years that are past,—how some that were born of English parents never heard of the name of Christ,—how many others were baptized in His name, but have fallen away to Heathenism, Quakerism, and Atheism;' 'but we have great need of a Bishop here, to visit all the churches, to ordain some, to confirm others, and bless all.' Alas! no Bishop was seen in America, till after the United States were rent from England.

A third was Clement Hall, who was originally a magistrate in North Carolina, and had for many years, in the absence of a clergyman, acted as a Lay Reader. At length he went to England and was ordained; and from that time gave himself up to a life of unceasing toil, being for twelve years the only missionary of the Church through several hundred miles of country. That dreary and thinly peopled district he used to traverse in every direction, to preach, distribute books, baptize, administer the sacrament of the Lord's Supper, and perform the other offices of the Church. 'I have now,'

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he writes in 1725, 'through God's gracious assistance and blessing, in about seven or eight years, though frequently visited with sickness, been enabled to journey 14,000 miles, preach 675 sermons, baptize 6195 persons, white and black, children and adults, administering the Lord's Supper to 200 or 300 in one journey, besides churching of women, visiting the sick, &c.' And we must remember what these journeys were, how full of difficulty and danger. The newly settled country was still liable to the attacks of Indians; and the homesteads of the settlers lay often far apart from one another, severed by woods, wastes, and morasses.

Dr. Cutler also may be mentioned, who was originally an Independent Dissenter, and president of Yale College, in New England. To this college a present of books had been sent over from England, and among them the works of the standard writers of the Church, Barrow, Patrick, Louth, Whitby, and Sherlock. These were as 'springs of water to a thirsty land:' and the effect of reading them was such that the president and one of the tutors, Dr. Samuel Johnson, resigned their offices in the college, and came to England for ordination in the Church of England. For 40 years Dr. Cutler ministered in Boston, New England, and Dr. Johnson for 50 years in Stratford.

Lastly, the famous John Wesley was a missionary of the Society for two years in Georgia; and, like the rest, he frequently, as he tells us, 'slept on the ground, waded through swamps, or swam over rivers, and then travelled till his clothes were dry.'

But at the end of the American war, in 1783, the thirteen states ceased to be *dependencies* of Great Britain; and, by the terms of its charter, an end was at once put to the Society's labours in this part of America.

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

FEBRUARY, 1852.

THE CHURCH OF AMERICA.

THE first blood shed in the American War was at Lexington, about fifteen miles from Boston, in 1775, when a party of soldiers, being sent to seize some guns and military stores, which were in the hands of the disaffected, were resisted and fired upon. A bloody conflict ensued, the British troops were worsted, and the war was openly begun.

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The circumstances of the rebellion are well known; but some slight sketch of them seems necessary here, in order to explain the allusions made in the extracts we shall give from the letters of the missionaries.

The Seven Years' War had just been brought to a close by the Peace of Paris, in 1763. That war broke out in North America, between the English settlers and the French, who then possessed Canada to the north, and Louisiana to the south, of the thirteen British states. The French colonists, not content with vexing continually the borders of their neighbours by plundering expeditions of their own, had stirred up also among the Indian tribes around a deadly spirit of hostility against all of English blood. They were now bent upon joining these two distant provinces by a chain of fortresses, stretching all along from north to south, behind the British territories. These plans were resisted by the English, and upon this the war broke out. The arms of England were at first unsuccessful; but at length the tide of victory turned, and the war in America was ended by the capture of Quebec, under General Wolfe, in 1759, and of Montreal, under Lord Amherst, in 1760. By these two great events, the whole of Canada was wrested from the French for ever, and added to the colonies of England. Louisiana was given up to Spain, and, having come into the hands of Napoleon, was sold by him to the Americans, in 1803, for £3,200,000.

The troops of Virginia and New England had done great service in this war; and, in particular, the name of a Virginian officer, George Washington, then first appears in history. He was second in command when, in the first year of the war, the British army met with a great disaster under General Braddock, and was only

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saved from utter destruction, after the General's death, by the skill and energy of Washington. This was the man who was afterwards to exert so great an influence upon the fortunes of America.

The expenses of the war had been great, and the idea was entertained in England of making the American provinces pay some portion of them, by means of taxes. 'They had long been protected by the arms of England, and at last had been delivered from their troublesome neighbours; and, being now restored to peace and plenty, might fairly be called upon to bear some part of the charges of a war, by which they were themselves so greatly benefited.' Such was the reasoning of the English government of the day, and of their Sovereign, King George III. And, accordingly, a small duty on stamps was laid upon them by an Act of the British Parliament, in 1765.

The news of this measure caused the greatest excitement in America. Republican New England had already roused the other provinces, even the mild southern States and the loyal Virginia, to join in resisting the obnoxious tax. 'They were willing, when necessary, to tax themselves—they had often done so for the good of England, in pursuing her wars with the French in America; and they were even now great losers by the last war. But they would not be taxed by a parliament in England, in which they had no voice and no representative.'

As soon as the Act arrived in America, disorders at once broke out. The ships in harbour at Boston hoisted their colours, as though in mourning, half-mast high, and the bells of the town were rung muffled; at New York, the statute itself was reprinted, with a death's head set over it, and hawked about the streets, with the title of 'England's Folly and America's Ruin;' at Philadelphia, the

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guns of the fort were spiked by some persons unknown. When the ships brought the stamps from England, every effort was made to prevent their being landed. Some were destroyed and some carried back to England; and on Nov. 1, when the Act was to come into operation, not a sheet of stamped paper could be had in these colonies. It was agreed also among the colonists not to order any more goods from England, till the Stamp Act should be repealed.

Great were the discussions in the British Parliament, when these news came home. The measure itself was condemned by some of the greatest statesmen of the day; and, in particular, the voice of Mr. Pitt (afterwards Lord Chatham) was powerfully raised against it. 'I rejoice,' he said, 'that America has resisted: resistance to your acts was as necessary as it was just.' In the end the Act was repealed, and the storm was lulled for a time. But the sky was still dark and threatening, and the elements of confusion were all present, and ready at any moment to burst forth into violent action.

The occasion was soon given; for, two years after, in 1767, the fatal project was revived of drawing some revenue from America by direct taxation, and duties were laid upon some three or four common articles, including tea. The Assembly of Massachusetts received the announcement of this new measure with loud expressions of indignation, and their cry was re-echoed from the other provinces. The strongest measures were again adopted for checking all trade with England; and to such an extent were they successful, that in one year the exports from England to America fell off by £740,000. Such complaints were now made by the English merchants of the loss of their trade that the Government again gave way. The duties were all repealed, except

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that on tea, which, being very small, was still left on, to maintain the right of England to tax her colonies.

This brought matters to a crisis: for the Americans did not object to the amount of the taxes levied, but to the claim itself. In due time, three large ships of the East India Company, laden with tea, arrived at Boston. Vast crowds of the people assembled, and with one voice ordered the ships back to England; and a guard was set to watch them, lest any of their cargoes should be landed. But, at night, the guard was withdrawn; and a body of armed men, disguised as Indians, boarded the vessels, split open the tea-chests, and threw the contents into the sea. At all other ports, measures were taken to prevent the tea-ships landing their cargoes; except at Charlestown, in South Carolina, where some thousands of pounds of tea were stored away in a damp cellar, and there left till it rotted. At Annapolis, the captain of a tea-ship, in order to save his life, was obliged to burn his vessel with its cargo down to the water's edge, which he did, with its sails set and colours flying, amidst the shouts of the populace.

At Boston, however, the chief city of New England, was the centre and heat of the rebellion. The governor was burnt in effigy, and most violent votes were passed in the Assembly. By way of punishment for these offences, an Act was now carried in England to deprive the port of Boston of all its rights; soldiers were sent to it from various quarters, and other measures were taken to restrain the turbulent spirits of Massachusetts. But all in vain: the colonies began to arm for the defence of their rights; militia-men and *minute-men* (who were to be in arms at a minute's notice) were practising in every village; and on all sides the people were getting ready for the last appeal, to be made with the sword.

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In this state of things the affray at Lexington occurred, in which 65 of the British were killed, and 180 wounded, and they lost, besides, what was of far more consequence, the terror of their name. Swiftly was mustered an army of 20,000 men: the very Quakers of Philadelphia, renouncing the principles of their sect, took up arms as volunteers, or, as they said, 'in self-defence.'

The issue of the war is well known. Washington was chosen commander-in-chief of the American forces, a large body of which was set down at once to the siege of Boston, which was full of British soldiers, while other troops were sent to make an attempt on Canada. The latter were unsuccessful, through the loyalty of that province; but Washington, with the main army, though, at first, as he writes himself, 'without store of tools, engineers, money, or clothing,' and, above all, 'without discipline,' still kept up resolutely the blockade of Boston. The summer and autumn passed away; the English general was inactive, the American sagacious and energetic. The troops of the latter gained confidence by the very delay, and skill and strength by daily practice. Cannon and ammunition were captured from English ships by American men-of-war, which were now first built by shipwrights without experience, and manned by sailors, who were, as yet, unused to the service. Amidst all her regrets, England may well be proud of the genius and spirit of her children.

The town was blockaded throughout the winter; and the troops and inhabitants suffered great hardships from the severity of the season. At length, in March, 1776, the British general determined to evacuate the town, leaving behind cannon and ammunition to the value of £30,000. From Boston, Washington marched to New York, and held it for some months, during which period

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it was that the Congress of the thirteen States made their famous *Declaration of Independence*, on July 4, 1776.

Washington, however, was obliged, after a while, to surrender New York, and found himself often in positions of extreme difficulty. His firmness and patience, with the help of France, at length completely triumphed. In 1777, the army under General Burgoyne surrendered to him, and, in 1781, that under Lord Cornwallis. The war was now virtually at an end; and the peace was soon after signed, which recognised the independence of the United States.

Enough has now been said to throw light upon the position of our missionaries in America during these eventful times. At the beginning of the war, the Society had seventy-seven labourers at work in the thirteen old colonies; and, amidst the general disaffection before and after the Declaration of Independence, one class of men, as a body, continued loyal. Not a single minister of the Church of England, north of Pennsylvania, joined the cause of the insurgents; and the clergy here were mostly missionaries of the Gospel-Propagation Society. Their constancy, indeed, was not a little tried. 'Mr. Serjeant,' writes Dr. Caner, 'has been obliged, with his family, to fly for the safety of their lives. His fine church is turned into barracks, and a beautiful organ, that was in it, broken to pieces. Mr. Weeks has also fled with his family, since when I have heard nothing of him. Mr. Wiswall, after having been taken prisoner, escaped out of their hands, and has taken shelter in this town (Boston); but his family remains at the mercy of the rebels. In short, we are, all of us, in a distressful situation. In the town, we are exposed to famine—in the country, to the sword. The town is straitly be-

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sieged; and this I am certain of, that, unless something be speedily done, it will fall into the hands of the rebels, and we shall all of us be put to the sword. The prospect of such an event, together with the barbarities committed by the rebels, has so alarmed the King's loyal subjects, that they are fled and flying daily to Halifax, to Quebec, to the West Indies, and to England.'

Mr. Weeks, however, above-mentioned, shall speak for himself from his place of refuge. 'The condition of your missionaries is truly deplorable; they have enemies all around them, and no friends but God and their own consciences. I am now stripped of the comforts and conveniences of life; my wife and a family of eight helpless children are obliged to seek shelter in a wilderness, the horrors of which they have never seen or felt before. We have no hope but in your wonted charity.'

Dr. Caner himself, an aged servant of Christ, the father of the American clergy, who had now spent more than fifty years in the ministry of the Church of England, and thirty of them in one parish at Boston, received the sudden notice that he, with all the other loyal inhabitants, must quit the town, which was about to be abandoned to the rebels. 'It is not easy,' he writes, 'to paint our distress and confusion on this occasion. I had only six or seven hours allowed me to prepare for this measure, and thus I lost every thing—books, furniture, and property of every kind, except bedding, wearing apparel, and a little provision for my small family during the passage to Halifax. I am now here with my daughter and servant, but without any means of support, except what I receive from the benevolence of a friend.'

Equally affecting are the words of a fellow-sufferer, who was driven at the same time from Boston. 'I now see myself, without being guilty of any crime, reduced

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within a few days to the most distressing circumstances imaginable — an exile from my native country, pent up in one wretched chamber, in a strange place, together with my five motherless children, one son and four daughters — deprived of every other earthly enjoyment, and entirely at a loss for my future residence and subsistence. Such are the horrors of a civil war! and I have nothing to console me, unless it be the consciousness that I have never contributed to kindle this flame, but have exerted all my little influence to prevent it.'

Another 'was forced to flee from home, leaving behind a virtuous good wife, with one young child newly weaned from the breast, four other small children, and four grown up — all of them overwhelmed with grief, and bathed in tears, and but very slenderly provided with the means of support; whilst I myself,' he adds, 'could have very faint hopes, considering the bad state of the times, of ever returning to them in safety.'

All these had been missionaries of the Gospel-Propagation Society, and underwent insults, even more than other clergy, for this express reason, (as we are told in a letter of Colonel Peters,) 'because they had been servants of that Society, which, under pretence (the rebels say) of propagating religion, had propagated loyalty, in opposition to the liberties of America.' This is an honourable testimony, from the mouths of their foes, to their being true sons of the Church of England, who, in teaching men truly to 'fear God,' could not help teaching them also to 'honour the King.' And the facts of the time show that their flocks generally, however feeling aggrieved by the unwise measures of the home-government, were yet loyal and dutiful subjects, and preferred rather to sacrifice their worldly substance, than take

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part in the insurrection. 'Out of 130 families which belong to our two churches,' writes one missionary, 'it is well known that 110 are firm friends to the King, and abhor this unnatural rebellion. The venerable Mr. Beach has had still better success: scarcely a single person of his congregation but has persevered in his duty and loyalty; and, in short, there are but few churchmen in the colony, who are not of this character.'

We shall not wonder at the success of Mr. Beach's ministry, when we know something more of himself. He had once been, for ten years, a popular preacher among the Independents; but had joined the Church from conviction, and had gone to England for orders, after which he was, for more than half a century, one of the Society's missionaries. In forty years, he 'had lost only two Sundays through sickness;' but, though afflicted with a disease 'which never allowed him one day's ease or freedom from pain,' he ministered alternately at his two churches of Newtown and Reading, preaching twice on each Sunday at the same place, and never failing to be present, though he had 'often to ride the distance of eight or nine miles, over a bad road, in severe rain and snow-storms, when there was no track, and his horse near mining down in the snow banks.' This had such an effect upon his parishioners, that they were ashamed to stay from church on account of bad weather. He died in 1782, at the age of eighty-two, having never left his charge.

We cannot, however, read the account of those sufferings, to which such loyal Churchmen and their families (as well as the clergy) were exposed, without a thankful admiration of their faith and constancy. 'Children and infants,' writes Mr., afterwards Bishop, Seabury, 'have been deprived of their clothes, and women in childbed have had the covering, even the sheets, torn

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from their beds by these monsters, who seem to have nothing of humanity left, but the shape of men only. Many families of my parishioners are now in the town, who used to live decently, suffering from the want of common necessaries. I daily meet them, and it is painful to observe the dejection marked in their faces, which seem to implore the assistance that I am unable to give. To pity and to pray for them is all that I can do.'

We shall give one more extract, of some length, but of peculiar interest, as coming from the pen of one who was afterwards the first bishop of Nova Scotia, and the first of all the colonial bishops of the Church of England—Dr. Charles Inglis. He writes from New York in 1776:

'Early last spring the rebel army was driven to this city, which they fortified in the best manner they could, expecting it to be attacked. But most of the inhabitants, warned by these symptoms of the gathering storm, moved away into the country, and carried their effects with them. Among others, I moved my wife and three small children seventy miles up Hudson's River, where they still remain, that part of the country being yet in the hands of the rebels.'

Upon Mr. Inglis, however, as senior assistant minister, fell the care of all the churches in New York, in the absence of his rector, who had gone away ill with his family, and subsequently died from exposure and weakness, in attempting to return to his charge. 'About the middle of April, Mr. Washington, commander-in-chief of the rebel forces, came into this town with a large body of troops. Soon after his arrival, he attended our church: but on the Sunday morning, before divine service, one of the rebel generals called at the rector's house, and left word that "General Washington would

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be at church, and would be glad if the violent prayers for the king and royal family were omitted." This message was brought to me, but I paid no regard to it.

'May 17th was appointed by the Congress as a public fast-day. At the request of the members of our church, who were then in town, I consented to preach that day; and, indeed, it was prudent to do so, though submission to authority that was so far usurped, was very grating and disagreeable. I gave notice, therefore, that there would be a sermon on Friday, without saying anything of the reason for it, or by what authority it was ordered. It was very difficult for a loyal clergyman to preach on such an occasion, so as not to incur danger on the one hand, or to depart from his duty on the other. I endeavoured to avoid both, making peace and repentance my subject, and having nothing to do with politics.

'Matters became now critical in the highest degree. The rebel army amounted to near 30,000 men. All their cannon and military stores were here, and they boasted that the place was impregnable. The mortifications and alarms, which the clergy met with, were innumerable. I have frequently heard myself called a traitor, as I passed along the streets, with other words of abuse, too foul to be set down. Violent threats were thrown out against us, in case the King were any longer prayed for. One Sunday, when I had proceeded some way in the service, about 100 armed rebels marched into the church, with drums beating and fifes playing, their guns loaded, and bayonets fixed, as if going to battle. The congregation were thrown into the utmost terror, and several women fainted, expecting that a massacre was intended. I took no notice of them, and went on with the service, only exerting my voice, which was in some measure drowned with the noise. The

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rebels stood in the aisle for some time, till they were asked into pews by the sexton, and complied. Still, however, the people expected that, when the collects were read for the King and royal family, I should be fired at, as threats to that purpose had often been flung out. The matter, however, passed over without accident, and nothing of the kind has happened before or since. I was afterwards assured that something violent was intended; but He, that stills the raging of the sea, and the madness of the people, overruled their purpose, whatever it was.

'In the beginning of July, Independency was declared. As I had long expected this, I had made up my mind what course to take. To have prayed for the King would have been rash to the last degree; the inevitable consequence would have been the destruction of our churches, and of all who frequented them. The whole rebel force was collected here, and their most violent partisans from all parts of the continent. A fine statue of the King on horseback was pulled down and totally demolished. All the King's arms were destroyed, even those on the signs of taverns. A message was sent to me, to have the King's arms taken down in the church, or else the mob would do it. I immediately complied.'

Things being thus situated, Mr. Inglis shut up the churches. Even this was attended with great hazard; for it was declaring, very plainly, his own disapprobation of Independency, and that under the very eye of Washington and his army. All the clergy of those parts did the same, without any mutual agreement, (for they could not meet to confer upon the matter,) but each acting upon his own judgment. Only the venerable Mr. Beach officiated, as usual, after Independency was declared, and upon being warned of his danger, replied,

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with the spirit of a primitive confessor, that 'he would do his duty, and preach and pray for the King, till the rebels cut out his tongue.'

The other assistant ministers now went to their friends in the country, and Mr. Inglis remained alone in this 'den of lions.' He still visited the sick, baptized the children, and buried the dead, of the poor remnant of his flock, and helped to support their spirits during this time of trial. Some rebel officers sent for the keys of the churches, in order that their chaplains might preach in them. 'But with this I refused to comply, and let them know that, if they would use the churches, they must break the gates and doors to get in. I could not bear the thought that their seditious and rebellious effusions should be poured out in our churches. Accordingly, I took possession of all the keys; and, when threatened thereupon, my answer was, that I did what I knew to be my duty, and that I would still do it, be the consequences what they might. Upon this they desisted, and did not occupy any of the churches.

'I cannot reflect on my situation at that time without the warmest emotions of gratitude to that Divine Providence which protected me. I was watched with a jealous, suspicious eye. In short, I was in the utmost danger; and it is to the overruling hand of Almighty God, that I attribute my deliverance and safety.' It is probable that the presence of Washington himself in the town prevented many acts of violence.

'With difficulty I stood my ground till about the middle of August, when I was obliged to fly, and keep myself as quiet as possible. On Sunday, Sept. 15, however, the British forces, under General Howe, took possession of New York; and, on the Monday morning, I returned to the city, which exhibited a most melancholy

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appearance, being deserted and pillaged. My own house had been plundered of every thing.'

'On Wednesday I opened one of the churches, when all the inhabitants gladly attended, and joy was lighted up in every countenance, on the restoration of our public worship; for very few remained who were not members of our church.'

But the joy was of short duration. A number of the insurgents had hidden themselves, for the purpose of firing the city. On the Saturday following, an opportunity presented itself. The weather being very dry, and the wind blowing fresh, they set the city on fire about midnight in several places at once. The fire raged with the utmost fury, and consumed about 1000 houses, or a fourth part of the whole city, including Trinity Church, the oldest and largest of the three churches, which was a venerable edifice, and had an excellent organ, which had cost £850. This church, with the rector's house and charity-schools—large, expensive buildings,—was completely destroyed. Besides this, about 200 houses were burnt, which stood upon church-ground, 'so that,' writes Mr. Inglis, 'the loss of church-property cannot be less in value than £25,000.'

Mr. Inglis concludes his report thus: 'Should his majesty's arms, with the help of God, be successful, and finally crush this unnatural rebellion, then will be the time to make that provision for the American Church, which is absolutely necessary, by granting it a bishop. If this opportunity is let slip, I think there is a moral certainty that such another will never again offer. If fifty years more pass without any episcopate here, there will be no occasion for any one afterwards.'

But though the clergy of the North were, almost to

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a man, to be found upon the side of order, it was otherwise in the Central and Southern provinces, at least with such as were not in connection with the Gospel-Propagation Society. Thus of the clergy of Philadelphia, Mr. Seabury writes, 'They not only rushed headlong into the rebellion themselves, but corrupted the judgments, soured the tempers, and inflamed the passions of the people, by sermons and speeches, from the pulpit and the press.' Others, indeed, were less violent in their proceedings, but yet deliberately, and, as they deemed, righteously, took part in the measures of their countrymen, for resisting at first, and then for renouncing, the authority of England. Washington himself was a Virginian Churchman, and, there is reason to believe, a sincere and devout one; and many were influenced by his example and high character to take part in the movement, who little thought, perhaps, to what extremity it would be pushed in the end. And these States were also further removed from the loyal provinces of Canada and Nova Scotia, and from the main body of the British forces at the beginning of the war; and, we may add, they were less freely supplied with ministers in the pay of the Society. Indeed, none at all were sent by it to Virginia and Maryland, which were, in a manner, self-endowed. Above all, there was no bishop, to whom the clergy might all look up for advice, and by whose example they might be encouraged and kept together; but each one acted for himself, and, in the end, *one third* of the Virginian clergy took part in the Revolution—some even in the war itself, for more than one rose to be generals in the American army.

Still, even here, the greater number stood firm to their duty, as ministers of the Church of England, and suffered the more from the falling away of the others.

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Some continued daily to pray for the King, though exposed to cruel threats and violence, even before the Declaration of Independence. One was enticed from home, on the pretence that he was wanted to visit a sick person. He fell into the snare, was dragged to the woods, and there tied up, and mercilessly beaten — then left, until he was found and rescued in the morning. Another refused to close his church, or change the service. He went every week to his duty, taking leave of his family, as if he should never see them again, and ministered resolutely as of old. His faithfulness was not unrewarded; he was never molested, and his house became a refuge for others of his distressed brethren.

The peace of 1783 found the Church in America wasted and almost destroyed. Virginia had 164 churches and 91 clergymen at the beginning of the war: at the end of it, very many of her churches were in ruins, and, of her 91 clergy, only 28 remained. 'To this day,' says an eye-witness, 'the traveller in Virginia may gaze upon the roofless walls of many a sacred edifice, built carefully and solidly, by the piety of our forefathers, with bricks brought all the way from England, or lean upon the little remnants of railing which once surrounded a now deserted chancel; and, as he looks through the shattered wall upon the hillocks, under which the dead of former years are sleeping, with no sound to disturb his musings, save the whisper of the wind through the leaves of the forest around him, he may be pardoned, should he drop a tear over the desolated house of God.'

At this time the prospect was, indeed, depressing; — the flocks scattered and divided, — the pastors few, poor, and suspected, — their enemies triumphant and fierce, or only disarmed of their rage by the very sight of the

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Church's weakness. And not the Church only, but Religion itself, was sinking beneath the flood of ungodliness, which again swept over the land. Pious dissenters of all classes bewailed loudly the corruption of the times: 'the life of religion,' they said, 'was gone—the declension was general—iniquity did greatly abound.'

Yet out of this very scene of death came life; and the poor, afflicted 'Church of America was now, by God's mercy, to arise out of her misery in stronger, freer action than ever. The same stroke, which had severed the colonies from England, had set the Church also free to obtain for herself at last that gift of the Episcopate, which had been so long denied to her earnest and passionate longings. Happy would it have been for England, if this just claim had been long before responded to. The colonies might have been severed, in due time of their manhood, from the mother country, even as now: the hour of their independence would have come, as, probably, it will come hereafter for those distant nations in the Southern Seas, which own the parentage of England. But the parting might have been different—not with violence, hatred, and bloodshed, and bitter recollection of injuries, which no time will do away—but with the blessing of a parent's love on the one side, and the dutiful feeling of a child on the other. It is not too much to say that this might have been the end, if the action of the Church had been in full force in America, and that, too, without at all encroaching upon the rights of conscience, which are due to all men. The different sects might have still had the most complete toleration, if the Church of England had enjoyed the same—if she had not been crippled in her very right arm—if she had not for 150 years been vainly beseeching, almost with an agony of earnestness, for that without

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which her efforts wanted strength and substance, life and unity,—the superintendence of Bishops.

We have already met with passages, in the letters of the missionaries, which express the strong sense they had of their need of the Episcopate. No children could be confirmed. 'How then were they to act with regard to the words after baptism, "Ye shall bring this child to the bishop to be confirmed." Some wholly omitted them, others inserted the words, "If there be opportunity;" while their adversaries made a jest of their ordering the god-parents to bring the child to the bishop, when there was none within 3000 miles.' No minister could be ordained without making the long voyage to England, in that day far more dreaded than it is now—'a long and dangerous voyage,' writes one, 'melancholy in itself, but rendered more so by the leaving behind of wife and children.' In fact, one out of every five, who went for orders to England, never returned, having either died of the small-pox, or been lost on the voyage. Hence it came to pass that many young men, who would gladly have received orders in the Church of England, deterred by the many dangers and difficulties, either gave up all thoughts of the ministry, or too often carried their zeal and abilities into the ranks of dissent. 'Last year there went out nearly twenty men from the college, all or most of whom would have desired to receive episcopal ordination, if we had been so happy as to have had a bishop of America; but, being discouraged by the trouble and expense (about £100 in those days) of coming to England, they have now accepted authorities from the dissenting ministers, and are all disposed of in that way.'

Besides all this, the clergy themselves required the

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presence of one on the spot, who should have authority in the Church to correct abuses, to settle differences, to advise upon difficulties, and, by constant visitation, to stir up the hearts of all good churchmen, whether clergy or laity, and draw out the resources of every neighbourhood. The Roman Catholics had their bishops —the Moravians theirs—every sect had its government—only the Church of England had none. 'It seems the strangest thing in the world, that any place, which has received the Word of God for so many years, should still remain altogether in the wilderness, as sheep without a shepherd. There never was so large a tract of the earth overspread with Christians, without so much as one bishop, nor ever a country where bishops were more wanted.'

Letters for a hundred years repeat these entreaties; yet still the mother country was deaf to their request. At home they were re-echoed from many quarters. Successive archbishops urged them on the attention of the King's government; and the Gospel-Propagation Society, year after year, renewed the appeal, but all in vain. It was once, indeed, proposed by Lord Clarendon, under Charles II, to send a bishop to Virginia; but the government was changed, and the project passed away. Again, in the time of Queen Anne, preparations were actually made for founding four bishoprics, for the mainland and the islands, and the Society had raised funds for this purpose; but the queen's death put an end to these hopes. And so, amidst disappointment, which made the heart grow sick, of all the true lovers of the Church in America, the course of time ran on till the Revolution came, and the first year of Independence was the first also of the Episcopate.

The circumstances were as follows: Dr. White was

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left by the Revolution in charge of the churches in Philadelphia. He was one of those who joined with the colonists, on principle, in the war of Independence; and, being mild in manners, meek in spirit, and large in his toleration of the views of others, he had great influence with his countrymen, and Washington was one of those who worshipped at his church. He set himself at once to gather up the scattered remnants of the Church in America. By his unwearied, but quiet activity, a convention of the clergy of the different states met at Philadelphia, in October, 1785, to take into consideration several Church matters of importance, and, among them, the formation of a common Liturgy, and the steps to be taken for obtaining the Episcopate. The result was a letter to the Archbishop of Canterbury, in which they laid before him their New Prayer Book, differing in some few particulars from that of the Church of England, and requested him to consecrate those whom they should send to him, as bishops of their Church.

Seven only, however, of the thirteen States had sent deputies, lay and clerical, to this convention. An eighth, Connecticut, had already acted for itself, and had actually obtained a bishop. As soon as the peace was made, the clergy of this province met, as of old, in convention; and, before the British troops had left America, Dr. Samuel Seabury, a missionary of the Gospel-Propagation Society, elected bishop by the clergy of Connecticut, was on his way to England for consecration. The bishops of England, though very willing, were, however, unable to grant his request at that moment, without giving serious offence to their own government. It was believed that the general feeling of the people of America was opposed to the wish of the Church; and it was feared that the wound, which had been just healed with

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so much difficulty, might break out again, if the step in question was taken, without the consent of the American government having been first obtained. But there was no such difficulty with the bishops of the Church of Scotland; they had no connection with the English government, and were free to act in their sacred office, without any fear of being regarded as rash disturbers of the new-made peace. To them, accordingly, Dr. Seabury betook himself, as soon as he was made aware of the difficulty of the Archbishop of Canterbury; and, after due deliberation, Dr. Seabury was consecrated, on Nov. 14, 1784, by three bishops of that Church.

This had greatly smoothed the way for the petition of the clergy, who met at Philadelphia; and the reply of the archbishop was favourable to their wishes, only pointing out some few changes in their Liturgy, which he considered of importance. To these they agreed, and despatched two bishops elect, Dr. White for Pennsylvania, and Dr. Provoost for New York, who were consecrated in Lambeth Chapel, on Feb. 4, 1787, and landed again in America, on Easter Sunday, April 7, to bear joyful witness of the resurrection of Him, who had thus given new life to the Church of America.

There were now three bishops in the United States, and the order of the Church was complete, this being the number always held to be necessary for the due consecration of other bishops. In the next year also, the bishop elect of Virginia crossed over to England for consecration. By these four bishops others were duly consecrated, as occasion called for it.

There are now (1852) in the Church of America 33 bishops and 1605 clergy: and the rapid progress, which it is even now making, may be gathered from the fact that in eight States of the Union, (Georgia, Ten-

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nessee, Indiana, Illinois, Florida, Michigan, Missouri, and Arkansas,) where, only twenty years ago, there was but *one* bishop (Georgia) and 23 clergy, there are now 12 bishops and 225 clergy. True, the population has nearly *doubled* in that time, but the number of clergy has been increased *tenfold*.

The best proof, however, of real progress is shown in the growth of that which is the true life of a Church —a *missionary spirit*. The American Missionary Society was founded in 1820. Like those of the Gospel-Propagation Society, its objects are twofold—the maintenance of Christian truth among the many thousands of the outlying population, who have straggled away to the far West, beyond the reach of the regular ministrations of the Church, and the spread of it among the heathen. Of the thirty-three bishops, four are *missionary* bishops—one settled in China, another in Constantinople, and the third having charge of the outlying parishes, which have not yet a bishop of their own, while another has just been appointed for Cape Palmas, on the western coast of Africa. In 1829, after nine years of its existence, the income of this Society was only £337. In three years it had reached £3000, and the next year it was £12,000. If we ask the reason of this rapid increase, we shall find it to be simply this—the appeal made by Bishop Hobart of New York to all true churchmen, to contribute something, on the first day of the week, each according to his means, to the propagation of the Gospel, and the cheerful answer made to that appeal, from rich and poor, throughout the whole Church. The effect of this movement in six parishes is seen below:—

	£	s.	£	s.	£	s.	£	s.	£	s.	£	s.
Under the old plan - - -	17	7	11	3	3	0	1	2	1	15	2	15
Under the new plan - - -	61	4	33	1	18	0	11	5	11	1	7	4

The Church contributions in 25 dioceses were last year £74,370.

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Such, then, is the Church of America, and so great has been the blessing vouchsafed upon the first work of the Gospel-Propagation Society, whose labours of love in bygone years have just been joyfully and affectionately acknowledged, as with one voice, by the whole bench of American bishops in their jubilee letters to the Society, and by the whole body of the Church in its jubilee commemorations. The Church stands now in America, as she does in England and in her colonies, a witness for the pure truth of God's Word, against the divisions of the multitudinous sects on the one hand, and the corruptions of Rome on the other. The power of the latter, indeed, is great and increasing; millions of Romanists from all parts of the world, but most especially from Ireland, are now lining the banks of the Mississippi, bound closely together in the strong bonds of their religion. It is true there is an evil to be dreaded even more than that of Romanism, a spirit of cold and careless infidelity, which pervades large masses of the people, the natural consequence of long years of neglect. Happy is it for America that she has now a pure Church within her borders, dispensing blessings on all sides, even to many who do not acknowledge her as their spiritual mother, and by the bright shining of her steadfast light guiding, in some measure, the steps of those who are still wandering without her pale! Meanwhile, in the words of Mr. Justice Haliburton, 'her doors are ever open to those who are heavy laden with care, and thousands are seeking rest in her bosom. Unconnected with the State, she confines herself to her own calling. She has no ambition but to perform her own allotted task, and no object but the glorious one of being a worthy servant of her Lord and Master.'

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

MARCH, 1852.

NOVA SCOTIA. PART I. 1497—1820.

THE same year (1787), which witnessed the consecration of the bishops of Pennsylvania and New York, as related in our last number, saw also the erection of our first Colonial See—that of Nova Scotia, which was first filled by Dr. CHARLES INGLIS, who, as we have seen, had been a Missionary of the Society, and was at last driven from New York, when surrendered at the close of the war.

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The diocese of Nova Scotia comprised, at first, the whole of the British possessions in North America—an enormous extent of country, though, at that time, but thinly peopled. It has been since sub-divided into six dioceses, as follows:

- N. Scotia (1787)
  - N. Scotia
    - N. Scotia
      - Fredericton, for N. Brunswick (1845)
      - Newfoundland (1844)
  - Quebec (1792)
    - Quebec, for E. Canada
      - Quebec
      - Montreal (1850)
    - Toronto, for W. Canada (1839)

So that, including the cold and wintry diocese of Rupert's Land, there are now *seven* bishops of our church, and just 400 clergy, in those parts; whereas, at the time of the peace in 1783, there was not a single bishop, and only 11 clergy in the whole of British North America. The Society may justly lay claim with thankfulness to this, as almost entirely the result of God's merciful blessing on its labours.

For our present purposes we shall find it most convenient to speak of the diocese of Nova Scotia, as it now exists, comprising the province of *Nova Scotia*, and the two adjoining large islands of *Cape Breton* and *Prince Edward*, with the islets on their coasts. We shall give a sketch in this number, of the *history*, and in the next, of the *geography*, of each of these countries in order, sufficient (we hope) to engage the reader's interest more effectually in the account of Missionary work to follow.

NOVA SCOTIA is a large peninsula, joined to the continent of North America by a narrow neck of land, only eight miles wide. Its length is about 280 miles, and its breadth varies from 50 to 100. It contains altogether about 15,000 square miles, or 10 millions of acres, and is, consequently, less than a third of the size of England.

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This country was originally occupied by the French, and (together with New Brunswick) was called by them *Acadia*. It had been discovered by the Cabots, under our Henry VII, in 1497, but was first regularly settled in 1604, by a body of French colonists, who built a town which they named Port Royal. These, however, were expelled in 1613, and the colony destroyed, by the English Governor of North Virginia, who claimed the country as included in the charter, which fixed the bounds of his own province. Eight years passed away before the English began to occupy it; but in 1621 Sir William Alexander obtained from King James I a grant of that part of the French province, which now bears the name of Nova Scotia—so called, probably, from the native country, both of the King himself and Sir William, and of the first body of colonists. These Scotch settlers mingled with the remnant of the old French inhabitants; and for nearly a hundred years the country, with its mixed population, passed through continual changes, now under French, now under English government, amidst much contention between the soldiers and settlers of the two nations. At length, in the reign of Queen Anne, Nova Scotia was finally surrendered to England by the Peace of Utrecht, April 11th, 1713. From this time it has been a British Colony, though not (as will be seen) without disturbance from its old enemy; and the name of Port Royal was changed to Annapolis.

Next year it was proposed to the French Acadians, by the new English Governor, either to become British subjects, and retain their possessions, with free enjoyment of their own (Roman-Catholic) religion, or to leave the country within a year. They did neither; but, the Governor having orders from home not to act harshly towards them, they were allowed still to remain in the province. Five years after, a great number of them were

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induced to take the oath of allegiance to the King of England, but with the understanding that they should not be required to bear arms against the French—on which account they were called the *neutral* French.

About this time the islands of Cape Breton and St. John (or Prince Edward's Island) were first occupied by the French. The former received its name, probably, from the inhabitants of Brittany who first frequented it; and to this day it is greatly resorted to by the people of Jersey and the Channel islands. Situated, as this island is, at the Mouth of the River St. Lawrence, and commanding the entrance to the great French colony of Canada, it was of the utmost importance for them to maintain their position here, especially after they had lost Acadia; and accordingly, a town of considerable extent, named *Louisburg*, was marked out upon the S. E. coast of the island, and fortifications of amazing strength were built for its defence. The foundations of these were laid in 1720, and they cost altogether £1,200,000. The Acadians of Nova Scotia were solicited to join this settlement; but either the inducements were not sufficient, or they preferred their old habitations, though now under English rule.

In 1744, war broke out again between France and England. The Governor of Cape Breton had information of this event from his own government, before the people of Nova Scotia could hear of it from England. He was cautioned, however, not to make any attack as yet upon the English possessions, as the all-important fortress of Louisburg was not at this time sufficiently garrisoned. But he could not resist the temptation of trying to surprise and overpower the English, and immediately fitted out expeditions, which took Canseau, and twice besieged

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Annapolis without success. Upon this the Governor of New England formed the bold resolution of attacking Louisburg; and a large force of 4000 men set out, their enthusiasm being increased by the exhortations of Mr. Whitfield, the famous dissenting minister, who furnished them with a Latin motto, *Nil desperandum, Christo duce;* while an Independent preacher carried on his shoulder a hatchet to demolish the Roman-Catholic images. The Quakers of Pennsylvania would have nothing whatever to do with the business of *war;* but they granted £3000 to be laid out by the Governor of New England in buying 'bread, flour, wheat, or *other grain*,' which he shrewdly took to mean *gunpowder*. These troops were joined at Canseau by the fleet from the West India station under Commodore Warren, and on April 30th, 1745, came in view of Louisburg, where they were utterly unexpected. The fort was captured, and the whole island of Cape Breton was, of course, surrendered: and that of St. John was soon afterwards taken. The French made a desperate attempt to recover Cape Breton and re-conquer Nova Scotia. But their expedition met with an extraordinary train of providential disasters, and utterly failed.

By the Peace, however, of 1748, the whole of the recent conquests were restored to the French. Meanwhile, many soldiers of the British army were left without employment; and the idea was entertained of sending them as a colony to Nova Scotia. Large grants of land were made to them, and other encouragements given: so that in May, 1749, a body of near 4000 settlers set out to form the township of *Halifax*, so called from Lord Halifax, the President of the Board of Trade and Plantations, who took a warm interest in the new colony. And these were soon followed by large immigrations of Germans, to whom a share in the colony was offered upon equal terms.

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They were not suffered long to remain in peace. The French inhabitants of Canada again stirred up the Indians to new outrages, and found occasion themselves for dispute about the boundaries of their territories. Unhappily, some also of the Acadians, or neutrals, took part in these proceedings, and secretly assisted their countrymen with supplies of food, and information as to the plans of the English. The war with France was renewed; and it was resolved to attack once more the formidable stronghold of Louisburg. Accordingly, an immense armament, consisting of 51 sail and 14,000 men, under Lord Amherst, as Commander-in-chief, appeared off Louisburg on June 2nd, 1758; and in six weeks the garrison surrendered as prisoners of war.

Public rejoicings were made to a great extent upon this victory in England, and throughout the British Empire. The fortress was blown up, and the place made an utter ruin, which it still remains. The two islands of Cape Breton and St. John now became permanently English possessions. The latter had long been the favourite resort of the Mic-Mac Indians, who had committed fearful barbarities from time to time upon the colonists of Nova Scotia. In the French Governor's house were found many English scalps, hung up as trophies.

This island was now carefully surveyed, and divided into 67 townships of 20,000 acres each, which were disposed of by way of lottery in England—some tickets being prizes of a whole township, others of a half, others of a third, to be held upon certain small quit-rents, and other easy conditions. Much wild speculation was thus excited. The original shareholders, who were mostly officers of the army and navy, made traffic of their tickets, upon the best terms they could; and very many of them shamefully neglected the duties, to which they

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pledged themselves on first receiving them. This produced much confusion in the affairs of this (at first) very hopeful colony; and the few proprietors, who kept possession of their grants and discharged their engagements, were greatly checked and burdened by the delinquency of the others, who held a large portion of the island in their hands, without paying their rents, and without making any improvements.

At length, in 1801, the arrears of rent amounted to £60,000, in many cases more than the townships were worth. A proposal was now made by the government to forego a portion of this debt, which was thankfully accepted by some of the proprietors; and the allotments of those, who still remained defaulters, were declared forfeited to the crown. From that time the colony has rapidly improved. Its population are mostly Highlanders. The name was changed from St. John, (which was found inconvenient, from being the same as that of the chief towns of New Brunswick and Newfoundland,) to *Prince Edward*, in honor of the Duke of Kent, father of her Majesty, Queen Victoria, who resided nearly ten years in the North American colonies, and paid much attention to this island. Prince Edward's island has a Governor of its own, and a House of Assembly of 24 members; and is quite independent of the government of Nova Scotia.

Cape Breton, on the other hand, was unaccountably neglected until after the war of Independence, when many American loyalists settled in the colony, which has ever since been prospering. Sydney, its present capital, was then founded; and here also the population has been greatly increased by a large immigration of Highlanders. It was for some years under a Governor of its own, but is now a county of Nova Scotia, and sends six members to the House of Assembly at Halifax.

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To return, however, to the affairs of Nova Scotia itself. In the year 1755 occurred one of the most painful events in the history of that colony—the expulsion of the Acadians. They amounted altogether to 18,000 souls: and the account which we have of them is one of quiet, rural felicity, the most utterly opposed to deeds of violence and wrong. They lived like brethren—had never a lawsuit, and no differences, but such as were easily made up by the interference of their elders. Real misery was unknown among them; an universal brotherly-kindness prevented the evils of poverty, and the aged poor, as members of one great family, spent the remnant of their days in visiting from house to house.

> Thus dwelt together in love these simple Acadian farmers,
> Dwelt in the love of God and man.....
> Here the richest was poor, and the poorest lived in abundance.

Such is the description given of this mild, frugal, and pious people, at the time the fatal blow was struck at their happiness, which we are about to describe. And the account is confirmed in all its main points by the tradition, which is still handed down in the United States, as to their guileless, peaceable, conscientious character, and by the habits of their descendants at this very day in Nova Scotia itself. We have seen, however, that they were charged, and some of them justly, with lending help to the enemies of Britain: and 300 had actually been taken in arms, at the capture of one French fort.

Upon this event they were all disarmed; and when, afterwards, the tide of war seemed to roll back upon the British in Canada, and the presence of the neutrals was considered dangerous to the colony, it was decided to remove the whole people to different parts of the mainland of America. Plans were formed, with the utmost secrecy, to ensure the carrying out of this dreadful sen-

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tence. The French peasants were kept ignorant of their doom, and laboured on at the gathering in of that harvest, which was meant to be the prey of their conquerors. A notice was issued, which commanded all the inhabitants of each Acadian settlement, to meet at the Church of each district at 3 o'clock, on Friday, Sept. 5 —'both old and young men, as well as lads of ten years of age'—on pain of forfeiture of all their property, in case of non-attendance. No reason was given for this gathering, except that they were then to be 'informed of his Majesty's intentions with respect to them.' In obedience to this summons, the poor unsuspecting villagers of Grand Pré attended on the day named. The able-bodied men, 418 in number, were assembled in the church, and Col. Winslow, placing himself with his officers in the centre, broke to them at length the fatal news, that 'their lands and tenements, cattle of all kinds and stock of every description, were forfeited to the Crown, and they themselves, with only their money and their household goods, were to be removed from the province.' He ended by telling them that they were to be prisoners, under the charge of his troops, as security for their families, till the ships should be ready to convey them to their new destinations. By this severe decree 483 men and 337 women, with 1103 children, belonging to the district of Grand Pré alone, were doomed to exile. Their stock, which was confiscated, consisted of 1269 oxen, 1557 cows, 5007 young cattle, 493 horses, 8690 sheep, and 4197 hogs. As some escaped to the woods, the whole country was laid waste. In this district were destroyed 255 houses, 276 barns, 11 mills, and a church.

The prisoners begged with tears that some might be allowed to visit their families, and console them under their misfortunes, while the others remained as

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hostages. And, accordingly, they were allowed to go, ten at a time, for one day; and, on their return, ten more were indulged in the same manner. They bore their sentence and confinement with wonderful resignation: but, when the day arrived, on which they were to leave their native land for ever, and to be scattered, far and wide, among strangers of different language and religion, weak nature gave way, and they burst forth into agonies of lamentation. The day fixed for this sad event was Sept. 10. The prisoners were drawn up six deep, and the young men were ordered first to go on board. This they refused to do, unless their parents went with them. This request was rejected, and the troops were ordered to fix bayonets and advance towards them. The mournful troop went on—all the way from the Chapel to the shore was crowded with women and children, who on their knees greeted them, as they passed, with their tears and their blessings. The prisoners passed on with slow and lingering steps, weeping, praying, and singing hymns. Then followed the old men through a similar scene. And, lastly, the women and children were put on board their separate vessels, and the whole were transported from Nova Scotia. 'The soldiery, as they gazed upon the departing ships, and looked back upon the deserted shore, stood aghast at their own work. In the midst of a rich and beautiful country, they were alone with the horrible marks of their unrelenting devastations. Volumes of smoke were still rising from the half-expiring embers of many a peasant's humble cottage. As the sun set, day after day, the cattle gathered round the mouldering ruins, as if looking for the return of their masters; while, all night long, the watch dogs howled over the scene of desolation, and mourned alike the hand that had fed, and the house that had sheltered them.'

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In other districts, the work was done with yet more violence. In some of these, the Acadians, having an apprehension of the truth, did not come to the muster, but fled into the woods with their wives and children. Some were obliged by hunger and distress to surrender; some were hunted out by soldiers; some retired to the depths of the forest, and encamped with the Indians; some wandered through the woods and escaped to Canada. Upon the whole, 7000 Acadians were collected at this time, and dispersed to the different British Colonies.

> Far asunder, on separate coasts, the Acadians landed:
> Friendless, homeless, hopeless, they wandered from city to city,
> From the cold lakes of the North to the sultry Southern savannahs—
> From the bleak shores of the Sea to the land where the Father of Waters
> Seizes the hills in his hands, and drags them down to the Ocean.
> Friends they sought and homes; and many, despairing, heart-broken,
> Asked of the earth but a grave, and no longer a friend or a fireside.

Of the whole number, 415, men, women, and children, were sent to Pennsylvania. The Governor of that colony actually proposed to *sell* them, with their own consent —to which indignity, of course, they refused to submit. They subsequently wrote a most touching account of their miseries in a petition, which was presented to King George III—setting forth very forcibly the difficulties of their position, amidst the frequent changes of the ruling powers of Nova Scotia, and yet solemnly asserting their entire innocence, as a body, of any breach of their neutrality. Among other proofs of their faithfulness, they refer to the case of René Leblanc, their public notary, 'who, when travelling in the King's service, was taken prisoner by the Indians, his house pillaged, and himself

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carried to a French fort, from whence he was only freed, but with great difficulty, after four years' captivity.' Yet this same aged man was seized, confined, and brought away among the rest of the people; and his family, consisting of 20 children and about 150 grandchildren, were put on board different ships and scattered in different colonies. He himself, they added, 'was put on shore at New York, with only his wife and two youngest children, in a weak state of health—from whence he joined three more of his children in Philadelphia, where he died—no more notice being taken of him than of others, though he had suffered so much.'

'Their own miseries,' they said, 'were scarce to be expressed, being obliged to toil and labour in a southern clime, to which they were unused; and already 250 of them, more than half the whole number landed, had perished through misery and disease.' They prayed for some redress and relief from his Majesty; but their prayer was unheeded, and a page of shame and sorrow is written indelibly in our country's history, for all concerned in this miserable transaction.

It is upon this melancholy story that the American poet, Longfellow, has founded his well-known tale of *Evangeline*, from which we have quoted.

Many of these exiles, however, returned after the peace, and their descendants still live in the colony, retaining much of their ancient character. In 1761 the Indians entered at last into a formal treaty to 'bury the hatchet,' and accept George III, instead of the French King, as their Father and Friend. And, by the treaty of Paris in 1762, France resigned her claims to all of her possessions in this part of America; since which time the colony has been thriving, without any interruption.

We shall proceed now with our missionary narrative.

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Nova Scotia, as we have seen, came finally under the power of England in 1713. The population was, at this time, (with the exception of an English garrison,) wholly French, or Acadian, to the number of 20,000, all Roman-Catholics, and well supplied with priests, under the Roman-Catholic bishop of Quebec. Nor was it till 1749 that any English missionaries were sent to it. In that year, the Society was informed by the Board of Trade that 'his Majesty was about to send a colony to Nova Scotia, who were to be settled in six townships, in each of which a site would be given for a church, with 400 acres of land for the support of a minister, and 200 for that of a schoolmaster;' and further, that 'to each clergyman, who should go out with the first body of settlers, would be given, for himself and his heirs for ever, 200 acres of land, and for each schoolmaster, 100 acres, with 30 acres in addition for each member of their families'—that they should be 'subsisted during their passage, and for twelve months after their arrival, and be supplied with materials for husbandry, building, &c.' —with the somewhat ominous addition of a stock of '*arms* and *ammunition*—like the other settlers.' The Board requested the Society to find men for the work, and hoped that it 'would give them some extra encouragement, until their own lands should be cultivated.'

These offers were certainly liberal, and shew a very praiseworthy concern, on the part of the government of that day, for the best interests of the new settlers. Yet the lands so allotted would for many years be unproductive; and the expense of the new missions would have fallen mainly upon the funds of the Society, in that year amounting only to £1800 altogether, and already burdened with the support of 70 missionaries in other quarters. They accepted, however, the proposal made to

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them, so far as to send out the REV. W. TUTTY of Emmanuel College, Cambridge, as their first Missionary to Nova Scotia. He was appointed to the chief settlement; and, after ministering at first in the open air, he preached his first sermon in the first English church in Nova Scotia, St. Paul's church in Halifax, on Sept. 2nd, 1750.

Two years after this date, the population of the town was 6000, and of these, half were churchmen, and more than 500 were communicants—many of the German colonists, both Lutherans and Calvinists, having conformed to the Church of England. For the instruction of these latter, the Society had engaged a Swiss minister, who was ordained in England, and sent out to speak to them in their own language. In the same year a number of French Protestant refugees were added to the colony, and also conformed to the Church of England, weeping with joy when they received each a copy of the Prayer Book in French, and covering with kisses both the book itself and the hand of the Pastor who gave it. This was M. MOREAU, who had been a Roman-Catholic priest, and Prior of an Abbey near Brest, but had been received into communion with the Church of England, and ministered to his countrymen in their own mother tongue. The next year, M. Moreau, with the great body of French and Germans, and some few English, in all 1600 persons, removed to Lunenburg; and there assembled every Sunday for Divine Service on the parade—more than 200 French and Germans being regular communicants. M. Moreau continued his labours for seven or eight years—ministering in three languages, and extending his care also to the native Indians, till 1770, when he died.

In 1767, M. BRYZELIUS, a Lutheran Minister, was ordained by the Bishop of London, and sent out by the Society to the Germans of Lunenburg. Their delight

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was great at his coming. 'It is scarce to be expressed,' writes an old magistrate, 'how much our people are satisfied with his behaviour and preaching. He has given them last Sunday and Monday most excellent sermons, insomuch that most of the people were shedding tears. The breastwork of the upper galleries was in danger of breaking down, by reason of so many people.' Every Sunday he performed service in English at 10, in French at 12, and in German at 2. At the first Easter after his arrival he brought 46 of his flock for the first time to the Holy Communion. On the Good Friday, five years after, he received himself the call from his Heavenly Master, to come to a higher feast, being struck in his pulpit with a fit of apoplexy.

But the enemy was not long in sowing tares among the wheat. A large body of Germans began to separate themselves. The Lutherans and Calvinists built each their own Meeting-houses; while too many of the English seemed only attached in name to the Church of England. The Rev. PETER DELAROCHE, who was sent to Lunenburg just before the death of M. Bryzelius, had much to grieve him at first in this growing spirit of dissension; which was probably increased by the fact that there was now no ordained Pastor, who could speak in the German language. But M. Delaroche set himself vigorously to work to meet this difficulty. He applied himself closely to the study of German, and in two years' time he could preach in that language, and, like his predecessor, ministered thrice on every Sunday in three different tongues, 'without expecting, or desiring,' as he says, 'any other reward than the approbation of his superiors on earth, and mercy from his Father above.' One mode of instruction he adopted was by publishing weekly in the gazette a commentary on the four Gospels. His

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zeal for the good of his flock won for him their esteem, but, as he painfully felt, during the time of scarcity and high prices, occasioned by the rush of refugees from the United States to Nova Scotia, did not induce them to make the needful provision for his bodily wants. In 1778 he writes, '*Food* I have but barely—as to *raiment*, I have it not. I am in great distress, for I receive no additional benefits from the people here. They confer too great a favor, in their own opinion, upon a Church of England Minister, by merely keeping to the Church.'

Such was the state of things among the Germans at Lunenburg: but at other places a better spirit was shewn, in particular at Annapolis, the second town of the province. The other settlements were as yet quite neglected: but Annapolis was visited twice a year from Halifax, a distance of 150 miles, by the Rev. THOMAS WOOD, who had succeeded to that Mission upon the death of Mr. Tutty, after four years of faithful labour. On one of these occasions, he was called upon to attend upon the death-bed of M. Maillard, the Roman-Catholic Vicar-General of the Bishop of Quebec. He read to him at his request the Visitation Office, and performed over his remains the Funeral Service of the Church of England.

The next year Halifax was supplied with another valuable Missionary, the Rev. J. BREYNTON; and Mr. Wood was removed to Annapolis. He now devoted himself to study the language of the Mic-Mac Indians, with the help of M. Maillard's papers. He was able soon to minister to them in their own tongue; and, at the request of the Governor, he undertook a Missionary tour among the Indian settlements. In 1775, he was able to report as follows: 'My congregations are greatly increased, both by many new English settlers, and also by great numbers who came here dissenters from New England, but now

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flock to my congregations, insomuch that our places of public worship will not contain them. I have now several communicants, who came here dissenters; I baptize their children, and have, within a few years past, baptized whole families of them.' He died in 1778, after 30 years of service in New Jersey and Nova Scotia.

The Rev. JOSEPH BENNET was the first Missionary sent to take charge of the four other long neglected townships. When he reached his post in January, 1763, they contained 1717 persons; but there was neither church nor school, and the people were in a lamentable state of ignorance. 'We have a small chapel,' he writes, 'at Windsor,' which answers for a church for me, for a meeting-house whenever a dissenting minister happens to come that way in my absence, and for a school-house on week-days.' At Newport, the congregation met in a private house—at Falmouth, in the tavern-kitchen.

After 18 years of arduous labour, Mr. Bennet was worn out in body and mind. He had to ride 200 miles a month, in all seasons of the year, besides having several rivers to cross on horseback. At one time he used to go upon his missionary tour along the coast in a small schooner, in which he once suffered shipwreck. And, when this became dangerous through the activity of the American privateers, he had to force his way by land from one settlement to another, across the then uninhabited and tangled wilderness. One night he lost his way, and lay the whole night in the woods; and the horrors of his condition so worked upon him that he lost his reason.

In 1776 the first great body of refugees from the United States came to Halifax. 'There is no describing,' writes Mr. Breynton, 'the hurry, confusion, and expense, that attended the arrival of the fleet and army, and about 1700 loyalists from Boston. No exertions were wanting

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I have been instrumental in making many rich. Out of the 100 families, which I suppose the parish to contain, I do not think there are more than three, that ever saw a Common Prayer-Book, till I settled among them. I must confess the labour and sacrifices that I have been obliged to make, in combating their ignorance as well as prejudices, have not been small: but the success has fully made amends for all. Were I to be particular in giving you an account of my fatigues, when on these excursions, I am afraid you would almost think that I exaggerated. I will, therefore, only say that my common fare is fish and potatoes; and, if I can get a spare blanket to lay on the floor before the fire, I conceive myself fortunate.'

Mr. Shreve, however, did not confine himself to his own particular Mission (Parrsborough,) but made excursions also into the neighbouring townships, which were as yet without a Pastor. On one of these excursions up the Bay of Minas he writes as follows. 'In all this distance, of nearly 100 miles, I could hear of but one Church family. This I visited, and found it governed by an old widow lady from Ireland; and I baptized three of her grandchildren. She had lived there nearly 40 years; and in all that time, she said, she had never seen or heard of a Church Minister coming that way. She told many stories of the insults she had received through her attachment to the Church; and, poor woman, she appeared much concerned for my safety, in case I should proceed further—for she had heard many say, they would insult me, or any other Church Minister, who should attempt to come among them. I told her not to be alarmed, for I had long been used to deal with such persons, and was not easily frightened by their threats. I left her in tears, saying that, though she was near 80, should God please to spare her, she would try to be at Partridge Island (50 miles) after Easter, to receive the Sacrament in Church once more.'

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Indeed, at this time, not only were there settled in the Province large bodies of Presbyterians and Roman-Catholics, but swarms of wild Enthusiasts, under the name of *New Lights*, appeared in each neglected corner, exciting each other daily to yet stranger flights of extravagance. The Bishop relates of one of these, a woman, who had many followers, that she believed herself a prophetess, and gave out that, on a certain day, the Evil Spirit would carry off bodily a man in the neighbourhood, whom she named. The day came, and the man survived it; yet the prophetess lost none of her credit. Another young 'prophet' might be seen, moving about in imitation of Elijah and St. John, with a mantle on his shoulders and a girdle about his loins.

In 1795 died the good old Mr. Delaroche. He had long been declining, having felt severely the loss of his aged partner; and his latter days were embittered by pecuniary embarrassments, arising from the neglect of his people for several years to pay him their promised allowance. A heavy burden of debt was thus thrown upon his shoulders, and his only remedy was to proceed by law for the recovery of his dues. Providentially, a small piece of land, which he possessed, became an object of value to some farmers. He sold it to them, and the sum received was sufficient to cover all demands. One of the last acts of his useful and devoted life was to 'forgive all that considerable debt—a thing which he could not do, while he knew not how he should pay his own creditors.'

In the same year the Rev. THOMAS LLOYD was lost in the snow, in attempting to cross from Chester to Windsor, a distance of 80 miles, through a dreary wilderness, at that time without house or inhabitant. He set out with a guide, and had gone about nine miles, when a dreadful storm of rain, hail, and snow came on, which lasted all day and most part of the night. They could not make

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a fire, but spent the night, sometimes walking and sometimes sitting down to rest, till, at 8 A.M. the next day, Mr. Lloyd sent the man back for assistance to Chester, which place he reached in the afternoon, half dead with fatigue. A party started immediately to the relief of their Missionary. All night they searched by candle-light, and at length, the next morning, they found his body frozen hard as a rock, about four miles on from where he was left. He died at the age of 36, having spent 10 years in the Ministry in England, and only six months in Nova Scotia. But in that short time he had made himself universally beloved, 'having united,' says the Bishop, 'all sects and parties.' And the newspapers of the time record that 'a deep and general mourning took place at his funeral, such as never was seen before in the Township; both young and old being inconsolable for the loss of their beloved Pastor and Friend: for his heart was filled with the most ardent love for his Blessed Master, and to all mankind for His sake.'

In 1801 Dr. Inglis had the happiness of ordaining his 'beloved and deserving' son, Mr. John Inglis, who had been brought up under his father's roof, and, after spending a year in England, was admitted into Holy Orders, and stationed at Aylesford. Here we find him from the first earnestly encouraging the practice of *family prayer*, and, for this purpose, spending every Sunday evening in some one of his parishioners' families, taking them each in order, and reading and praying with them. The good father writes often and most affectionately about him. 'I scarcely ever heard a person of his age so universally esteemed. The reason seems to be, that he is not only clear of even the suspicion of any thing vicious or mean, but he endeavours to do all the good in his power. With

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a sprightly, accommodating address, he unites a dignity of manners, and a sincerity, which inspires confidence.'

Near Aylesford, at Clermont, was the Bishop's residence in the latter part of his life. To this quiet, country village, where the air was dry and clear, and free from the fogs of the South coast, he had now retired from the noise and bustle of Halifax. He was beginning to feel the infirmities of age: but he still discharged his duties for some years longer, visiting and confirming in his diocese, and corresponding with the Society most regularly, and with a wonderful minuteness and accuracy. King's College, at Windsor, founded by George III for the Church of England, was a special object of his care. And here, in 1809, the Society founded four Divinity-Studentships of £30 each, to be held for seven years. These were afterwards increased to six, and then to twelve; and twelve exhibitions of the same amount were granted by it to deserving youths of the Windsor Grammar-School. For many years the English government allowed £1000 a year to this College, the well-spring of loyalty, as well as of sound religion, for the whole Province.

In 1815 the Bishop's health gave way, and he named his son as Commissary. He died the next year, and was succeeded in the See by Dr. ROBERT STANSER, the Society's Missionary at Halifax. Dr. Stanser returned to see the first National Schools established in Halifax, in support of which the Society granted £200 for six years. The health, however, of the new Bishop proved so delicate, that, after holding his first visitation, and confirming and ordaining with extreme difficulty, he returned to England for the winter months. Year after year was spent in the vain hope of his recovery. He saw his diocese no more.

Meanwhile Dr. Inglis was again acting as Commissary. And yet the duties of his own parish in Halifax (late Dr.

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Stanser's) were very engrossing. The congregation on Sundays was 1500, with more than 300 communicants. 'He was obliged,' he says, 'to devote from four to seven hours a day to the sick and afflicted. Presbyterians and Methodists had no scruple in sending for him, while the sick of his own flock, who required visiting, had been at least 10 every day for many months, and, at times, 20.' He did his best, however, amidst all these labours, to supply the Bishop's absence. But for seven long years the Church in Nova Scotia was without a chief Pastor, to confirm its young members and ordain its Ministers.

And yet there was a vast amount of spiritual destitution in the province, with its rapidly increasing population. We shall see more of this in our next number. At present we have only room for the following incident, from the letters of the REV. J. BURNYEATT, the Society's Travelling Missionary about this time.

At Ship Harbour on the South coast, with its 24 families, where a Minister had never before been seen, the head of the family, in whose house the service was performed, had been absent from home for some time. He happened to be returning at the very hour, when the congregation, of all ages and sexes, was dispersing from his house. He was yet at a distance when he saw the assemblage, and the sight struck terror to his heart. For what purpose should such a gathering have been made at his dwelling, but to *mourn at a funeral?* Homewards the husband and father hurried in anxious dread, to know which of his loved ones had been taken from him. What was his joy to find, as the Missionary tells us, that 'his home, instead of having been invaded by the King of Terrors, had been for the first time entered by the Messenger of Peace—that, instead of having been the abode of mourning, it had been made the scene of rejoicing—for glad tidings of great joy had been proclaimed there!'

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

APRIL, 1852.

HALIFAX.

NOVA SCOTIA. PART II. 1821—1830.

We shall here give a short geographical sketch of this diocese, taking its different parts in order.

NOVA SCOTIA, as we have mentioned, is only about a third of the size of England. But, though so small, it is a very important colony, from its vast coal-fields, magnificent harbours, and most abundant fisheries.

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The most striking feature of this country is its great extent of water-surface. Besides many larger lakes, there are innumerable small ones—as many as a hundred in a length of only 20 miles, between Halifax and St. Margaret's Bay. The rivers also are large and numerous. At Pictou, on the North coast, the East, West, and Middle Rivers, all navigable for large vessels, pour their waters into one splendid harbour together. And it is a curious fact that, whereas in this harbour the tide rises only six feet, and sometimes scarcely at all, yet on the other side of the isthmus, in the bay of Minas, it rises no less than 50 or 60 feet. The waters of the Atlantic, driven up the bay of Fundy, and finding no outlet, rush through the narrow entrance of the basin with a mighty impulse, making a *bore* from 4 to 7 feet high, turning over rocks of many hundred-weight, and driving every thing before them with a loud roaring. Thus they force their way up the beds of the nineteen rivers, whose streams descend into the basin, meeting and checking them, and flooding the flat lands on each side of their mouths. The retiring tide leaves these covered with rich mud, successive layers of which, overgrown and matted together with grasses, and at length dyked off from the sea, form the famous *marsh-lands* of Nova Scotia, which may be cropped for 150 years without manure. There are 70,000 acres of this dyked land, yielding three tons of hay per acre, for some of which the dykes were first raised by the exiles of Grand Pré.

But the *harbours* of Nova Scotia are, perhaps, for number, size, and safety, unequalled in the whole world. On the North is Pictou harbour, just mentioned—Wallace bay, navigable six miles up for the largest vessels—Pugwash bay, where ships of the first class may anchor within 20 yards of the shore. On the South is the no-

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ble harbour of Halifax, our chief naval station in America, easy of entrance in all seasons, even when that of Quebec is stopped with ice, and affording safe anchorage for 1000 ships. There are a multitude of other fine bays and harbours all around the coast, except toward the West. Between Halifax and Cape Canseau (or Canso,) a distance of 150 miles, there are no less than 12 ports, fit for ships of the line, and 14 others for merchantmen.

The narrow Gut of Canso, which separates Nova Scotia from Cape Breton, is 21 miles long and from 1 to 1½ broad. The land rises boldly on each side, the steep slopes being well-cultivated, and sprinkled over with cottages. This strait, being the best passage from the Atlantic into the gulf of St. Lawrence, is crowded, during summer and autumn, with vessels of all descriptions.

The face of the country is agreeably diversified with hill and dale — undulating, but nowhere mountainous. The scenery, consequently, is not sublime: but the many and beautiful lakes, which are often surrounded with romantic and richly-covered hills—the harbours studded with islands, and innumerable rivers, brooks, and streamlets—enliven and embellish it in all directions. The aspect of the sea coast, however, is generally uninviting—the soil near the shore being poor and barren, clothed thinly with a stunted growth of birch and spruce. The southern margin is particularly rugged and broken, with sharp projections, deep indents, and craggy islands—the result of the violent action of the storms and tides of the Atlantic. In some places also the face of the inland country is deformed. A large tract on the South coast, for 20 miles in the interior, is stony and bare, presenting a wild and dreary waste. Near Liverpool, the land is covered with large masses of granite, which look, at a distance, like the ruins of some deserted village. And a

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great space is still covered with primeval forests. Or, where the forest-fires have raged, the tall dead trees stretch up their naked arms into the air, producing an indescribable scene of desolation. Such fires happen generally after a long season of drought. The soil and the seeds buried in it are devoured by the flames. But the tree-stems are only scorched and stripped, and, instead of being consumed, are hardened by the fire, and so stand erect for years—grim lords of the barren waste.

These fires, however, are sometimes destructive in other ways, as will appear from the following extract from a recent letter of the Rev. G. MORRIS, the Society's Missionary at Dartmouth. 'Among the extraordinary occurrences in the Mission during the past year (1849,) I have to report the destruction of Saint John's Church, Preston, by fire. The Season was unusually dry. The woods were on fire in every direction, and the flames reached a grove of spruce, which had been allowed to grow up too near the church, and thus, in spite of all exertions to arrest their progress, consumed it. The window-frames and glass, the reading desk and pulpit, the seats and stove, were, however, preserved. The congregation are too few in number, and too poor, to rebuild it. They do not, however, despair. In the mean time we assemble for Divine Service in the Schoolhouse. At the time that St. John's, Preston, was burnt, St. Peter's, Eastern Passage, was in great danger. The grass in the churchyard was consumed on one side, to within a couple of yards of the Church. A sudden change of the wind alone preserved it.'

This colony has a large trade in slate, grindstones, and fish. It supplies potatoes to the States, cattle to New Brunswick, sheep and live stock to Newfoundland. There is a large export also of apples and cyder; and, in some

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places, the apple-orchards line the road-side for 30 miles together. But the chief traffic is in coal. There is enough of the best quality at Pictou to supply the whole of North America. Iron, copper, and lead—marble, plaster of Paris, and porphyry—are also found in great abundance. In short, Nova Scotia may be regarded as the great *mining* district of the New World.

The climate of Nova Scotia, like that of other parts of North America, is subject to sudden changes of temperature—sometimes as much as 52° in 24 hours. The cold of winter is more severe than in England; but neither heat nor cold is so intense as in the regions more to the West. Fogs are common, but only on the South coast, and in the months of May and June. These are swept along the shores by the S. W. gales and carried off to sea at Cape Breton, without reaching the interior. The gulf of St. Lawrence and P. E. Island are quite free of them.

The air is highly salubrious—80 years of age being common, with full possession of life and faculties. 'In five years,' writes Mr. Delaroche, 'I have *buried* only 39, of whom 16 were infants under twelve years, eight were carried off by violent deaths, and one by the small-pox: whereas, in the same time, besides adults and out-parishioners, I have *baptized* 229.' To the same effect writes the first Bishop Inglis, that 'he had reason to believe that the births in the province were twelve-times as many as the deaths.' Accordingly, the population, which is at present about 250,000, is rapidly increasing—not from immigration, which is almost discontinued, but from the early age at which marriages take place, and from the greater number and fruitfulness of them. In England there are, on an average, *four* children to each marriage —in Nova Scotia, *seven*.

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When first discovered, this country was possessed by the Red Indians: but war, the small-pox, and the use of ardent spirits, have almost wholly destroyed them. A few hundreds of Mic-Macs still survive, for whose support a large tract of land is set apart. But there are some thousands of another coloured race, descendants of runaway slaves from the United States, and of such as have been landed in war-time from captured slave-ships.

The French Acadians are settled mostly at Annapolis and Clare in Nova Scotia, in many parts of Cape Breton, and at Arichat in Isle Madame. The township of Clare was granted to them at their request, on their return in 1763. This part of the coast (the extreme West) was then, not only unsettled, but far from any English village, and only to be reached by water. This very seclusion was its recommendation. Contentment and industry soon made them happy homes in this wilderness, and a new generation sprung up, who knew only by tradition the sorrows and wrongs of their fathers. Their village at Clare extends for miles along the shore, and, the moment a traveller enters it, the houses, farm-implements, language, and dress, remind him at once of their origin. With one exception their days have since been peaceful and prosperous. But in 1820 they suffered great losses from a very dreadful fire, which spread over eight miles of country in less than an hour, destroying in its course every house, barn, fence, and many cattle. The people took refuge in the river, and remained there for hours. It is pleasing to know that, on this occasion, they were most liberally relieved by the British inhabitants.

Near Pictou the settlers are Scotch, and still preserve many of the habits of their ancestors. The Irish abound in Halifax; while Germans and Swiss are found at Lunenburg, where their forefathers were first settled.

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Their houses are often curiously built in the ancient style, with heavy old-fashioned furniture. A body of American loyalists planted themselves on the long narrow peninsula of Digby, where their descendants still live.

The town of Halifax ranks next to Quebec and Montreal, as the third city in B. N. America. It contains about 25,000 inhabitants: and it is distant 130 miles from Annapolis, 130 from Sydney (C. B.), 160 from Charlotte Town (P. E. I.), 280 from Fredericton, 280 from Boston, 625 from Quebec, and 2700 from Liverpool.

CAPE BRETON ISLAND is 100 miles long, and 80 broad, and contains 4687 square miles. It is, therefore, about a third of the size of Nova Scotia. A very singular arm of the sea enters it from the E. side by two channels, and separates it into two peninsulas, forming in the very centre of the island a large basin, called the Bras d'Or The portions thus separated, (which are almost indeed islands, being joined by a neck of land only half a mile broad,) are very different in character—that on the N. being high, bold, and steep, with few harbours, and with dangerous coasts, whose craggy, precipitous cliffs have a grand, but forbidding, aspect—while that on the S. is low and undulating, intersected with numerous streams, but gradually rising from the basin, till it presents, like the other, abrupt cliffs towards the ocean. Between the two channels of entrance lies a long, narrow island, covered with luxuriant groves of wood. The S. channel has a bar of sand at its mouth: but the Northern, which is 25 miles long and from 2 to 3 wide, has a free navigation, with soundings of 60 fathoms. In the great central lake thus formed, (50 miles long and 20 broad,) the timber ships load for England, in perfect security, 40 miles from the main ocean.

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The following passage from one of Bishop Inglis's journals will serve to illustrate the above description. 'We proceeded in our steamer some miles along the sea-coast, and then we entered, through a narrow channel, into the Bras d'Or Lake—a noble sheet of salt water, which occupies the centre of Cape Breton. The scenery, especially in the narrow parts of the Lake, is beautiful, and enriched by numerous islands, particularly at the western end, which is studded with them. Through these beautifully-wooded portions of the scenery, the channel, though deep, is so narrow, and winds so suddenly, that there was some difficulty in steering our large vessel through it. On one of these islands there is an Indian chapel, where numbers of the original occupants of the land are frequently assembled, all of whom are Romanists. We accomplished a distance of 80 miles from Sydney in 9 hours, and landed at the head of the Lake, where a walk of half a mile brought us out to the sea coast again, from which to Arichat in Isle Madame we had to cross a passage of the sea, seven miles wide.'

Remains of huge animals are often found which formerly ranged upon the borders of the Bras d'Or. The moose-deer not long ago abounded here, but are now quite extinct, having been massacred for the sake of their hides. All along the shore, hundreds of carcases were left to rot, till the stench could be perceived miles off at sea.

The principal traffic is in fish, plaster of Paris, timber and coal. The Sydney coalbeds extend for 80,000 acres and are so rich in gas, that the women go to the river side with their washing, and there dig holes, 10 or 12 inches deep, which they fill with large pebbles, and, setting over their vessels full of water, put a light to the gas which rises through them. This coal, says Bishop Inglis, 'sells for a dollar a chaldron more than the best from Newcastle

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The chief town of Cape Breton is Sydney, and the second, a place of rising importance, is Arichat in Isle Madame. From Sydney to Louisburg the shore presents a succession of low beaches and frowning headlands—the cliffs being often streaked with seams of coal. Louisburg itself is reduced to ruins. The immense magazines are nearly entire, but are hidden by heaps of earth, and trodden over by flocks of sheep, which feed peacefully over the grave of many a French and British soldier. 'Desolation now sits with a ghastly smile upon the once formidable bastions. All is silent, except the loud reverberating ocean, as it rolls its tremendous surge along the rocky beach, or the bleating of the scattered flocks, as, with tinkling bells, they return in the dusky solitude of eve to their strange folds.'

The inhabitants along this coast are mostly Acadian fishermen, with whom the people of the Channel Islands have much intercourse. Arichat has a large trade with Jersey. The border of the Gut of Canso is possessed by a large colony of Highlanders. From this to Port Hood the shores are well occupied. Houses may be seen from the sea, gleaming through the forest openings, and scattered almost to the very hill-tops. The cliffs now become precipitous, till we come to the abrupt and lofty headland of Cape Mabou. 'Some part of the road,' writes a Missionary travelling in these parts, 'was really terrific, lying along the side of ravines of vast depth, with very imperfect footing for man or beast.' But the steeps are cultivated by Highland settlers, mixed with Irish and with American loyalists. Further North, for 16 miles, the shore is wholly occupied by Acadians, employed in fishing, farming, and pastoral pursuits. And, thence to Cape North, stretches an iron-bound coast, without beach or harbour of any extent.

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The soil and climate of Cape Breton much resemble those of Nova Scotia, and it is even more healthy. No epidemic, except small-pox, has been known for many years in this island. The population is about 50,000.

PRINCE EDWARD'S ISLAND is in length 135 miles and in its greatest breath 34. It contains 2131 square miles, and is, therefore, about half the size of Cape Breton. It is shaped like a crescent, with its two horns pointing towards the Gulf of St. Lawrence: and, like Cape Breton, is very nearly divided into two islands by the River Hillsboro, the isthmus left being in two places only a mile broad. The appearance of the land is very similar to that of Nova Scotia, but more pleasing, since it has none of the ruggedness and bareness of the S. coasts of the latter. The whole island was once covered with forests. These are now greatly thinned; but trees spring up of their own accord in abundance, and the land is beautifully green down to the water's edge.

The constant action of the Gulf of St. Lawrence has every where indented the coast with bays and inlets. The main harbour is that of Charlotte Town, the capital, which is built at the confluence of three large rivers. This harbour is only half a mile wide at the entrance. Ships of the line may anchor in it close to the town; and each of these three rivers has a safe anchorage for large vessels, several miles up from the mouth.

The cold of P. E. Island is much more severe than that of Nova Scotia, and the rivers and bays are frozen over to the end of April. The winter, indeed, lasts for seven months together, while the summer is West-Indian. But the sky is clear from fogs, and the air is uncommonly dry and bracing. 'The diseases of the N. A. continent are unknown here, and puny British Emigrants,

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soon after their arrival, attain robust health and unwonted strength. The greater proportion of the colonists live to extreme old age, 90 or 100, and then die by decay of nature. The women are often grandmothers at forty, and the mother and daughter may each be seen with her babe at the breast at the same time.'

The population is 50,000—mostly of Scotch and Irish descent. But P. E. I. would support with ease ten times that number. The land produces wheat and barley freely, of excellent quality, year after year, without manure; and the oats are the best in all America. All kinds of field and garden produce are abundant, and as good as in England; and the climate is particularly favorable for sheep.

About 85 miles from Cape Canso, in the direct track of vessels from Europe, lies the fatal sand-bank of Sable Island, to which frequent shipwrecks have given a melancholy celebrity—no less than 40 vessels having been lost upon it in a few years, and 200 persons having perished on its coasts in a single winter. It is about 30 miles long, and shaped somewhat like a bow. Its appearance, in form and colour, resembles that of the surface of the sea in a storm. Not a tree or a shrub grows upon it, but only sea mat-weed, and a few scrubby bushes, which grow in deep hollows swept out by the storms. Otherwise the whole island is covered with sand, which drifts before the wind like snow, and is piled into heaps, 100 feet high. After a gale, human skeletons have been exposed to view, and pieces of wreck, which have been buried for years. The roar of the sea, when it strikes this bar of sand, upon a front of 30 miles, is truly appalling, and the island shakes under its mighty pressure. The S. end is covered with timber, drifted or torn from wrecks by the violent waves. At each end there is a sand-bar—

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one, 16 miles in length, and the other 28—along which the storm forms one continued line of breakers. Add to the above that the currents are variable, and but little known, and that the island is often wrapped in fogs—and the causes of so many disasters are explained.

On this very account, however, it comes within the spiritual care of the Bishop of Nova Scotia. For a large sum is spent by the English government in maintaining on this miserable spot a body of men to render help in case of shipwreck. Along the centre of the island there runs a lake, 18 miles long and nearly a mile broad: and, midway on its north margin, stands the house of the superintendent, with its two small cabbage-gardens. There is plenty of drift-wood, which they use for fuel; but the water is yellow and brackish. Rye, oats, and Indian corn, have often been sown, but never ripened. Sheep cannot be kept, by reason either of the food or the climate. The residents have a small stock of cows and oxen, hogs and poultry, and the island abounds now with English rabbits, and with rats, the progeny of those which have escaped from wrecks. They obtain also wild-fowl and seals in their season. And there is a small breed of horses, of late years introduced, which thrive on the island, and are shot as food for shipwrecked sailors.

In 1497, before the colony of Acadia was founded, a body of 40 French convicts was set on shore on this desolate island. They were meant, of course, to have been settled on some spot suitable for cultivation. But a woful mistake was made in landing them on this *Isle de Sable* (Island of Sand,) as the French afterwards most justly called it. The ships, which brought them were driven off by a storm, and set sail for France, leaving the wretched outcasts behind. Seven years afterwards, their king sent to look for them. They were all dead by misery and famine, except twelve, who were taken home and pardoned.

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We mentioned in our last the Rev. JOHN BURNYEATT, as the Society's Travelling Missionary for this diocese. He began his first tour in June, 1820: and, after devoting some time to N. Brunswick, he entered N. Scotia. Here, among others, he records the following incidents.

At Chester he found an aged pair, whose united years were 170—waiting together, in patience and pious hope, for the word of their dismissal. Too feeble to attend the public service, they had retired for the night, when the missionary came to their door. But gladly they returned to welcome him, and to hear once more, from the lips of a Christian Minister, the words of eternal life. Their son and another layman were in the habit of jointly reading, every Sunday, the Church prayers and a sermon to a little congregation of 100 persons.

At Tracadie he visited a settlement of negroes, 33 families, members (mostly) of the Church of England. Their neighbours spoke well of them—they were industrious, and had their little farms in very fair condition. Most had a few cattle and sheep, with decent, cleanly, huts. And they spent their earnings, not in spirituous drinks, but in increasing the comforts and respectability of their families. For most of this they were indebted to the labours of a negro catechist in the pay of the Society. Persons of all ages attended punctually the religious services performed by him. Many had the prayer-book, and took part in the responses. The Missionary baptized some of their children, and the sponsors readily repeated their replies from memory. The room, in which they met, not being large enough, they were about to build a small church; and the Missionary begged a small gift towards it, which they themselves were too modest to ask.

At Country Harbour, on the S. coast, he found about 30 scattered families—no public worship—no observance

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of the Sabbath—not even a Bible in most of the houses. Indeed few of them could read: for they had no school, nor teacher of any kind, and no fresh life, as it were, supplied by the arrival of new inhabitants. Their only Missionaries hitherto had been two raw youths of the 'New Light' sect, who had visited them two or three times. As yet they had had but little success: but might possibly have more hereafter, should the people be left to sink yet deeper in ignorance and neglect of God's Truth.

He next proceeded (90 miles) to Sheet Harbour, through a dreary forest, wherein there were but a few scattered houses. Once he was benighted, before he could reach the shelter of a settler's roof. Huge trees lay across his path, and blocked up his way with their branches before and behind. He could neither go forwards nor backwards: but was obliged to make his bed in the depths of the forest. Little expecting such an adventure, he had no materials for striking a light, and was soon left in total darkness. We can well imagine the awful stillness of those midnight hours, which he spent all alone in the gloom.

At break of day he pursued his way; and found at Sheet Harbour about 30 houses, at each of which in turn, for 11 years, the Church Service, with a sermon, had been read on Sundays, by a pious layman, John Jackson. The sermons, which were broken sets of Sherlock's and Tillotson's, he had read over and over again, till his people knew them by heart; and he begged for a fresh supply. His only reward had been a few potatoes for the last two years: but he was 'piteously poor,' with a wife and numerous family of young children. The Missionary begs for him a small allowance.

Proceeding towards the Western extremity, he finds at Argyle a population of 400 or 500, entirely destitute of any stated Christian Worship. On his road to it from

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Yarmouth he had met a person travelling to this latter place, (a distance of 30 or 40 miles,) to procure a clergyman to bury a corpse. The Missionary willingly attended him—not to the grave, which was a mere hollow, dug in a place unconsecrated—but to a house where the body lay, and where, as usual, the Funeral Service was performed, and a sermon preached on the occasion.

An Irishman came up afterwards to utter his feelings of delight on hearing once more, after five years' absence from his native land, the prayers of the Church. He had brought no Prayer-Book from Ireland, an omission which he now greatly lamented. He begged that his younger children might be baptized. 'And when I left him,' says the Missionary, 'I could not but feel that, did the venerable Society know the real condition of the poorer parts of Nova Scotia, they would make even greater exertions, if possible, than at present for their spiritual welfare.' Alas! the Society wanted not the will, but the means for doing this.

From his experience, however, in this tour, the Missionary learned that the little harbours of the Southern shore, in each one of which a knot of families was settled, could be but partially visited in the summer time. The men were then mostly absent, taking fish, or gathering eggs of wild fowl from uninhabited rocks and islands, or conveying lumber and fuel to market. The servant, who would do faithfully his Master's work, must be willing to brave the hardships of the winter season. The storms and the snows might block in the men, and keep them close at their homes; but they must not prevent the Missionary's journey.

In the year 1824 Dr. Stanser resigned the bishopric of Nova Scotia from continued ill health; and, after thir-

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ty years of labour in the ministry, he was allowed by the Society a pension of £250, which he held till his death, six years after. DR. JOHN INGLIS was at that time in England, and was consecrated third bishop of Nova Scotia. Bishop Inglis returned to Halifax in the autumn of 1825, and, after some months spent in home-duties, he set out to visit his diocese, which at that time included the Bermudas, Newfoundland, and New Brunswick, as well as the present diocese of Nova Scotia. Except Newfoundland, (which he was only hindered from reaching by the lateness of the season,) he traversed the whole of it in this tour. He travelled 5000 miles, by sea and land, often in very difficult and even dangerous circumstances, confirming 4367 persons, and consecrating 44 churches, besides making arrangements for more. Every where, as he went, he preached the Gospel-message—frequently, to 'devout, attentive, and anxious hearers'—but, at times, to others who were 'as much without God in the world, as the heathen tribes, who had never heard the words of salvation.'

At Sherbrooke, he found a new settlement of disbanded soldiers, in the midst of a forest, reached only by a horse-track, which was visited once a month by the Missonary from Chester, a distance of 20 miles. 'And here,' says the Bishop, 'I was greatly surprised and gratified at the rapid improvement, which in ten years has formed this place into a beautiful settlement. When Mr. Shreve first proposed building a church here, a few years ago, I thought the attempt romantic; and, fearing a total failure, I discouraged the undertaking. He knew better the zeal of these poor settlers, and persevered. Sir J. Sherbrooke gave £50, the Society £50, and the Governor £50. And the result is an uncommonly neat church, beautifully situated on a hill that overlooks a fine lake, and completely finished and painted. And this place was, only ten years ago, a trackless wilderness!'

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We may interrupt our account of the Bishop's progress to record the following narrative of a pastoral visit in this mission, in the words of Mr. Shreve.

'One Saturday,' he writes, 'while preparing for the coming Lord's Day, I was requested by a man from Sherbrooke (twenty miles off) to visit his wife, who, he said, was extremely anxious to see me. As it was Saturday, and the next day was not my turn of duty for Sherbrooke, I promised to be with her on the Monday. 'That would not answer, as his wife had expressly said that, unless I saw her that very night, I should not see her alive.' He then told me that, till within a very few weeks, she had been an industrious woman, and in every way attentive to the wants of her little family: but that of late she had become very low in spirits, neglectful of her duties, and unwilling to be left alone. He added that, a day or two before, she had left her home, taking her infant with her, and had gone to live with a family in the centre of the settlement, their own house being in a lonely place, six miles from the Church—that she had often tried to destroy herself, and had said that, in some way, she would certainly do so that night.

'As her situation seemed to demand attention, and her husband was unwilling to return without me, I accordingly went. I found her in a distressed condition indeed —her mind in a state of extreme depression, and filled with despair. At first she refused to listen to the scriptures, or to prayer, saying that 'she had trampled under foot the word of God, and greatly despised it—that all hope was passed, her doom was fixed.' When I was left alone with her, she told me this story. 'Some years ago, while I lived as a servant, I became acquainted with an old woman, who told me that, by going through certain forms, she could enable me to give free scope to all kinds

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of iniquity, without fear of detection or death, for a certain number of years. At first I was unwilling; but, after a little time, my evil inclinations led me to meet her at an appointed hour in the evening at her house.' Here she related to me the different charms that were used—such as repeating the Lord's-Prayer backwards, most wickedly abusing the Bible, blotting out with her own blood the sacred Name of Jesus—with much of the same kind, even blasphemous to mention. The end of all was that she had 'sold herself to the devil,' and was at liberty to commit all manner of sin without fear for seven years. She now gave loose to her passions, and lived in sin for some time. At last, she married a disbanded soldier, and came to live near Sherbrooke. All went on smoothly and quietly, and she lived without fear till the end of 'her time' drew near, and she began to be horribly afraid for body and soul. As the day approached, her fears took full possession of her, and well nigh deprived her of reason. The day I saw her was the day she so much dreaded, and she seemed fully persuaded that, before the morning light, she should be receiving the reward of her deeds. I endeavoured to fix her mind upon the heinousness of *all* sin, as committed against so good a God as ours—so merciful a Redeemer—and of her own offence in particular. She was much affected and wept bitterly. I then brought to her remembrance the many rich and precious promises to the truly penitent, particularly urging her with this truth, that 'He, who is for us, is mightier than he which is against us.' I remained till late, reading, conversing, and praying with her; when, finding her more calm and easy, I knelt with the family in prayer, and left her. The next (Sunday) morning, I saw her again: and, as her case was well known, I had prepared a suitable sermon. She attended

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Church with her husband and family: and I introduced the prayer from the Visitation Service for those who are troubled in mind. She went home greatly composed. Afterwards she regularly attended Church, (six miles from her house,) and I often saw her. On one occasion I overtook her on my way, and, mentioning to her some Psalms, was surprised to hear her quote them by heart. I knew she could not read: but she told me, she had got her husband to read to her every evening, and, when any passage struck her particularly, she had it read over until she had learnt it.'

There was every reason to judge hopefully of this woman's after-life. The last, which we hear of her, is when the Missionary called to comfort her upon the sudden death of her husband.

We may add here another passage, which will convey some idea of Mr. Shreve's labours. 'In February last,' he writes, 'when the roads were extremely bad, I preached on Friday, and catechised the children of the school, travelling that day 18 miles. On Saturday I travelled 20 miles, and preached, and performed other duty. On Sunday I preached at Sherbrooke. These were my regular stations.' For this, be it observed, was a *stationary* missionary. 'I returned home at 11 at night, having met on the way a messenger, who summoned me to St. Margaret's Bay, to bury two youths, who had been killed by the falling of a house. I left home on Monday in a violent storm, and preached again 30 miles away from the last place of ministration. After performing the funeral service, and visiting the afflicted parents, I returned home again at 11 at night. On Tuesday, at a very early hour, I was called to visit a sick woman, 12 miles off—to whom, after conversation and prayer, I administered the Lord's Supper.'

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We return now to the Bishop, who passed on to P. E. Island, where there were at this time two Missionaries with churches in process of erection, but none as yet ready for consecration. In 1819, seven years before this visitation, the REV. THEOPHILUS DEBRISAYE was residing at Charlotte Town, the only clergyman in the island, upon a Government allowance of £110, which he had been receiving for nearly 40 years. This was suddenly reduced in that year to £40, for some reasons of state-economy. And thus was this old and faithful servant, after his life-long labours, brought down by one stroke to a position of absolute want. The Society, however, received him upon the list of its Missionaries, with a salary of £100: and soon established another mission at St. Eleanor's.

After setting in order here the affairs of the Church, the Bishop proceeds to Cape Breton, and lands at Arichat. In this town there was a population of 3000, who were mostly Roman-Catholics, though in the immediate neighbourhood there were 572 members of the Church of England without any spiritual Pastor.

The Society's first connection with this island was in 1785, when the Rev. RANNA COSSIT was stationed at Sydney, then but an infant settlement, without any place for public worship, and with scarcely huts enough to shelter the people. At Arichat, however, even at this time, there were two R. C. chapels, for the use of about 150 families, chiefly French and Irish, who lived on Isle Madame or on the opposite shores. But Mr. Cossit writes that he could only find *two* persons, who had ever been communicants of the Church of England. His reports shew a gradual improvement in his mission. But, for twenty years, party-spirit was rife in this place, and the Missionary appears to have met with much ill-will and opposition from persons of some influence in the island.

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He died in 1815, after a ministry of 40 years, of which nearly 30 were spent in Cape Breton.

In 1818 the Rev. Hibbert Binney, father of the present Bishop of Nova Scotia, was appointed as Missionary to Cape Breton. His Sunday services began at 10 A. M. at Sydney, after which he went by land or water six miles, and preached to another large and attentive congregation, and then returned to Sydney for an evening service. On Wednesdays and Fridays also he never failed of a congregation. And he made many excursions to the remote parts of the island, some of which had never been visited by a minister of any description. 'Since the capture of Louisburg,' he tells us, 'the old roads have become a forest again, and the present are scarcely passable.'

In 1820 Mr. Burnyeatt visited the island as travelling Missionary, and still there was but a single Church Minister in it. Need it be wondered at, if he finds the people at one place, building indeed a place of worship, but wholly indifferent as to what form of Christianity should occupy it, and caring little by whom their children were baptized—Church clergy, Presbyterians, or Roman-Catholics—provided only they *were* baptised, and not left like so many heathens?

It was still the same in 1825 when Bishop Inglis arrived (as above mentioned) at Arichat. The whole island, with its 30,000 inhabitants, was left to one Missionary, Mr. Ingles, who yet had easily gathered congregations at ten different and distant places, where he ministered. The whole Protestant population was 12,000, mostly Presbyterians, who had two settled Ministers of their own, yet were often glad of the services of the Church Minister. Mr. Ingles, for instance, visited, on one occasion, the bedridden father of a Presbyterian settlement, eight miles from Sydney; and, in spite of all their deep-rooted preju-

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dices, he administered the Communion to the man himself and his wife, with five or six children, married and single, some of whom afterwards regularly attended the Services of the Church. One Missionary, however, could do but little: and the Society had for sometime been trying to find another for Arichat, who should be able to speak fluently both the English and French tongues. But their search had been hitherto without success. And 'meanwhile,' writes the Bishop, 'the church, which they had actually covered in, is now left to neglect, while many of the children have been baptized by the R. C. Priests.' Next year, happily, this Mission was supplied by the Society with a suitable Pastor.

In 1827 the Bishop made his first visitation of Newfoundland, which will be noticed in its proper place. Nothing material occurs in the reports from this part of the diocese for the next three years. The different parts of it were regularly visited by the Bishop and his four Archdeacons, and the testimony of the former is warmly given to the character of the Society's Missionaries. 'They are respected and beloved — zealous in their labours, exemplary in their lives, and entirely devoted to the duties of that sacred profession which they adorn.' In these journeys, hardships and dangers are taken as a matter of course. Only now and then a passage crosses us, which witnesses of toils and exertions of another kind —namely, those of the poor settlers themselves, in their endeavours to obtain a share in the Church's ordinances. Thus the Bishop writes: 'Sunday was a day of very violent wind and rain, which did much mischief in the province. The church, however, though large, was crowded. Mr. Wix preached, and I afterwards confirmed 74 persons, whose devotion was exemplary. *Three of these had*

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come on foot 33 *miles, and had been walking during the whole of Saturday night.*' Again: 'We stopped at a cottage, where I was delighted with the contentment and thankfulness of its inmates. They are young persons lately settled here, and appeared to feel that God had crowned their year with His goodness. They were sure that every thing in their little way had, by His blessing, prospered in their hands. *They walk sometimes* 14 *miles to attend the service of the Church.*' More than 7000 persons were confirmed by the Bishop on this Visitation.

In the year 1830 the province was fearfully visited with small-pox and typhus fever, occasioned by the immense influx of Irish emigrants. The funerals at Halifax were increased from 84 to 253. One of the Missionaries relates an affecting visit which he paid at this time to St. Margaret's Bay, where he was called upon to administer the communion to a pious old man. 'In the room,' he writes, 'where we were assembled, and from which his eldest son had a few days before been carried out a corpse, the second son was now lying dead. A third, who partook with his aged parent of the Holy Communion, fell a sacrifice also to the frightful disease in a few hours. It will be long before I forget the eloquent silence and the meek submission of that good old man, or the pious resignation of the younger one, in that abode of death.'

The people of this Bay had been, so long ago as 1791, petitioners for help from the Society towards the support of a Clergyman. Its funds were, however, too deeply drawn upon by other yet more pressing claims, and they were left uncared for, except by the occasional visit of a neighbouring missionary, Mr. Shreve. 'The elder inhabitants,' he tells us, 'still warmly attached to our communion, lamented deeply their want of a Pastor, and of the Church's ordinances: as their children, besides being

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sunk, too many of them, into profaneness and intemperance, and a sad disregard of the Sabbath, were greatly exposed, through their deep ignorance, to the inroads of New Lights, and other wild fanatics.'

We have room for a short extract from a letter of the Rev. H. Read, Missionary at Westmoreland Harbour (P. E. I.), addressed to his Bishop. 'In the past year,' he writes, 'I have buried two of my flock, venerable in years and strong in faith, aged 74 and 84. One of these was the fruit of your Lordship's ministrations at the consecration of St. John's church, Westmoreland. Your Lordship's sermon on that occasion was made a lasting blessing to one, who had long wandered from his Father's house. He would often refer to that time by saying 'it was then that I began to think seriously about my soul.' Like too many, he had lived unmindful of his God, till in that happy moment he was aroused from his carnal state, and brought as an humble penitent, supplicating pardon through the blood and righteousness of his Saviour. His death was brought about by a cancer. His sufferings were so acute, that it required much patience, and all the comfort of the Gospel, to enable him to bear up under them. But faith in his Redeemer supported him. On one occasion I remarked, 'what a happy release it would be when it pleased God to take him!' Clasping his hands, he replied, 'my will is lost.' I added, 'in Christ's.' He said with tears, 'O yes! O yes! blessed be His holy name.' I visited him a few times after I had administered to him the sacrament of the Lord's Supper. His mind was generally in a peaceful, happy state. His last words were, 'Hallelujah! I am going home.'

In the case of my other deceased friend, his was a gradual decay; and like a shock of corn, ripe for the harvest, he was gathered to his fathers at the advanced age of 84.

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

MAY, 1852.

WINDSOR.

NOVA SCOTIA. PART III. 1830—1840.

We resume our account of the principal events in this diocese from the last number, in which its history was brought down to the year 1830.

In 1831 Bishop Inglis was in England, and drew the Society's attention strongly (as he had often done by letter) to the fact, that the glebes, originally set apart for the Church, were, in many cases, either actually alienated, or in great danger of being very soon lost.

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These glebes, worthless, of course, in the first instance, were left uncultivated by the Missionaries, whose means were small, and whose thoughts were fully occupied with ministerial labour. By and by, they were seized upon by settlers, to whom a few years' occupancy gave a kind of right of possession, which it was difficult afterwards to disturb.

He took back with him to Halifax an appeal of a different kind to any, which the people of Nova Scotia had before received. Hitherto they had only been the partakers of the Society's bounty. Now they were called upon to contribute in their measure to its relief. But some facts in its general history require here to be mentioned.

Up to the year 1813 the Society had usually granted to a Missionary an annual stipend not exceeding £70, which was then increased by an equal grant from the Home Government. But in that year the Government proposed (as more convenient) to grant to the Society an *annual* sum, instead of such separate allowances, in aid of its labours in the N. A. provinces. These sums had averaged about £11,000 annually; and, altogether, in the fourteen years, from 1813 to 1827, the Government had advanced £155,000 for such purposes, while the Society had spent besides, from its own funds, £87,500, and had taken upon itself the whole charge of management. The assistance of the Government had, however, enabled it to raise, of late years, the salaries of its Missionaries—those of Deacons to £100, and those of Priests to £200, with an extra £100, for the very laborious office of travelling Missionary—sums these, which, as will be seen below, were absolutely necessary to ensure the respectability of its Ministers. But, besides Missionaries, it was making annual grants of from £5 to £20 to 197 Schoolmasters and Lay-readers in the N. A. provinces.

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Many of these, in places where there was no settled clergyman, by conducting Sunday Schools and reading the Church Service, helped much to maintain that regard for religion, which was otherwise so likely to perish. It was granting £600 a year for church-building, was assisting students at the chief places of education in Nova Scotia and Canada at an annual outlay of £920, and had, moreover, on its pension-list, for worn-out missionaries and their widows and orphans, a charge of £1000. These were its labours in N. America alone, besides those which were rapidly increasing upon its hands in India.

And, in truth, the claims for its assistance had so vastly outgrown its means, that already £70,000 of its capital had been sold out to discharge the annual outgoings, and in the last year the charges had exceeded the income from all sources by £8000. Under these circumstances the Society appealed to the wealthier inhabitants in the Colonies, as well as to Christians in England, to enable it to continue its all-important exertions. At the same time it was obliged to signify to the N. A. Bishops that, 'unless its means should be increased, either by enlarged charity, or by government assistance, it could not encourage them to open any new missions.' It was hoped also that 'such measures would be taken by the inhabitants of long-settled townships, for partially (at least) supporting their Ministers, as would relieve the Society from some portion of its expenses, and lead eventually to the complete establishment of the Church in those parts, independent of all foreign aid.' In answer to this appeal, £400 was raised from Nova Scotia, £200 from New Brunswick, and £100 from Newfoundland. Efforts also were made, in some places successfully, as at Halifax and Lunenburg, to raise some portion of the Minister's stipend by subscription among the parishioners.

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But the state of this Colony, both temporal and spiritual, at this very time 'when no new mission could be encouraged,' will best appear from the following passages of an interesting tour (in 1833) of the Rev. J. Stevenson. This gentleman was tutor of King's College, Windsor, but employed his vacations as a 'Travelling Missionary,' upon the E. coast of Nova Scotia, visiting every settlement upon the shore from Dartmouth to River St. Mary's, and then returning by the same route, by way of Halifax, to St. Margaret's Bay. 'The whole of this shore,' he tells us, 'was utterly void of roads: there was no possible mode of travelling, but on foot or in boats. The country was so wild and rugged, that walking was exceedingly difficult: and a Missionary must often submit to very great privations in the little close huts, in which he is obliged to lodge. Indeed, nothing could be more wretched than the fare and accommodation in many parts, though it was always graced with a cordial welcome.'

On July 1 he started by stage-coach from Windsor to Halifax. The next day being hot, he put off his journey till the cool of the evening. After sun-set he walked 22 miles, and, as it was then raining, he took shelter in a house by the way, and sat by the fire until day-break.

Hearing that many families were growing up unbaptized, he went to each of their houses, and administered the ordinance. 'The joy of the parents, when they saw a clergyman coming to their doors for that purpose, was unbounded. But it is painful to reflect that many of these children, now baptized, will, in all human probability, only be added to the number of those, who are already rising up to manhood and womanhood, without any means of religious training, or instruction of any kind.'

He goes on his way, 'attended from station to station by a numerous company, for the purpose of enjoying and

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ther opportunity of joining in public worship.' It was a year since many of them had heard the message of God's Love declared to them by the lips of a Christian Minister: it will be a year before they can hope to hear it again. 'Throughout the day every house in the place was deserted, and every person fervently employed in the worship of God.' It is pleasing to be told that, in this and in some other of these places, the people met regularly every Sunday, when the Church-Prayers and a Sermon were read by some one best qualified among them.

On July 9 he is at Ship Harbour, 'the stronghold of the Church in these parts.' A small church was being built here, large enough for the people of the place, though too small for the crowds which flocked in from all sides, whenever a clergyman came to the spot. 'The expense will be a heavy tax upon the place—£4 or £5 for each householder, a large sum for men who are not above the station of daily labourers.' 'To this place,' he adds, 'I managed to give three Sundays, besides frequent service on week days. On the latter the congregation averaged 75: on Sundays it always exceeded 150—people coming from a distance of 20 or 30 miles. All, without a single exception, knelt at prayer; and parents, as well as children, joined audibly in the Service.'

July 14. 'The best woodsman can hardly get through the forest from this to Sheet Harbour. The people kindly took me in a boat a distance of 16 miles. I found here a body of Presbyterians, using our Church Liturgy.'

July 15. 'Mr. Geddes conducted me about halfway to Beaver Harbour, and then left me at my request. I had overrated, however, my skill as a forester. I soon lost the path, and became completely bewildered. I wandered about the woods for hours, while the rain fell heavily, and I had not the slightest idea to what part of the country

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I was tending. At length I lighted on a deserted wigwam, and found a path leading from it to Salmon River. Night was now coming on, and, as I came out of the woods some miles from Beaver Harbour, I put off my visit there till my return, and took shelter from the rain in the first hut I could find.'

July 17. 'A walk of 6 miles across the desert brought me, towards evening, to Nekum Sekum. The people here have to struggle hard for a scanty subsistence; and the loss of a day in the fishing season cannot well be borne. I had service, therefore, that same night. It was late before they met, and we did not part till after midnight. The poor people are much attached to the Church of England, though they know little of it but the name. More uncomfortable lodging than this place affords is hardly conceivable.'

July 18—20. 'I had to deplore the indifference of the inhabitants of Marie Joseph to their spiritual concerns. A year passes by—often years—without their ever meeting for Public Worship. The people are Christians but in name: their state is little better than heathenism. Nor is this much to be wondered at. Were it not for our venerable Society, to this very day the Gospel would never have been preached on this shore. I am not aware that any other Minister than myself has ever reached it.' The people here were called, as usual, to prayer. But the day was fine, after a continuance of foul weather. And the Missionary was grieved to see them hurry off to their boats, and neglect the opportunity, so rarely offered to them. 'From thence,' he writes, 'I proceeded to my extreme station on River St. Mary's, where I found few Churchmen and little encouragement. Famine is every season threatening this miserable people. Last winter their sufferings would have been severe, had not a vessel, laden with Indian meal, been wrecked upon the coast.'

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'It is painful to reflect that along the whole shore only one school exists—at Ship Harbour. Hundreds of youths are growing up in total ignorance. This is a matter of universal regret among the people. The number of school-houses, recently built, is a proof how anxious they are upon the subject. But they are too poor to support schoolmasters; and the houses must remain vacant till help can be had for them. Perhaps few parts of the civilized world are more destitute of the means of instruction, or less capable of procuring it for themselves, than the Eastern Shore of Nova Scotia.'

It was just at this time, when Mr. Stevenson was finding fresh claimants for the Society's bounty, that (in addition to its previous embarrassments) the English government in 1833 announced its intentions of withdrawing from it all State aid for the future. It learnt with dismay that the vast teritories of N. America, (to say nothing of the Australian regions, only just opening to colonization,) were to be peopled with millions of British subjects, for whose spiritual instruction the land, which had reared them, and now, for its own sake, was about to send them forth from the privileges of their homes, was to make no public provision whatever. But the perplexity of the Society was immensely increased by finding the support of all the *existing* missionaries, which had been hitherto so largely assisted by the Parliamentary grant, now suddenly thrown upon its already overtaxed resources. Its course of conduct, however, was plain, though very painful. It was obliged to announce that, in consequence of this measure, the incomes of all the missionaries must be reduced *one half* in future.

The poor missionaries were thrown into the utmost distress by this proposal. They had, many of them, left

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their native land, and settled down in the wilderness with the most entire reliance on the good faith of the Society and the Government. Most had families depending on them: and not a few had incurred expenses for their parsonages just built, which they would now be quite unable to pay, and so would find themselves bound under debt for life. As it was, the remuneration to a missionary Priest (£200) was only just equal to that of a mechanic. 'A master shipwright,' writes one, 'receives beside his board, from 10s. to 15s. a day, or from £150 to £225 a year: and his drawbacks are few and trifling compared with ours. In country missions, and, indeed, in all missions, a man-servant and, at least, one horse are indispensable. I have been a curate, my Lord, and a householder in England; and I aver that a country curate there, with his £75 a year, is better provided for, and in every way more comfortable, than a Missionary can be here, even with his present full allowance. But in humility, and in patience, and with charity, may we meet both this and every trial.'

The Bishops and Governors of the N. A. provinces made such serious remonstrances against the cruel injustice of the proposed measure, that the home-government gave way at last, and agreed with the Society to pay three-fourths of the salaries of the existing Missionaries, during their life-time, and the pensions of their widows, in Nova Scotia, Upper Canada, and part of New Brunswick—the Society undertaking, in like manner, for the existing Missionaries and their widows in the other parts of N. America. But the grant was limited *during their life-time;* and thus the support of Missions in these provinces was cast entirely, either upon the settlers themselves, still, for the most part, needy and helpless, or upon the already exhausted means of the Society.

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The next year finds the Society again exceeding its income by £7000, which was taken, as before, from its capital. The Clergy had submitted with exemplary patience to the diminution of their incomes—with pious resignation to the will of God, and thankfulness for the support still continued to them. But the Society deeply regretted the necessity, which had compelled it to withdraw its assistance from the whole body of Schoolmasters and Catechists. The Bishop earnestly and repeatedly urged for a partial continuance of these allowances. But the only answer was, that its means were utterly exhausted. The scholarships and exhibitions were obliged to be suppressed in Nova Scotia, and the Divinity-studentships in New Brunswick and Quebec. Only to Windsor College—the single Theological Seminary then remaining in the Colonies—it continued its annual grant of £500. It was justly felt that the maintenance of this College was more necessary now than ever, as the reduction of stipends would render it impossible for the Missionaries to procure for themselves, or for their children, an education in England.

In the autumn of 1834, the Bishop set forth upon a tour of visitation through every nook of the S. E. coast, along which we have before followed the steps of Mr. Stevenson. 'There is not even a bridle-road to them; and the shore is so deeply indented by innumerable bays and harbours, and these are so crowded with sunken ledges and rocks, that many can only be approached by small vessels.' The Bishop sailed direct from Halifax to the Gut of Canso, 180 miles; and, 'after a fine run of 24 hours, anchored in the strait, opposite a neat little church, in the midst of most beautiful scenery'. Here he visited a venerable churchman, Mr. Martin, far advanced in years and very ill, whose son (the Churchwarden) had

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sent, a few days before, a message to the nearest Missionary, *fifty miles off*, to come and visit his sick parent.

The next day 100 persons assembled in the little church, which they had built entirely at their own cost. The aged invalid was there. He had insisted on being conveyed thither in a boat, 'that he might be confirmed in the church which it had been his delight to forward, and which he yet hoped he might be spared to see completed.

Aug. 10. 'At Guysborough 600 persons thronged the church—the pews were filled—the aisles were covered—and numbers were shut out. The Methodists had closed their place of worship to attend the church. And yet a violent surf kept off many boats that would otherwise have crossed from the S. side of the bay'. In the morning ninety-six were confirmed, and in the evening eight, who had not been able to reach the church in time for the morning. Among them was 'a delicate female, who came nearly 12 miles, but was taken ill upon the road, and was unhappy at the fear of being disappointed. As soon as she could move, she struggled on through the fatigue of the journey, and was rejoiced to renew the engagements of her baptism in solemn seriousness of heart. She was deeply affected and full of gratitude.

Aug. 13. 'We sailed through the islands, which are beautifully grouped near the fishing town of Canso, and through very narrow channels, surrounded by the most picturesque scenery. We soon arrived at the entrance of *Country Harbour*, 50 miles from Arichat. As we worked up the harbour, seven or eight miles, the scenery was perfectly beautiful. Many abrupt conical hills, fringed with wood, were close to us, with now and then a cliff, with its deep shades, and streams forcing their way through the rocks. There were also pleasant beaches, with shores so abrupt that large vessels might float at their side.

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Aug. 14. 'We left our vessel early, and rowed nearly six miles, through lovely scenery, increasing, if possible, in beauty, as the harbour and river narrowed. We then reached the little church, which the people have built all at their own expense, and in which Mr. Campbell, who has been a Schoolmaster in the Society's service for 35 years, reads every Sunday to his neighbours. Thirty-eight were confirmed, and among them the aged Schoolmaster and his wife, both verging on fourscore years. The population is 270, of which 224 belong to the Church.

Aug. 16. '*Fisherman's Harbour.* Every individual of this settlement, young and old, came on board, to the number of 26, all English, or of English descent. Eleven were confirmed, and among them a very aged Englishman, now very infirm, being upwards of 80, and living on the charity of one of the families. So little did he expect a visit from a Bishop of his own Church, that he took me for a R. C. bishop; and, when first spoken to, said, with much feeling, 'that he was too old to change his religion, and to forsake the Church of his fathers.'

It should be born in mind that, whenever persons were confirmed, the Bishop invariably addressed them, both before and after, delivering to them the message of their Saviour's love, and putting them in mind of their privileges and duties as Christians.

After making a vain attempt, at the request of the Superintendent, to reach 'that dangerous sand-bank—the Isle of Sable'—the storm raging most violently, and the sea running uncommonly high—they put into a little harbour, *Owl Head.* 'Here there were four Church families, and we had an interesting and intelligent congregation. All knew how to use their Prayer Books, and took their proper part in the service. All the children read well, being taught by their parents, and all knew

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their Catechism. Prayers and a Sermon are read to them by one of the heads of families every Sunday, when *all* attend. Twenty-one of the little number were confirmed; and, meanwhile, the elements were in fearful commotion, and the very earth was shaken by the thunder. The ground was deluged with rain, and we had to wade nearly to our knees in water to get to our boat.

Aug. 21. '*Ship Harbour.*' I visited two families in great affliction. In the first there had been four deaths lately in three months; but they were deaths rich in consolation. In the other, the aged head was rapidly hasting to an end, by the progress of a cancer, which has devoured the lower part of his face; but he bears his severe sufferings with Christian patience and resignation. He lives with a pious and and affectionate son: but the wife of this young man, equally pious with himself, is too likely ere long to be taken from him, and to leave behind five helpless children. We tried to assist her to commit these little ones to the care of their Heavenly Father, and to resign herself entirely to His Blessed Will. She thinks she could be happy, if she were but within the reach of the daily attendance of a faithful pastor. We entreated her to rest entirely on the Great Shepherd of the flock. Her husband, amidst all his cares, continues to read prayers and a sermon to the neighbours every Lord's-Day, and has lately taken charge of a Sunday school. At church more than 150 persons met us —77 were confirmed, and 42 communicated, with every appearance of sincere devotion. Among them was the declining young wife, who was carried, at her earnest request, in her husband's arms to join in our devotions.'

The night came upon them before the services were finished; but the Bishop lingered yet another hour with the aged sufferer, to whisper a few words of holy com-

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fort to his soul. He had been a loyalist in the American war, as also had been another of the communicants, 96 years old. 'We left them,' he adds, 'between nine and ten. The night was foggy and threatened rain. We missed our way among a cluster of islands, and were very near passing the night in our boat, when we made out the N. point of the compass, and reached our vessel for *dinner*, at 11 P.M. In half an hour the rain fell in torrents.'

Meanwhile Mr. Stevenson often went before to prepare the flocks for the coming of their Bishop. On one occasion he had to pass, after dark, two miles through the wood, by a path so difficult, that he and his guide were sometimes obliged to crawl on their hands and knees—and amidst such darkness, that they could only communicate by calling. They often lost the path, and were wet to the skin.

Sept. 1. 'I landed to visit and pray with a venerable Lutheran, 99 years old, but in possession of a clear memory. He was in his 15th year, when he left Germany with his father, among the first settlers in Halifax, in the year 1749, and gave an interesting account of the appearance of the harbour, before a tree was cut on its shores. His father was a Lutheran minister, and the son was well educated, and retained still his Latin and Greek. He was waiting in patient faith for his appointed time to come.'

Another touching reminiscence of 'olden time' occurred at Liverpool, where among the communicants was an aged person, so deeply affected, and even agitated, that he seemed to be seriously ill, and hardly able to return to his seat. The next day the Bishop called to see him, and found that he was one of his father's congregation in New York, and had there first received from him, 50 years before, the 'memorials of a dying Saviour's love.' The reflection, that now he was receiving them, perhaps for the *last* time, from the son of the very same person, had quite overpowered him.

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In this year the Cholera raged fearfully at Halifax. The missionaries took their post by the bedside of the sick and dying: but the awful nature of the disorder too frequently prevented their spiritual services being of use. 'One respectable man,' writes the minister of Halifax, 'opened the door and windows of his house and office in the morning, and took a walk before breakfast. He was afterwards seized with cholera, and had three medical men immediately in attendance. He died at 4 P.M., and was buried the same evening. The same sun, which rose upon him in health and strength, shed its setting beams upon his grave.'

We may quote one more passage from a report for this year by the Rev. JAMES SHREVE, of Chester.

'I visited on Sunday night for the last time a worthy and pious man, a native of Kent in England, who settled on a farm about *nine* miles off. He was attacked some months ago, when in church, with epilepsy, and has suffered from fits ever since. I saw him often: for his spirits were much depressed, having a large family and straitened circumstances, and being quite unable, though but 40 years of age, to labour much after his first attack. For some time past he had been very ill, and was evidently fast drawing near his last conflict with the King of Terrors. On my return home on Sunday night, I called to baptize his infant child. In one corner of the *only* room in the house lay the father in the agonies of death; in another, the eldest daughter on a bed of suffering, to which she had been confined for some weeks; from another the poor wife had slowly moved with her infant, only a few days old, that she might kneel beside her dying husband, present her babe for his parting blessing, and join in prayer that his soul might be received, for Jesus' sake, into the kingdom of Heaven. I returned to my home about midnight, and next day I heard of his death.'

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Like Mr. Burnyeatt before him, Mr. Stevenson, on his summer visits to the Eastern shore, had found the men mostly absent from their homes, and had felt that a winter tour would be necessary, to discharge faithfully the duties of a travelling Missionary. The following are passages from his winter tour of 1835—6, which he made during his Christmas vacation from the duties of his office at King's College, Windsor.

Friday, Dec. 18. 'Sailed from Halifax in a small shallop, the thermometer at 8° below zero: and arrived, without accident, at the mouth of *Sheet Harbour* in the evening of the 19th. Our course being blocked with ice, we stepped out of the vessel, and walked up the harbour nearly six miles on newly-formed ice, after night overtook us—a difficult and dangerous enterprise.'

On the 20th he performed three Services. The Presbyterians were here most numerous, but used the Church-Prayers, which were read every Sunday by one of their own deacons. The 21st was too stormy a day either for proceeding or for calling the people to worship. The Missionary spent much of it by the side of an aged bed-ridden woman.

'On the 22nd we left at daylight, but did not reach *Beaver Harbour* till 3 P.M., after great exertion in wading through deep, untrodden snow. The people were surprised and overjoyed at seeing a Missionary, at this unusual and inclement season. In the evening I had recovered sufficiently from the effects of my journey to hold Divine Service. The whole population, young and old, collected and hung around me till a late hour. The old I exhorted, the young I catechised: all knelt in prayer. In these pious exercises the night passed delightfully and profitably away, and beguiled us of the fatigues of the day.' The 23rd and 24th were spent by him in the same way, travelling by day and ministering at night.

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Dec. 25. '*Mary Joseph.* No Christmas had ever been hallowed here. It was pleasing to see the people ready, both now and hereafter, to attend Divine Service instead of the usual scenes of revelry. I have long looked in vain for some fruits of my ministry here: but at length, I have reason to hope, the word of God has reached the hearts of numbers. On this day I was listened to, not only with fixed attention, but with strong emotion. The preparation before confirmation, and the confirmation itself, has produced a good effect. The people now wish their children to be educated—but as they cannot support a schoolmaster for themselves, an itinerant master is to be engaged for several stations, to spend a portion of his time at each. Their poverty may be judged of by the fact, that the late master has not yet received his full fees, though his quarter's salary for 20 pupils was only 12 dollars, (54s.) out of which he had to board himself. I spent the night very miserably, in a small unpartitioned log hut, crowded with three different families.

Dec. 26. 'It rained without intermission the whole day. We were obliged, nevertheless, to advance on our journey, and fulfil our appointment. We reached our destination for breakfast, after full three hours heavy and uncomfortable walking through dissolving snow. We had service with but a small congregation; and immediately after set out for *Nekum Quoddy.* The path, of about nine miles, lay partly through the woods and partly over the sea, now deeply covered with rain and snow-water above the ice. Night came on, while we were thus walking upon the sea, and we must certainly have been lost but for a skilful guide, who was with us, and led us to the shore. We arrived at Quoddy, thank God! without accident, and awoke next morning quite refreshed and fit for duty.'

Sunday, Dec. 27. 'The storm continued, and my people, more than 60, were thoroughly wet in coming to hear me.

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Since the Minister had come to them at such a season, nothing should prevent them from coming to him.' Nor would they part with me here, but attended me, in a large body, through the services at the two next stations. At 3 P.M. we reached the house of Leonard Baker, where was an appointment for the afternoon. But, just as we entered the door, his wife, from perfect health, was suddenly struck speechless by apoplexy. She was immediately bled by one of the company, which gave her some relief, but did not restore her paralyzed powers. She signed for the service to proceed, and I preached from the words 'Watch and pray, for ye know not when the time is.' It was altogether a most moving scene. Stretched before us lay the afflicted woman, deprived of speech and motion by the sudden visitation of God. Around were weeping friends and sympathizing neighbours. Under such awful and affecting circumstances, it required little excellency of speech or wisdom to excite and impress the spectators. May the feelings thus awakened be sanctified and strengthened by Divine Grace!

Dec. 29. 'We passed with a boat, four miles, towards Taylor's Head. We then hauled the boat over the ice about four miles, and had to cut our way for the rest of the journey, through fields of floating and forming ice. The exertion repelled the cold, which this day was intense. We were at the Head in good time; the people were in waiting, and we immediately commenced public worship. They are quite illiterate: but so desirous of profiting by every opportunity, that they frequently attend a minister from place to place, for three or four days together. Not an individual in the place knows a letter, except one female. This woman was our only resource, and she consented to teach a Sunday School, and read the prayers and a sermon. Any endeavour to worship God, how-

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ever imperfect and humble, is infinitely better than n
at all. The men expressed a strong desire and deter
nation to try to learn to read during the leisure of
winter season.

Dec. 30. '*Pope's Harbour.* The people here had l
been desirous of having a place of worship—but their p
pect of it was in all human probability very remote, fr
their utter inability by their own means to build one.
grant of £50 last year from the Society will now en
them, with their own labours and contributions added
erect a respectable little church. For this most charit
and judicious gift, I join, with a grateful and exult
people, in offering fervent thanks to the Society.
congregation was 70: but in summer time it is
200, with 30 communicants.

'Darkness and a snow-storm overtook us at Tan
and we were glad to take shelter in a small hut.
we spent the evening among the neighbouring fami
in expounding a chapter of Scripture, prayer, and p
conversation. I endeavoured, through grace, to
keep up, and confine my discourse to religious subject
'instant in season and out of season, to reprove, reb
and exhort, with all longsuffering and doctrine.' A
places and times I have found this practice, not
essentially useful, but highly acceptable to the peop

Jan. 1, 1836. 'The joyful news of my arrival ran
lightning round the settlement of *Ship Harbour*;
many were the greetings that awaited me on the m
ing of the New Year. About 90 persons assembled
spent the day with me in the church, and returned
derly and soberly to their homes. The building
finished at their own expense, but it was too grea
effort: their zeal outran their means, and reduced
families to much inconvenience and embarrassment.

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remained here until after the Epiphany, and had service every evening at seven, besides frequently during the day. Numbers came from remote parts to reside, and share in the ordinances of this week. The scarlet-fever, however, and other distempers prevailed in this place; so that I was kept constantly engaged in visiting from one sick bed to another. With the exception of a few Roman-Catholics, there are 'no divisions here, but all are perfectly joined together in the same mind': and any stranger that comes conforms, as a matter of course, to the Church. The Church-Festivals are punctually observed as well as Sundays, and almost as good order is maintained, and as good an attendance secured, as if a clergyman presided. The children are improving under a very efficient and well conducted Sunday School: yet the want of a Schoolmaster is severely felt. There are here 35 communicants.

Jan. 7. '*Clam Harbour*. This amiable and primitive people always expect a visit to themselves, though they come annually (7 miles) to Ship Harbour Church, whenever a clergyman officiates there. They have a service of their own on Sundays, but no place of public worship. They aspire to a church, but are not yet ripe for the undertaking. Our excellent Liturgy is suited to the rudest, as well as the most polished state of society. I cannot sufficiently admire its fitness for these shores, where, by its means, the public worship of God is maintained, and all things done decently and in order, even without a Minister, by means of a lay-reader.

Jan. 8 & 9. 'We travelled to *Oyster Pond* and *Groden*, upon lakes, now become solid and smooth. There is abundant room here for a faithful pastor. My congregations are large, and strongly attached to the Church. I called upon Mr. Turple, who has outlived 100 years, and is now blind, deaf, and almost unconscious, with his aged wife

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in the same situation. I found him lying in a wretched hovel, where his daughter and family, who nurse him, were obliged to take shelter, in the depth of winter, having been dispossessed and thrust from their house and lands by an act of cruel oppression.

Jan. 10. 'A very wet day—yet the house was filled. I preached twice, and immediately after set out in the midst of heavy rain for the place of my next appointment. The storm and rain increased, and the road was one sheet of slippery ice, so that we were thoroughly drenched, bruised with falls, and overcome with fatigue, in passing over our seven miles. And, after all, nobody ventured to come out and attend me. I kept my engagement, however, which I have never once failed to do, under the most untoward circumstances, since I have been in orders.'

It will be recollected that, on the first settlement of P. E. I. in 1749, lands were set apart in each township, as sites for churches, and as glebes and school-lands. In 1836, these passed for ever from the Church and its Ministers. The House of Assembly of the island, being adverse to the Church, had prayed for this measure in 1830 and 1832: but no reply was made to their request. In 1834 they addressed the throne again on the same subject: and now they were directed to proceed to sell the lands, and reserve the proceeds till further orders. The only reason given for this sale was that these lands, (130 acres out of every 20,000!) by lying unoccupied, impeded the progress of the colony. The House of Assembly, however, went beyond their directions, and not only sold the lands for £4000, but disposed of that sum away from the Church, by an order which only wanted the consent of the home-government to complete the transaction. The friends of the church hoped that this approval

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ould have been withheld: but their hopes were disap-
inted, and a dispatch from Lord Glenelg on April 29,
56, set the seal to this act of spoliation. The Society,
rough its President, the Archbishop of Canterbury, very
rnestly protested against this injustice—but alas! in vain.
At the same time the government annual grant of
1000 to King's College, which had been made for more
han 30 years, was withdrawn, and the governors were
illed upon to surrender their charter. 'The object of this
emand,' says the Bishop, 'was very obvious. The build-
ngs and other property of this College, upon which so
uch of the charities of the Church had been bestowed,
ere to be seized upon, with those of Dalhousie (the Pres-
yterian) College, and the whole thrown together into
ne sum, to found a place of mixed education, *without re-
gious teaching of any kind*, in utter disregard of the ex-
ressed intention of its Royal Founder (George III) and
s numerous benefactors, and of the feelings of those most
timately connected with it. There are now between
0 and 300 of its *alumni*, who with one voice would pro-
st against the violence of such a proceeding.' The Patron
f the College, however, the Archbishop of Canterbury,
used his consent to such a surrender: and thus the
stitution was preserved, for a time at least—we may
ust, for ever. In our next Number we shall bring
wn the story of the Church in Nova Scotia to the pre-
nt time. But we may as well complete at once that
rt of it, which bears upon the affairs of King's College.

Upon the withdrawal of the grant of the home-govern-
nt, the College was depending upon the Society's annual
ant of £500, and one of £400 from the Colonial govern-
nt, voted *sixty* years ago, before even the building was
cted. The Society's £500, after having been sup-
ed for 11 years, was obliged to be withdrawn by the

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straitened state of its finances. Still the College struggled on under its difficulties, through the warm support of the Bishop, and the earnest exertions of the many eminent persons, who had been educated in its bosom. A Society was formed in 1846, under the name of 'the Alumni of King's College, Windsor,' for the purpose of watching over its interests, and collecting sums for its maintenance.

But, though the College was saved, the school lands were taken away, which had been originally reserved—200 acres in each township. These were certainly intended for Church schools, and had never once been claimed for other purposes of education. Many Acts had been passed in the Colonial legislature, for giving support to schools of all kinds; and a sum, at first of £2500, and then of £4000 annually, had been set apart for their encouragement. But no allusion had ever been made in these Acts to the reserved lands, as an available fund. Now, however, the English Government asserted that these lands must be understood to have been set apart *generally* for educational purposes; and, accordingly, they were all confiscated, not even excepting those, which for years had been occupied by the Society's Missionaries.

In 1837 the Bishop established in Halifax a Diocesan Society for the various charitable purposes connected with the Church—such as distributing tracts, sending missionaries to neglected and destitute places, assisting deserving young men as candidates for the Ministry, lending aid to Sunday and other Church Schools, encouraging the training of teachers, and promoting the building or enlargment of churches and chapels. In short, the Church Society at Halifax embraced all the objects of our different Home Societies, not excepting that of missions to the heathen, the sums raised for which were to be forwarded to the Gospel Propagation Society. In 1846 this

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Society sent forth two travelling Missionaries along the eastern and western shores of Nova Scotia.

In 1838 the Bishop was in England, and took part in a great public meeting in London, where the claims of the Society were advocated, and where the duty was urged, more strongly than ever, now that all aid from the government was withdrawn, of every member of the Church, who felt the value of his own privileges at home, lending help to the Society for spreading these blessings in the colonies. As the result of this meeting, more vigorous steps were taken to set on foot throughout the country parochial associations, in which the real strength of the Society consists—through the 'provoking of one another to love and good works'. The annual subscriptions, which during the previous ten years had only increased from £6000 to £8000, were now at once advanced, in successive years, to £11,000, £14,000, £20,000, and £26,000, and, in 1850 amounted to £37,000. Yet this is far from satisfying the vast demands, which are ever being made upon it, though the enormous amount of annual emigration, and the immense multitude of heathens, whom God has put within our reach and influence, and who will not suffer us, as Christians, to rest, until they shall be subdued beneath the Feet of our Lord. Nor does it seem at all commensurate with the extent and capabilities of the Church of England. An average of one half-penny a week from each of the 2,000,000 families in communion with the Church, would produce more than £200,000 a year. 'A single fortification', says Bishop Inglis, 'is being erected in this place (Halifax), doubtless very properly, which will cost the nation several hundred thousand pounds. But a small expenditure in cherishing the Church would be a more certain security for the connexion with England. Millions are expended in Canada, of which the same might be said.'

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Happily the appointment of Bishops in our colonies has this advantage among others, that we shall no longer be left in ignorance of our duties, or allowed to sleep on comfortably, in quiet forgetfulness of the appalling state of spiritual destitution, in which our colonies have so long been left, and, but for the Society, would still be lying. They call to us now across the seas, oftentimes 'with an exceeding loud and bitter cry,' for that help, for our Christian fellow-countrymen and our heathen fellow-subjects, which in the sight of God, the awful Judge, we dare not refuse to hear, when thus so plainly sounding in our ears. Or, if we still are dull of hearing, and heedless of their appeal, they will sound it yet again—louder and still more clear—until, as we trust, the Church of England shall indeed awake from her many years of slumber, and rise in the strength of her Lord, to do joyfully the work He gives her.

We cannot conclude this Number better, than with the words of Bishop Inglis, in a pastoral letter to his clergy, which he wrote upon his return to his diocese in 1840.

'Many of our clergy have been fostered by the Society almost from their cradles—they have been assisted in their education, cheered in their labours, and sustained in their trials and privations. Their flocks have been encouraged and assisted in every good work—in the building of Churches, the support of Schools, the wide circulation of the Bible, the Prayer Book, and innumerable books and tracts, full of holy instruction and comfort, under every variety of condition that can be seen among the children of mortality. Never were the exertions of the Society so great as they are now: and while they give in faith, they trust that their barrel of meal and their cruse of oil will not be permitted to fail, until the whole earth shall be refreshed by the heavenly rain.'

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

JUNE, 1852.

NOVA SCOTIA. PART III.

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The Bishop of Nova Scotia remained in England till the middle of 1840; and then returned to his diocese, relieved of some portion of his immense charge, by the consecration of the Bishop of Newfoundland, under whom also the Bermudas were placed. And, in 1845, his diocese was reduced within its present dimensions by the foundation of the See of Fredericton, (New Brunswick.)

Yet, as we have said, these very consecrations were only to increase the demands upon the Society. From every quarter, from each new colonial Bishop, came fresh and earnest appeals for its help. But we must confine ourselves to Nova Scotia, and the contents of this Number will abundantly shew what room there was, and still is, for the exercise of its charity in this single diocese.

Thus, 'At Lunenburg,' writes the Bishop in 1843, 'the church was crowded by 700 persons, of whom 74 were confirmed. At 7 P.M. we had the church again well filled, and I called upon every household to begin at once the practice of family prayer. Many of the candidates, I found, and among them some females, had walked 33 miles to the church. They are used, no doubt, to forest-toils. But, surely, the voice which brought them here must have had its power from the Spirit of the Lord.'

The place here referred to was New Germany, a station in the mission of Lunenburg, under the charge of the Rev. J. C. Cochran. We shall have no difficulty in recognizing one, at least, of the above party in the subject of the latter portion of the following extracts.

'I hope I shall not trespass by mentioning a case, very interesting to me, which has occurred within my parish. It is that of a little girl, aged 11 years, who died at New Germany, a settlement in my charge, though 33 miles from this, late in November last. She was a great sufferer, but bore her long sickness with the most exem-

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plary patience. She met her death, not only with a fortitude beyond her years, but with a confidence, and even joy, such as the Lord alone could bestow—comforting her parents, exhorting her young companions, telling them of the promises that cheered her, and especially dwelling on those words of CHRIST Himself, 'Suffer the little children to come unto me'.

'Now this child knew only the Church's teaching. Her Prayer-Book lay upon her bed, her frequent companion; the Catechism of the Church was her earliest lesson. The prayers, which her honest and worthy father used in his family, morning and evening, were those of the Church of England. And the sufficiency of these means, faithfully applied and followed up by parental affection, was abundantly proved in the blessed attainment of the end. All who stood around her—some of whom doubted whether 'any good thing could come out of Nazareth', whether religion could flourish in the quiet ways of the Church—were yet forced to confess that CHRIST was in her of a truth, and that she had that religion, which is 'before God pure and undefiled.'

'I was summoned to attend the funeral of this interesting child on the eve of our first snow-storm, Nov. 25, and had some difficulty in making my way over an unfrequented, and almost unbroken, road. We laid her in her little bed of snow by the river-side, beneath the trees which 'God's right hand had planted,' and amidst the tears and lamentations of numbers of the settlers, who all 'wept and bewailed her.'

For the little church at this place, New Germany, the Missionary begs the Society's 'largest aid.' For 'it will be, literally, a church in the wilderness—33 miles from this, the Parish, church—more than 20 miles from the nearest church (Mahone Bay) with a bad road between—

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and about 50 miles from any other. And the people, one and all, are verily among the poorest in the land.'

The chapel was built, and the Missionary's next report informs us, that the first corpse carried into it was that of 'a simple country girl, the daughter of one of our staunchest and worthiest members, who, in her 19th year, sank into her grave in the comfortable hope of a joyful resurrection. I gave her such attention in her illness, as the great distance would allow. But (what was far better) it was comfortably evident that the Great Shepherd Himself was present with this young lamb of His flock, there in the wilderness; and enabled her to part from an affectionate family and an alluring world, with a calm, but lively, hope of finding better things beyond the grave. Little more than a year had elapsed, since the spirit of a younger sister, about 11 years old, had passed from the same humble dwelling, to a mansion in her Father's House above.'

We may form some idea of the labours of Mr. Cochran, and the size of his parish, from his report in 1845.

'I have not been absent from my parish any Sunday during the year, having held Divine Service twice every Sunday in the parish-church, and once in the country, besides a week-day service at some one or other of my *twelve* country stations, varying in distance from 7 to 30 miles from Lunenburg. I have also a Thursday Evening Lecture in the parish church. My parish is 45 miles long and 15 broad, and contains more than 8000 inhabitants, of whom 1200 belong to the Church. I have been without assistance during the year, (except for four or five Sundays,)—which I much regret, not on my own account, but because I have been able to do so little for the people in the distant settlements.'

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But large as this parish was, that of Dr. James Shreve (Chester) was as large again, and that of the Rev. Charles Shreve (Guysborough) was double the size of Chester. Mr. Campbell, a settled, not a travelling, Missionary, had to journey 2500 miles a year, in the discharge of his pastoral duty. And Mr. Owen (Aylesford) reports visits made to Dalhousie, within his mission, though 45 miles off.

In Cape Breton the reports of the Missionaries imply a still greater state of spiritual destitution. Mr. Porter (Sydney), in giving his usual account of his annual labours, so late as the year 1848, makes the following statement, from which we may perceive their extent and multiplicity. His main charge was the town of *Sydney*, from which he had paid '9 visits to *Cow Bay* (16 miles), 5 to *Mainadieu* (24 miles), 4 to *Louisburg* (24 miles), 2 to *Mirée Bay* (16 miles), 8 to *North West Arm* (4 miles), 2 to *Baddock* (40 miles), and 5 to *Glace Bay* (16 miles).'

Of the remaining part of the diocese, P. E. Island, the Bishop himself writes in 1846. 'The most discouraging circumstance I have to record, with respect to this beautiful and interesting island, is the painful want of more Missionaries. New London is vacant, and its need is great and distressing. A Missionary is urgently required in the N. W. portion of the island. At Charlotte Town an assistant is absolutely necessary. At Cherry Valley and Murray Harbour, in the S. E. of the island, churches have been built, with the Society's help, in the full hope that Missionaries would soon be stationed there. Five are immediately required, and a sixth is needed as a Visiting Missionary. In fact, more than twenty Missionaries are wanted at this moment in this diocese.'

In the care of the Missionaries, the islands on the coast were not forgotten. Of one of these, the extreme W. point of the diocese, Mr. Bullock writes as follows.

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'I passed over to *Briar Island* in a small fishing boat, where my arrival was hailed with unspeakable joy by the children of our Church in Westport, who have, under most adverse circumstances, still 'kept their first love.' I remained from Friday till Wednesday, ministering among them. The great majority of the people here had never heard a clergyman, or seen a Book of Common Prayer. And yet the town contains 700 souls, with prospect of great increase. I encouraged the building of a small church, and raised for it a considerable sum before I left.'

Bishop Inglis was now far advanced in years, and suffering much from bodily infirmity. Already, in 1843, we read of his landing near *Louisburg*, and 'instead of going over those interesting ruins of the ancient fortress,' as he had done forty years before, and would gladly have done again, 'nursing his painful limbs by the fire, while more than 70 persons were collected for service.' In 1844-5 he spent 'many weary months' in a state of weakness, which caused him more distress from the inactivity to which it compelled him, than from actual bodily pain. The recovery of his strength in this latter year was so slow, that he 'began to fear, the summer would be over and gone, before its work should be half accomplished.' Refreshed, however, by a trip of a few days to Newfoundland, he began another Visitation tour, from which we shall make a few extracts—the last that we have to quote of this devoted Bishop. We must recollect that these are the doings of an infirm old man at the age of 67.

Sept. 6. 'I drove 30 miles over a rough road. The next day (Sunday) after consecrating a church, and confirming 10 candidates, and addressing the people upon each occasion, I set out for *Gay's River*, 12 miles, over a bad road, with steep hills. We drove through several

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heavy showers; but found a little flock assembled to meet us. To these I preached; they are attended by Mr. Leaver, who, however, lives 25 miles off. I walked a mile from the little church to my lodgings, through heavy rain and mud. We were glad to devote the evening to family worship, as well for the family's sake as for our own.'

Sept. 26. 'The Missionary at *Weymouth* was early ready, and drove me for ten miles. Here we turned at a right angle, and penetrated the forest eight miles. These cross roads are indescribably bad. I have been pretty well accustomed to rough travelling for more than half a century; but I have never driven over worse roads than part of these eight miles—abounding in large rocks, deep mire, and precipitous banks—so that I was often obliged to trust to my feet, though ill-qualified at the time for much walking. Here a chapel and burial ground were consecrated, two infants baptized, and the mother of one of them confirmed. A ride of 13 miles, over the worst part of the road, but through beautiful scenery, brought us to *Digby* at close of day.'

Oct. 7. The Bishop is still travelling, and visits the settlement of *Dalhousie*. 'The Missionary at Aylesford continues to give his best attention to these poor people, though every visit to them involves a journey of nearly 50 miles from his home. I travelled five miles through granite-rocks and morasses—on a road without house or inhabitant, as the soil is barren; and so arrived at the frontier house of E. Dalhousie, where two roads meet, leading to separate settlements. By a mistake, the following day, instead of this, had been named here for the Confirmation. I therefore changed my plan, and took up my abode in an unfinished house without ceilings. Several had followed me to this place—among them an aged couple, one of whom was 77, and the other 88—who

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had long desired to be confirmed. As 30 persons were assembled, we had Divine Service; and I addressed them particularly upon the duties of family religion, which, however necessary in all places and for all persons, must be especially valuable to those, whose opportunities for the public worship of God are few. I rejoiced at being able to improve the time, thus unexpectedly at my disposal, by offering instruction to all who were with us, and the rich consolations of the gospel to the aged and infirm. The next day fourteen were confirmed, and, when I parted with them, and the wish was expressed by their Missionary that my visit might be repeated, it was answered by a loud 'Amen and Amen,' and many tears gave sign of the sincerity of feeling which prompted it.'

'And now,' concludes the Bishop, 'I must pray for a ready mind and will to do the little, which God may enable me to perform in His service, during the small remainder of my pilgrimage, and throw myself entirely on His Mercy, through the adorable Saviour and Redeemer, for all my omissions, imperfections, and shortcomings.'

In 1848 he was 'only able to travel 500 miles, but preached and attended to the other duties of his office, as often as his weakness would permit.' And still he says, 'Our want of an increase in the number of our Missionaries is great and grievous. Our poor people are exerting themselves beyond all former efforts for the support of their Ministers, notwithstanding the severest distress I have ever known, from an almost total failure of the crops in three successive years.' He is able to report that 'the Diocesan Church Society is prospering, and, besides their two visiting Missionaries, had resolved to grant £50 a year to each of six Missionaries, when the people would give security for another £50.' And these are the terms on which the Society's Missionaries are now sent to Nova

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Scotia, except under special circumstances—the stipend of each being guaranteed, one third by the flock, one third by the Church Society of the Diocese, and one third by the Gospel-Propagation Society. In 1850 the present Bishop writes, 'No less a sum that £10,000 a year is now raised in this diocese for the support of Ministers, building of churches and schools, and other Church purposes.'

But we come to the close of this excellent Bishop's career, of which the first intimation was given by the Rev. J. C. Cochran in the following passage, which, being otherwise very interesting, we quote at length.

He writes first of the change which he had witnessed in his own mission—in which 'he had known but one church and one Minister, for a space 15 miles wide and 45 long, intersected by a wide and bridgeless river, and crossed by the worst of roads—but there were now three active Missionaries, eight churches, regularly served and well filled, and tolerable roads whereby to reach them.' He 'could still show an English Brother something perhaps of strange work in the wilderness—snow-banks, as high as his head, or huge trees, stretched by the wind across the path—rocks over which he must scramble, or bogs into which he would sink—with services in log-huts and barns, such as he would scarcely think fit for his horse.' 'But all this,' he adds, 'does not amount to that hardness, which, I trust, we are ready to endure. It is all softened now, and the rough places made smooth. The one thing, that really grieves us, is to feel that there is still a painful want of labourers—three more at least being needed for this single county.' Mr. Cochran then continues: 'Among my flock was one erring daughter, whose only religious instruction was derived through my ministry. God had afflicted her with a sore disease. Poverty was her portion. She lived wholly upon charity. Her dwelling, on the

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most bleak and rocky part of a rocky shore, was open to the driving snows, and the wintry blasts of heaven chilled her coarse and lonely pillow. She lay upon the rough floor of her miserable cabin, where I often knelt by her side, and commended her soul to the Mercy of her Redeemer. In my absence, her little brother, the only one in the house who could read, did his best for her out of a Church Prayer-Book: and I believe it pleased Him, Who is the Light of the world, to shine in upon that dark soul, in that dark, and otherwise cheerless, place: and when, on one of the bitterest days of the last severe winter, I committed her to the pauper's grave, it was not without hope that the Lord's blessing had crowned the humble endeavours of your Missionary.

'This year has been marked by a visit (the tenth he has made us,) from our venerable Bishop—and 61 were confirmed. I regret to add that it pleased God to arrest him with fever in the midst of his work, when at the parsonage of *Mahone Bay*. The season was late, and the exposure too much for his age of 72: but his anxiety was so great to finish his work, that we could scarcely restrain him from calling the candidates at Mahone Bay to receive confirmation at his bedside.'

The services at Lunenburg were the last he performed. Amidst the deep regrets of his people, he died in London, on Oct. 27, 1850—in the 73rd year of his age, the 50th of his Ministry, and the 25th of his Episcopacy—a few days after his arrival in England, whither his physicians had sent him. The Rev. HIBBERT BINNEY, D. D. Fellow and Tutor of Worcester College, Oxford, was consecrated to the vacant Bishopric, on March 25, 1851.

We shall now give a series of extracts from the letters of the Society's Missionaries, in different parts of this

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diocese, during the years 1841-50, from which the nature of their work, and the present condition of the country in respect of spiritual matters, will be best understood.

Mr. JAMIESON *(Eastern Shore)*. 'There was a large congregation, (I should think, 200,) assembled in the little church, lately completed at Jeddore. Some had come 14 miles in boats, and many others had walked 5 or 6 miles through the forest. The people in this settlement are almost entirely uneducated; but, from their devout attention, it was plain that they were anxious to be instructed in Divine things. On my first going among them, they were utterly unacquainted with the forms of religious worship; but, by the use of signs and gestures, and a few instructions at the breaks of the Service, they have now been brought to an orderly and becoming behaviour. The next day, I set out with a guide for Ship Harbour, 15 miles, all through the woods—in many places, without the least trace of a footpath. The day was close and foggy, and the long grass and underwood were very wet. Our travelling was unpleasant and fatiguing in the extreme—so much so, that I was several times on the point of sinking with utter exhaustion. 1841.

'At Ship Harbour the congregation was about 150. The people here and at Pope's Harbour are most united—all churchmen, almost without exception. The attendance on the Means of Grace is numerous, regular, and very devout. I have often been struck with the humble and orderly appearance of the congregation, when beholding an assemblage of 200 persons, most of them strong, healthy, hardy fishermen, prostrate upon their knees before the Throne of Grace.

'At these three little churches I have held Divine Service on Sundays in turn in regular succession: and, during the winter months, when the men are more at home, I

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have had also a Wednesday Evening Service at the two latter places, which was generally well attended. During my absence on Sundays, the prayers and a sermon are read in each church by a layman, three of whom within the Mission receive £5 each from the Diocesan Society.'

On his way, to and fro, between these regular stations, Mr. Jamieson ministered to other nooks and corners of the coast; and he paid a visit to the scattered settlements still further to the East, which were otherwise utterly neglected—'a chain of settlements, extending for 30 miles, and altogether without Churches or Schools.'

1842. Mr. COCHRAN *(Lunenburg)*. 'I paid an interesting but rather *cool* visit (the water freezing in my lodgings pretty near a towering fire of logs) to New Germany, a few days ago, and I hope stirred up the people to an early commencement of their proposed church, to which the S. P. C. K. has kindly given £50. When the position of this settlement is considered—in the heart of the wilderness, 33 miles from the parish-church at Lunenburg—and when the poverty of the settlers is taken into account, struggling as they are to get a bare subsistence—I hope we may at least expect the like sum from the Gospel-Propagation Society. When I first visited the place, 12 years ago, I found but 7 or 8 families, to whom I preached, and baptized their children in a barn, and had at night for my bed a moose skin spread upon the floor. Now I find 50 families, comprising near 300 souls, and the number is still increasing from abroad.'

Mr. INGLES *(Sydney, C. B.)*.—'Having hired a small vessel to go up the Bras d'Or Lake, and having made my arrangements to visit some distant settlements, I was obliged to start, leaving four persons in my district dangerously ill—one of whom had sent for me, from a distance of seven miles, late on the preceding evening.

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After ministering to my worthy clerk, in his 90th year, I set sail; and, as I passed *up* the Lake, it appears that a couple passed *down*, from a distance of 60 miles at least, in order to have their marriage solemnized.' Mr. Ingles then names twenty-five neglected places, 'besides, perhaps, a few others,' in which there were members of the Church utterly unvisited. In his own district, there were eight other stations to be attended to, besides the Parish Church. 'I have been here, during 16 years, unassisted, and have hardly seen the face of a clergyman, except that of the Bishop in 1826 and 1833. Most truly sensible am I of my deficiencies, even in the narrow sphere in which I am able to work. How great then must be the spiritual famine in the several places I have enumerated!'

Mr. COCHRAN *(Lunenburg)*. 'The case of one of my old men I would mention as illustrating the value of our invaluable Liturgy. He was a native of Scotland, and brought up a Presbyterian; but, coming here in early life, and finding none of his own communion, he joined himself to the Church, and was a pattern of regularity in attending upon her services and at her altar, for about 60 years. Always, on Sundays and Holy-Days, in foul weather or fair, I was sure to see my grey-headed friend in his place. Even to the very Sunday before his death, (which happened in his 82nd year,) was he to be seen with his large Prayer-Book in his hand, 'meekly kneeling upon his knees'. Yet this old man, so regular and so devout, was almost completely *deaf*, and heard not a word of the Sermon. But, being familiar with the Service, he could join understandingly in it all, responding aloud in the right places. How valueless to him would the Service of the Church have been, without a Liturgy! But having it was like 'making the deaf to hear'. 1843.

After mentioning the progress of the work in building the little chapel at New Germany, Mr. Cochran adds,

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'I paid them a visit last week, and, in consequence of a severe storm and rapid thaw, had considerable difficulty in making my way back—the roads being blocked by large deposits of ice from the neighbouring river, and by trees blown down by the violence of the wind, and some bridges having been carried away. I brought my horse over one swollen stream, upon the remnants of the bridge, consisting of poles only, bound together by the floating crust of ice on the top, through which the horse's feet soon broke. But by the kind aid of some of the settlers I came safely home, thankful to Him, who had preserved me through so many dangers.'

1844. Mr. Jamieson reports that the inhabitants of the three fishing settlements of *Beaver Harbour*, *Salmon River*, and *Nekum Quoddy*, upon the extreme S. E. coast, had united to build a church. 'Immediately after my visit last spring, they started, axe on shoulder, for the forest, cut down and brought home the wood for the frame, and then, after subscribing as much in cash as they could afford, they set to work upon the building itself. And now, upon the beautiful little promontory, jutting out into that pleasant bay, between Salmon River and Beaver Harbour, they have already almost completed the outside of the church, far superior in plan and appearance to any yet built on the shore.

Mr. Stannage *(St. Margaret's Bay)*. 'I have been called three times to visit the sick and dying upon the opposite shore of the Bay, and to strengthen them to meet that solemn hour of the near approach of their Eternal Judge. One was the mother of 15 children, who had seen many changes, had lived for many years far away from any Means of Grace, and yet knew enough to make her wish most ardently for the presence of God's Minister to help her to make her peace with God. Four young men had to row for me nine miles across the Bay; and

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when I reached the bedside, she exclaimed, stretching out her two hands, 'Oh, Sir! how glad I am to see you—you are just the person I wished to see once more before I die. I want you to tell me once more about the good Saviour, and to give me the holy Sacrament, and then I will die willingly.' She was sinking fast, and earnestly begged me to make haste with my preparations, as she felt her time was short. It was a desolate neighbourhood, where she lived; and the Lord's Supper had never been administered in that place. It was with great difficulty that I procured one more communicant to join in the solemn Service. Every one answered, 'Oh, Sir! I am too wicked! We live in a bad way here! I never saw such a thing done in my life, and I am afraid!' At last her aged husband consented. After the celebration, the poor old woman took leave of each of her weeping children, with great composure, giving good advice to them all; and so lingered on till 10 in the morning, when she died. I was with her to the last, and took occasion to exhort a large number of fishermen, who came to take a last view of an old and good neighbour, calling upon them also to prepare to meet their God, by making a better use of their Baptism, and by seeking to increase their Means of Grace.

'The many stations I have to visit on this side the Bay, and the difficulty of crossing the water, will not allow of my visiting the people on that shore, except when they come for me on urgent occasions. Yet I cannot but grieve over them—so wretchedly destitute—and earnestly pray for them, that better days may come, at least for the hundreds of poor baptized children, that are now, in this nominally Christian land, 'lying in darkness and the shadow of death.' There are 70 families within sight of me, over those nine miles of water, among whom the most abominable vices and crimes are daily committed

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without shame, and where adultery, polygamy, incest, drunkenness, &c., are becoming almost habitual. May God in His Mercy soon come to our help along these wild shores.'

1845. MR. JAMIESON. 'A messenger came to me from *Sheet Harbour* on Wednesday, Jan. 22, at the commencement of a heavy snowstorm—the worst during the whole winter. Next morning we started early, and by great exertions made our way on foot, through deep snow banks, 20 miles towards Sheet Harbour—sleeping one night at a place on the way. On the Friday we reached, partly by land, and partly in a small open boat, the place of our destination—an island, inhabited by a few poor families, near the entrance of Sheet Harbour.' The person thus visited, through a deep snow, 56 miles, was an excellent Churchman, Mr. Geddes, (see p. 101,) who desired the presence of the Missionary, to administer the consolations of religion to himself and his family in his dying hours.'

DR. SHREVE *(Chester)*. 'In March last I was called to *Blandford*, to visit a family in affliction, and to bury the mother. I was then suffering from a severe cold and cough; the weather was extremely cold, and the distance was nine miles across the sea. I was advised by my medical attendant not to go: but, being so pressingly urged by those who came for me, I could not but consent to their entreaties. Being in a small boat, and the wind strong, there was no lack of spray from the waves, which froze as it lodged upon my coat, making it like a sheet of ice. We landed about a mile from the house. I walked up and found it crowded to excess. I baptized four children, read the funeral service, and preached—then walked, through snow and rain, a mile to the burial-ground—after which I returned again across the nine miles of sea, in a storm of wind and rain.'

1846. MR. UNIACKE *(Newport)*. 'One of my stations is *Walton*, about 16 miles from the church. The population

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here, by the last census, was 555. It is now much larger. On my first visit to this settlement, six years ago, I found it totally unprovided with the public ordinances of religion. Once a year they were sometimes visited by a dissenting minister; but, just before my visit, they had been *three years*, I was told, unvisited by a minister of any denomination. The extent of my own immediate charge prevented my giving much time to this neglected place. But, for two years, a lay-reader, with the Bishop's sanction, read prayers among them and a sermon, once a fortnight on Sundays. For the last three years, a service has been held among them, once a fortnight, by a Methodist minister, and, occasionally, by a Baptist.

'In the spring of last year, a number of the inhabitants, several of them dissenters, engaged to contribute £15 a year, for the benefit of a regular monthly visit from the clergyman of Newport. And the chief owner of a dissenting place of worship offered, upon the same conditions, to secure the building, with an acre of ground, to the use of the Church. The building, accordingly, has been made over to the Gospel-Propagation Society; and we are now engaged in preparing it for public worship. I have continued to visit the settlement for several months; and find an average attendance of 90 or 100.'

Mr. STANNAGE *(St. Margaret's Bay)*. 'This winter I was sent for by a poor sick man, father of a large family, living at Dover, 16 miles off. He had bought, some three years ago, a tract of these wild and barren rocks for a fishing station. He sent for me on Saturday, and I had to return for the Sunday's duty. It began to rain as I left home, which continued all that day and part of the night. I could go no further than Peggy's Cove on horseback. Here his little son was waiting to conduct me across a pathless barren, which it took us two hours to cross. The little lad astonished me by the sagacity, with 1847.

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which he traced our way by the marks of ruined nature around him, where I could not see the least sign of a path. Sometimes we had to climb high cliffs upon our hands and knees—or to push our way through the dripping bushes, at times even over our heads—or to cross through wet and dangerous swamps. At length I reached the lonely fisherman's hut, and threw myself for a while, exhausted, upon the broken chair in the dark, rude, kitchen—where a scanty fire, (for which, as I found, the wood was gathered by the children's hands, and brought home from a great distance,) served little to cheer me, or to dry my drenched garments. As soon as I could move, I was asked to take such simple refreshment as they had it in their power to offer; and I then spent the evening with the poor sick man, whom I found very weak in body, and very penitent—especially regretting the breach of the Lord's Day, to which his fishing had too often tempted him. I pointed him to Christ, 'the Lamb of God, who taketh away the sins of the world:' and, after going through the Service for the Visitation of the Sick, I was preparing to lie down in my great coat on a chest for a bed, when I was told that the sick man desired to receive the Lord's Supper. It was nearly the midnight hour, when I thus went through the Communion Service with this afflicted family. The house was open to the storm on all sides—an old sail, under our feet, was blown up by the air through the seams of the floor—while, overhead, the roof was not shingled, and in the morning I could see the daylight through every part of the building. Here then, in this dismal, lonely, dwelling—by the light of one dim candle—and in the midst of an awful storm—the most comfortable Sacrament of the Body and Blood of Christ our Saviour, was administered to this poor fisherman, and to two or three others, whom I numbered among the very best of my flock. I was too weak myself

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to discharge the affecting duty as I could have wished. Yet I was very thankful for what I was able to do, and greatly rejoiced in the holy scene.

'I will only add that this poor man has for many years regularly paid his 7s. 6d. a year towards my salary: and, last spring, he again joined his fellow-parishioners in signing a bond obliging him for four years to pay 15s. annually, and was one of the first to pay his subscription.'

MR. COCHRAN *(Lunenburg.)* 'An affecting application was made to me the other day by a poor man, who lives in a remote settlement, to go and baptize his three children. He is some years from Ireland; and, with tears in his eyes, contrasted the religious privileges of his youth, when living close to his Parish Church, with his present situation, not having for years been able to attend the House of God, and, what neighbours he has, being of opposite opinions, and having evil will at the Zion he loves.' 1848.

DR. JENKINS *(Charlotte Town, P. E. I.)* 'The wants of the poor settlers in the more remote districts are more pressing than ever. The Presbyterians, the most numerous dissenting body in the Island, have but one Minister of their Church. By reason of this neglect, and the limited resources of our own Venerable Society, the country must shortly be overrun with an endless variety of wild and visionary sects.'

Mr. READ *(Westmoreland Harbour, P. E. I.)* 'In a distant and secluded settlement, I visited an English family, and gave them a service at their house, to which they invited their neighbours. I found assembled between twenty and thirty hearers. It was the first time that this family had heard the service of the Church, since they had left England, being 20 years. I gave them some tracts and a book of Family Prayers by the Bishop of London, and requested the eldest son to read them every

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day with a portion of Scripture—a request, which, I aft
wards found, had been carefully attended to.'

1849. Mr. JAMIESON *(Ship Harbour.)* 'I left Halifax w
Mrs. Jamieson one Saturday evening in order to re
Dartmouth, and so be in time to start early next morn
for service at Jeddore. The roads were wretchedly
from the continued thaw; but by perseverance we rea
ed a house, at a distance of 32 miles, a little after dar

'On our return home to Ship Harbour the next even
we had eight miles of ice to cross on the lakes.
water, from the melting of the snow, was in many pl
more than two feet deep above the ice. Our sleigh
sometimes afloat under us. We had gone six mile
this way, with much difficulty and some danger, w
our horse struck through the ice, and left us sitting on
edge of the chasm, in which he was now engulph
After some time we contrived to unloose his harness,
set him free from the sleigh; and, dragging it away f
the opening, in which he was now plunging about,
waited to see the result, and, at last, had the satisfac
of seeing the faithful companion of our travels strug
out upon the ice, and so were able to continue our journ

'Next day came a messenger to require me to att
two funerals at *Pope's Harbour*,—a distance of 30 m
in going and coming, all which I had to travel on
the same day, (having a service next day at *Clam H
bour*,) while the paths were in a most wretched
dition, from the melting of the snow. Having spen
most uncomfortable night from fatigue and wet fe
started early next morning for *Clam Harbour*, a dist
of 7 miles through the woods, and arrived in good ti

'The extent of this mission on the S. E. shore is b
short of 100 miles, intersected with numerous harb
and bays, and a vast number of small islands. The

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with the exception of a little spot here and there, is barren and dreary in the extreme, affording a scanty pasture to a few horned cattle and sheep, the latter of which are much exposed to the depredations of bears and other wild animals, with which the surrounding woods abound. Little grain is raised along the coast—though some vegetables are grown. But coasting and fishing are the chief employments of the people, which keep the males often from home, and out of the reach of regular instruction. Yet they are by no means, as might be supposed, wild and reckless, or indifferent about religion. Their education, certainly, from the want of schools formerly, is very limited: but they are very desirous of learning, and, when they meet together for public worship, the serious attention and becoming demeanour of these rough 'sons of the ocean' would shame many of the inhabitants of far more favoured places. The population is rapidly increasing along this line of coast.'

DR. SHREVE *(Chester)*. 'One Saturday I left for Sherbrooke. I had not gone far, when a heavy fall of snow began. But, as the weather was mild, I did not regard it —the only inconvenience being that my clothes, and the skins about the sleigh, became very wet. When about half way (10 miles) to Sherbrooke, on a bleak and barren spot, and not a house within three miles on either side, a most terrific storm of hail and sleet commenced—the wind from the N. W. and intensely cold, and the snow drifting fast. My horse refused to face the storm; and, for a short time, I gave up the hope of life, and felt convinced that, if the squall continued, I must perish. I commended my soul to God, through the merits of His Dear Son. His kind providence however so ordered it that the storm subsided, when by beating my arms together and other such means, and by walking some dis- 1850.

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tance, I gradually restored the natural warmth to my body. I reached Sherbrooke at a late hour, with my face much injured by the frost.

'On Sunday, Divine Service—administered the Holy Sacrament to 20 communicants—after this called to visit a sick man at some distance—found a number of persons at the house, and had a second Service—returned at 9 P.M. to the house of Mrs. R., who kindly offers a home to the officiating clergyman. The Minister of Christ, as he travels from one settlement to another, has surely much to cheer and comfort him, amidst all the hardships of his lonely wanderings. He carries with him, wherever he goes, the Gospel-message, and his visits are hailed by many with delight. The family, with whom he may sojourn, entertain him gladly, and give him the best they have, and that with a warm cordiality, very different to the formal reception often given in towns and cities.

'On Monday morning, I was called to visit a young woman dangerously ill. After prayer and reading, I administered the Holy Sacrament to her and her aged mother—they having been prevented joining, as had been their custom, with their brethren the day before in the House of God. On returning home, I found much duty awaiting me. At twelve o'clock I retired to bed, and at half-past-two I was called up to visit an aged member of the Church, supposed to be dying. I saw her again at eleven, and again at three, and administered the Holy Sacrament to her with many of her family and friends. The following day a ride of 26 miles. The next I buried the aged person to whom I had been called at night.

'On Saturday I was delighted to welcome Mr. Dixon, whom your lordship had kindly sent to assist me. On Sunday a call to Mill Cove—16 miles. I set off the next day with Mr. Dixon. The poor dying woman was over-

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joyed to see us. We spent some time there in holy and, I trust, profitable services. I administered the H. S. In heartfelt language, she expressed the desire with which she had desired to partake of that blessed communion, before she was separated from her dear husband, children, and friends. It was late before we could leave the house, and, the road being very bad round the shore, it was 7 P.M. when we reached the main road, still 12 miles from Chester. Here we had to encounter a most violent storm of wind and snow. The road became filled up, so that we made but little progress. At 10 P.M., when about four miles from home, the horse fell, and was unable to extricate itself from the deep bank of snow. The flakes were falling fast and drifting violently—the wind blowing a gale. After much difficulty, I succeeded in getting the horse out of the bank. The night was dark, and I attribute our safety, under a kind Providence, to my horse having been well acquainted with the road, particularly over the bleak and barren common near the town. My reverend brother was very uneasy, not being accustomed to such severe cold, having but shortly before arrived from the W. Indies, and will, I think, long remember his first sleigh-ride. He suffered much, on first going into the house, from the sudden change. I regret that he left me so soon, as his labours were very acceptable, and the duties of this parish require more than one to perform them—while they require also men accustomed to endure hardship and fatigue. My journal from January to May, and again from August to the end of the year, furnishes one continual routine of such duties and journeys, by land and water—I mean, as to length and difficulty, though they were not, of course, all in sleet and snow.

Mr. Cooper *(Port Hill, P. E. I.)* 'I am unable to report any progress in the erection of churches at Lot 11

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and Cascumpeque. I am obliged now to come to the conclusion that the people have really not the means of erecting houses of worship, however humble; and the Society's grants, £15 for Cascumpeque and £10 for Lot 11, are altogether too small to be of service under such circumstances. At Lot 11, during the past year, the little building, in which we hold our Services, was generally very inconveniently crowded; and even this building will no longer be available for public worship, as Capt. M. is about to re-occupy it. It was a cheering sight, yet mournful, to behold the Sacramental table spread, and the memorials of our Redeemer's dying Love administered to kneeling penitents in that lowly edifice, composed of rude logs of the forest.

'On Sunday last I paid my monthly visit to Cascumpeque. I found the dilapidated school-house, in which we formerly held our Services, razed to the ground; and the Commissioner's 'Court House,' a log building which we had used of late, locked. I was obliged to ask permission of a friend, not a member of the church, to officiate in her house, rather than send away the congregation, some of whom had travelled many miles on a stormy day to attend the Service. I cannot but fear that, unless it please God in His Providence to supply us with the means of erecting a church, this interesting congregation will be broken up, at least during the winter season. In the summer I can, if so long spared, preach to my little flock in the forest, with the tall pine trees for a shade.'

We have thus brought down to the present time the history of the Society's labours in this part of the British Colonies, and must leave the above extracts to tell their own tale.

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THE
MONTHLY RECORD
OF THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

JULY, 1852.

SYDNEY COVE.

THE CONVICT SETTLEMENTS.—PART I.

AMONG the consequences of the general destruction of monasteries, in the time of Henry VIII, must be included a vast increase of pauperism. Great as were the abuses in many of those religious institutions, and scandalous the waste of the charitable funds entrusted to their care, yet in others, it must be allowed, there was no want of tender solicitude for the sufferings of the poor around them, and in all of them there was a refuge for cases of

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more pressing distress, and relief for the severest wants of the needy and destitute. Seldom were the widow's tears, or the orphan's cry, unheeded. Comforts were supplied to the sick—consolation to the sorrowful: and the daily dole of bread and alms to the aged and infirm at the convent-gate sufficed to ward off many of the worst evils of poverty, and, in the eyes of those who were so largely partakers of the bounties of the community, served, not unfrequently, to cover a multitude of its sins.

By the decree of the tyrant these houses were all emptied, and their large possessions, instead of being applied in some 'more excellent way' to the uses for which they were originally given—at least, in the spirit of the donors—were seized upon to enrich the coffers of the monarch, or to form estates for his courtiers. But, while the monks and nuns, dispossessed of their homes, roamed over the land to find a shelter for their heads, or sought, in other countries, the means of usefulness (according to their creed) which here were denied them, the poor of England were not the least sufferers by the stroke, which had stripped them at once of so many kind friends and comforters. There were no poor-laws in existence—for none had hitherto been needed. There was, therefore, no prompt and sufficient remedy for those many ills and accidents of life, to which, by the Will of GOD and for the very exercise of Christian faith and charity, the lot of the poor is inevitably exposed.

As a natural consequence, crime began to multiply fearfully throughout the land. In an act of parliament of this reign it is mentioned that no less than 60,000 persons —amounting to one out of fifteen male adults—were at one time in prison: and this was in an age, when the population (4½ millions) was much less cramped for room in the land than it is at present. This would seem to

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confirm the truth of another statement, which we find made of those days, namely, that in the 37 years of Henry's reign, he 'hung up threescore and twelve thousand great thieves, petty thieves and rogues'—being at the rate of 2000 a year. With the present population of England and Wales, (18 millions,) a proportionate number of executions would be 8000 *per annum*.

In the reigns which followed, various measures were adopted by the government to meet this enormous evil. In particular, the old Poor-Law was passed in the reign of Elizabeth—being first enacted in 1562, and completed in 1600, two years before her death. In 1596, the first mention is made in an act of Parliament of *banishment from the kingdom*, as a punishment for rogues and vagabonds. No place of exile is named; but it is easy to conceive that the newly-founded colony of Virginia was in the mind of those, who proposed that measure. In 1619, under James I, the practice actually began of transporting criminals to America, or of allowing them in many instances to transport themselves: and, during the next century and a half, great numbers were sent to work as servants for the colonists. Particularly, under James II, at the close of the Duke of Monmouth's Rebellion, the cruel sentences of judge Jefferies consigned a multitude of unhappy beings to the unwholesome labours of the Southern plantations. And, after the battle of Culloden, in the time of George II, great numbers of the captured rebels were exiled to America, and were actually put up to auction by those entrusted with the care of transporting them, and sold to the settlers, at an average price of £20 a head.

The loss of the American colonies in 1783 put an end to this system of transportation. The prisons of England again became crowded to excess. John Howard, and others of kindred character, called attention loudly to the

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state of gaol-discipline, and to the dangers to be apprehended from the continuance of the present defective arrangements: and it became evident that some steps must be taken to prevent the enormous evils of physical contagion and moral corruption, which the close contact of so many guilty beings occasioned. It was at first suggested to ship them off to the Western coast of Africa, there to be turned loose among the negroes. Others, with more merciful intentions, were for building huge penitentiaries, sufficient to hold the large body of criminals under sentence of imprisonment. But both these proposals were at once set aside by the grave objections to which they were manifestly open.

It was at this juncture that the discoveries of Captain Cook brought first to light the capabilities of the vast Southern island-continent of Australia. The interest of his narrative was attracting the attention of his fellow-countrymen of all classes, and, not the least, that of the Government, who saw, in these new possessions of the British Crown, the means of relieving their present difficulty. They were so far distant—at the very ends of the earth from England—as to leave no chance, in the existing state of navigation, that prisoners conveyed to those parts would ever find their way back to their native land again. They were almost devoid of population—at least the mainland of New Holland—a scanty and miserable race of savages, almost the most degraded of all the tribes of humanity, being the sole occupants of the shore, which had been coasted for a thousand miles. And yet they appeared to be well suited for sustaining life—abounding with vegetation, and affording every ground for hoping that, after some years of safe custody and punishment, the discharged criminals might become the prosperous settlers, and begin a new life of hope in a new world.

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One spot in particular upon the Eastern shore, on which Sir Joseph Banks (the great naturalist of Cook's Expedition) had landed, furnished to his scientific researches many new plants, and gave signs, it was thought, of extreme fertility. On this account it had been named *Botany Bay*. To this (now notorious) spot it was determined that a body of convicts should be sent: and on May 13th, 1787, the first expedition for this purpose left the shores of England, under the command of Capt. Arthur Phillip, R. N., who was also to be the Governor of the new colony. The fleet consisted of the *Sirius* (frigate), the *Supply* (armed tender), three store-ships, and six transports, having on board 565 male and 192 female convicts, and a body of above 200 soldiers—in all more than 1000 souls. And thus the very same year, which saw the order of the Church first completed in our colonies, by the consecration of Bishop Inglis to the see of Nova Scotia, is distinguished also as the year, in which the foundations were laid of our great Australian Empire—and laid, alas! with most grievous and guilty negligence.

For surely we are ready to ask, was there no other provision made, but that of soldiers, for those ten ships, or, at least, for those six floating prisons? Was there no other thought uppermost in the minds of those, who were entrusted with the solemn responsibility of sending out so many of their fellow-creatures, upon that momentous voyage of 15,000 miles, over an unknown sea to a strange and distant shore—'a voyage,' says one of the party, 'which, before it was undertaken, the mind hardly dared to contemplate, and on which it was impossible to reflect, without apprehension as to its termination?' Was it only considered needful to provide for their perishing bodies, and to secure the wretched criminals from all possibility of escape or hope of successful rebellion? In one word, was there no *minister of religion*, sent forth with this cargo

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of vice and misery, to seek by God's grace the recovery
some, at least, of these sin-sick souls, and to cherish t
spiritual life of those who were free from crime, in th
great company of a thousand human beings?

The history tells us, there was *one* Christian minister
one solitary labourer—who, however, was added to t
party only a few days before it left the shores of Englan
This almost incredible fact is stated on the authority of t
Rev. S. Marsden, who was a chaplain in the colony f
more than 40 years, and is well known as the first wh
carried the Gospel message to the cannibals of New Ze
land. 'When the fleet,' he says, 'was on the point of sa
ing with the first convicts for New South Wales in 178
no clergyman had been thought of to accompany it. B
a friend of his own, a pious man of some influence, an
ious for their spiritual welfare, made a strong appeal t
those in authority upon the subject, and, through the i
tercession of the Bishop of London, the Rev. RICHAR
JOHNSON was appointed as chaplain.'

The voyage was happily completed in little more tha
eight months, one of which they spent at Rio Janeir
where, says Lieut. Colonel Collins, the historian of th
first fourteen years of the settlement, 'the chaplain of th
colony performed Divine Service on board *two* of the tran
ports every Sunday, while they remained there.' It
natural to inquire what became of the other *four* convi
ships upon these occasions? or of the whole six, durin
the eight months' voyage—scattered as they must hav
been upon the ocean, and separated often far from eac
other? And *thirty-two* out of the whole party had die
—'a small number,' it is said, 'out of so many persons, o
whom many were embarked in a sickly state.'

It was soon found that the Bay selected for the new

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settlement, however excellent for botanizing, was not at all adapted for the wants of a colony, being especially deficient in fresh water, and too confined for their numbers. The Governor resolved to proceed along the coast, and examine *Broken Bay*, some distance to the North. He stopped, however, on his way thither, to look in at a small inlet of the sea, marked in Captain Cook's charts as merely a *boat-harbour*, and called, from the name of the sailor, who first discovered it, *Port Jackson*. On passing the lofty headlands, which form the entrance to this 'boat-harbour,' he was astonished to find himself in a haven, large enough to hold the navy of England—navigable for ships of war 15 miles from its mouth, indented with numerous coves, and sheltered from every wind. Here then, on Jan. 26th, 1788, the colony was established on the banks of *Sydney Cove*, then covered with thick woods, whose still tranquillity was now to be broken by the rude sound of the labourer's axe. The quiet of so many centuries was henceforth to give way to the bustle of camps and towns, and the busy hum of men.

We are told of the ceremonies, which attended this memorable occasion—how the flag of England was hoisted, and salutes were fired, 'between which the healths of his Majesty, King George III, and the Royal Family, with success to the new colony, were cordially drunk.' But, in the words of Chief Justice Burton, 'looking back at the proceedings of that day—remembering the causes, which had led to this settlement, and the habits and character of these poor outcasts from the land of their birth, who were thus first planted upon another soil—reflecting above all on that Mercy which had brought hither the little fleet, so laden, in perfect safety—it is not without pain that we read no more. What then? was there no act of religious worship, which it would have been becoming

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on such an occasion for Englishmen to have offered to the God of their fathers? How different might have been the effect upon the minds of many of these poor convicts, if the day of their first landing in a new world had been solemnly marked, as the beginning of a new life under God, by an act of confession and prayer!'

One Minister of religion, however, as we have seen did accompany the expedition as chaplain: and the early Sabbaths of the new community were not suffered to pass away without some due observance of the ordinances of public worship. 'Notwithstanding the pressure of important business in Sydney,' writes Col. Collins, 'Divine Service was performed every Sunday, *when the weather would allow*—at which time the marines under arms and the convicts attended.' All, indeed, that was possible under the circumstances was done by the faithful Pastor. He went continually from settlement to settlement, from hut to hut, visiting alike the sick and well, the freemen and the convicts—sparing no pains, and losing no opportunity, for teaching them the way of God in truth. But his labours were but little appreciated by those in authority; and it causes, even now, a pang of regret and shame to read and to record the painful discouragements he met with in the exercise of his ministry. We notice for instance the historian's expression, *when the weather would allow*. To explain this remark, we have only to observe that, while buildings of various kinds were erected by convict-labour for man's use—barracks for the soldiers and convicts, prisons for new offenders, houses for the Governor and his officers, even an observatory for the purposes of science—no building whatever, even of the very commonest kind, was reared for the worship of Almighty God. For six long years, and although the colony had greatly increased in numbers, Mr. Johnson was left to

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minister in the open air, 'wherever he could find a shady spot,' subject to all the inconveniences and interruptions of a changeable climate. A number of Spanish ships once entered the harbour; and the (R. C.) priest of one of them, having observed this strange procedure, is said to have lifted up his eyes in astonishment, saying, 'If *my* country had settled this place, before any house for man, we should have built a House for the Living God.'

Let us look, however, for a little while, at the early history of the colony, which was attended with very remarkable providential circumstances. After the landing had been effected, farms were laid out at Paramatta and other places, and a few convicts were set free, and received grants of land as settlers. A small colony also was sent to Norfolk Island, to examine its character, especially with a view to the growing of flax. In five weeks the vessels returned, to report very favorably of the Island, but to find the difficulties of the colony already begun. The scurvy had broken out among the people with great violence. The evil tendencies and idle habits of the convicts, repressed only during the confinement of the voyage, but not really corrected by religious influences, had become daily more apparent. Their ill behaviour towards the natives had produced shyness at first, which soon changed into open enmity, and many cruelties on both sides were committed. The soil around Sydney was found to be unproductive. The cattle were neglected, and so were either lost or stolen. The convicts committed petty thefts, and then deserted into the woods for fear of the consequences. At one time forty persons were off upon their travels, and, as they supposed, *upon their road to China*. These travellers were mostly Irish convicts, who had a notion that China lay somewhere to

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the North, and were always making up parties for the purpose of decamping thither. Most of these wanderers perished by hunger. More than fifty skeletons are said to have been found by one man, who lived some time among the natives, and was assured by them that these were the remains of men who had been starved to death in the woods. Many were speared by the savages, and their bodies were found, with the heads 'beaten to a jelly.'

The Governor considered it necessary to use very great severity in repressing these disorders. There were many executions for small offences, or such as would be considered small under other circumstances. Six soldiers, for instance, some of whom had hitherto borne irreproachable characters, were hung at one time, upon the information of an accomplice, for having obtained a false key to a store, and pilfered it. 'Thefts innumerable were committed; and, although severe punishment was sure to follow detection, either it had lost its terrors, or the habits of depravity were become so much a part of their nature, as to subdue every other sensation.' Much flogging also was administered. And it is curious to read (in our days) that one convict was 'rewarded for his ingenuity' in a certain matter, by punishments of 50 and 100 lashes. The offence in question was, according to Col. Collins, an attempt to 'impose' upon the people by the pretended discovery of a *gold-mine*. Sydney Cove was 'thrown into a state of great excitement.' He shewed a piece of gold, which he said he had found: but, being twice sent with a police-party to point out the place, he failed in doing so, and was 'rewarded' accordingly. At last he confessed that his story was a falsehood, and the piece of gold a fabrication out of a guinea and a brass buckle. But says Col. Collins, 'Among the people of his own description, there were many who believed, notwithstanding his con-

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fession and punishment, that he had actually made the discovery which he pretended, and that he was induced to say it was a fabrication, merely to secure it to himself, that he might make use of it at a future opportunity. So easy is it to impose upon the minds of the lower class of people!' After this event, the man never would go to regular work, and was soon hung for some petty robbery. We hear nothing more of his gold-mine.

The discontent of the colony was increased also by another circumstance. Several of the convicts, after the lapse of a certain time, claimed their liberty, alleging that the term of years had elapsed, for which they had been transported. Unfortunately it was found that the papers, which would have shown whether their statements were true or not, had been all left behind in England. To have allowed the claim of one under these circumstances would have been to have opened the door wide for all manner of imposition. Painful as it was, the only course, that could be taken by the Governor, was to announce that all must continue to work as convicts, until he could send word to England and receive a message back—involving an additional servitude of at least 18 months; and that then any, who had a right meanwhile to be free men, should be paid as free labourers for the extra time they had wrought.

Difficulties thus increasing in Sydney, it was deemed advisable to divide the colony by sending a large body of 200 convicts and two companies of soldiers to join the little settlement on Norfolk Island. Of course they went without a clergyman: but, two years after, we are told that 'the Rev. Mr. Johnson voluntarily visited Norfolk Island, for the purpose of performing those duties of his office, which had hitherto been altogether omitted through the want of a minister to perform them.'

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Two disastrous events followed in the train of this migration. The first was the almost utter destruction, in the course of a few nights, of almost all the live stock of the colony. It was found that the stock of animals, upon the increase of which so much of their future hopes depended, was very improvidently wasted: and an order was accordingly issued to forbid any further killing of them, until some necessary regulations should be published. In this order those, who were about to embark, were not included; and the notion went abroad among the convicts, that it was intended, after their departure, to seize upon all the cattle in the colony, and take them for the public use out of the hands of their proper owners. Inflamed with this idea, they slaughtered almost all of them, pretending that they belonged to their fellows about to sail. It was long before the colony recovered from the consequences of this wholesale butchery.

But another unfortunate circumstance was attended with immediate, as well as future results, of a far more distressing nature. The *Sirius* frigate, which had been sent with this colony to Norfolk Island, was, unhappily, wrecked upon a reef, which still makes the approach to that island dangerous. The crew and convicts were saved, having been dragged on shore through the surf on a grating. But the stores it carried for the new settlers were utterly lost. And the population of the Island, thus largely increased without any corresponding supplies of food, were in the greatest danger of perishing by famine: and were only saved from this miserable death, by the providential appearance of a large flight of birds, which alighted on the island to lay their eggs. These birds—*Mount Pitt* birds, as they were called, from the place they most frequented—were very easily taken; and their numbers were so great, that for two months

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together the settlers caught from 2000 to 3000 daily, besides gathering an incalculable quantity of eggs.

An evil, however, of a yet more serious nature attended the loss of the Sirius. This ship was under orders, as soon as she had landed the convicts, to proceed to China, and bring back immediately a supply of provisions for the main body at Sydney. Their stock of food was beginning to run short, and they had for some time been looking out in vain for the arrival of the promised store-ships from England. Matters now became critical in the extreme. Another month had been lost, and nothing had as yet been done to secure them against the very extremity of want and famine. The *Supply* was but a small brig: her tonnage was trifling, when compared with their necessities. Every hope, however, was now fixed upon this one little vessel, which it was resolved to send to Batavia. 'Its passage,' says Col. Collins, 'lay through the regions of fair weather. Yet it was painful to consider that the very existence of the colony depended, perhaps, upon her safety—that a rough sea, a hidden rock, or the violence of elemental strife, might in one moment sink them, with the little bark, which had all their hopes on board, to the lowest abyss of despair.'

The *Supply* sailed upon April 17th. Three days after, the miserable ration, issued to each able-bodied man for a week's consumption, was 2½ lbs. of flour, 2 lbs. of rice, and 2 lbs. of salt pork; and the latter, from the length of time it had been kept in store, was almost worthless. 'It had shrunk away nearly to nothing, and, when divided, barely afforded three or four morsels.' In this season of severe trial, Governor Phillip acted a manly part. He threw into the common stock 3 cwt. of flour, which belonged to himself, and would have nothing on his table but his daily ration like the rest—sharing thus equally

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in the distress which he could not relieve. Every exertion was made to procure food by hunting and fishing—but with little success. The shooting party, after a month's absence, brought in only three small kangaroos; and the stormy season, setting in at the beginning of June, (the midwinter month of those parts,) interrupted altogether their fishing, which had done little more than satisfy the wants of the fishermen. Their fishing-tackle too was expended, and they had to copy from the natives, and spin lines from the bark of a tree. 'In the month of May, an elderly man dropt down at the store. Fainting with hunger, and unable through age to hold up any longer, he was carried to the hospital, where he died the next morning. On his body being opened, the stomach was found quite empty.' The wretched people seemed destined to drink to the very dregs the cup of misery.

Six more weeks had now passed away, and still no ships from England—it being more than three years since they left its happy shores. Daily their eager eyes were turned, and their walks directed, towards the South Head at the entrance of the harbour, on which the signal-post was placed, to catch the first intelligence of the longed-for relief. Alas! their hope was still deferred, and their hearts were growing sick. Was it possible that, by some strange fatality, not even one of the seven despatches, which had been sent to England—the last more than 18 months before—conveying an account of their position, and of their urgent need (prospectively) of fresh supplies—had arrived safely? Or that help had been sent, and, by some sad accident, had failed to reach them?

At length, at 3 P. M., on June 3rd, 1790, the long desired signal was given, that a ship was in sight. Every face was brightened with joy and cheerfulness, and the

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whole settlement was in motion. The wind blew strong, and the sea was running high: but a boat was sent off at once to question the new arrival. She proved to be the *Lady Juliana*, transport from Plymouth, not bringing the much-desired cargo of provisions, but, in its place, an addition to their numbers of 222 female convicts. But she brought also the grievous intelligence of the total loss of the storeship, which had been sent from England to their assistance. Their worst forebodings had been too truly verified. The *Guardian*, 44, had sailed from England with a rich freight of two years' provisions for the settlement, and an immense variety of all manner of stores. She had reached the Cape in safety, and had there taken on board a number of live cattle, and 150 of the finest fruit-trees. She proceeded on her way from the Cape; but, a few days after, struck upon an iceberg, and was so much injured, that her commander, to save her from instantly sinking, was obliged to throw overboard the greatest part of her precious cargo. The crew and passengers left her in five boats, four of which were never again heard of, and the fifth with much difficulty reached the Mauritius. Her brave commander remained behind, resolved to sink or swim with his ship. For many days she was tossed about upon the waters, without masts and rudder, a mere log at the mercy of the winds and waves. But at length she was fallen in with by a French frigate off the Cape, and carried into Table Bay. Capt. Riou was saved, to fall in the hour of victory at Copenhagen.

Yet this was not all the information, which the *Lady Juliana* brought them. 'There were a thousand other convicts on their way, who might be daily expected.' She made, it is true, some addition to their stock of food—one-third of the whole supply from England having been placed on board this vessel, and so brought in safety to the

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colony. But this was little more than sufficient to relieve their present distress, (raising their allowance of flour from 2½ lbs. to 4 lbs. only per week,) and would speedily be exhausted, and their case become more desperate than ever, if that large cargo of guilt and wretchedness should arrive to swell their numbers. A visible gloom was spreading itself again over every countenance, in the prospect of the scenes which awaited them.

But relief was, providentially, at hand: and in another fortnight, the *Justinian* store-ship arrived from England, after a very short passage of only five months, whereas the *Lady Juliana* had consumed ten months upon the voyage. Yet this store ship also only narrowly escaped shipwreck on the very day of its reaching the colony, having been driven in upon the shore by a violent gale, and brought to an anchor so close to the rocks, that the mere rebound of the waves prevented any considerable strain upon the cable. 'Had that failed,' says Col. Collins, 'the inhabitants of Port Jackson would never have seen the Justinian or her valuable cargo.' On the third day after her arrival, the first of the three transports was signalled, which were bringing the thousand convicts. They had left England about the same time with the Justinian, and had had an equally rapid voyage. On board of these also was a quantity of provisions, which had been saved at the Cape from the wreck of the Guardian.

All anxiety for food was thus, through God's mercy, at an end. But other scenes of distress were now before them. Of the convicts embarked in these three vessels, 273 adults had died on the voyage. And such was the violence with which disease was still raging among them, that several, we are told, 'died in the boats as they were being rowed on shore, or on the wharf, as they were lifted out of the boats. Both the living and the dead exhibited

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spectacles of horror more frightful than had ever before been witnessed in that country. All this was to be attributed to confinement, and that of the worst species—in a small space and in irons, not put on singly, but many of them being chained together.'

In the next year, ten vessels more arrived, conveying more than 1800 convicts, besides 200 others, who had died on the voyage. There were now 5000 persons in the colony, of whom 3500 were convicts. Yet *no additional chaplain had been sent*. For all this population of such a peculiar character—still continually increasing by fresh additions, and spreading itself gradually over a wide extent of country—there was but one single Minister of religion, the devoted Richard Johnson. Alone he laboured amidst the horrors of that sickly season, which followed after the debarkation of those wretched ships, all laden with disease and death. 'The number of sick on the last day of June was 349, on July 13th it had increased to 488. The morning generally opened with depositing in the burial-ground the miserable victims of the night.' And he laboured, moreover, under very discouraging circumstances. We have mentioned one of these—the want of any House of Prayer. But this was not all. A report had got abroad among the convicts that he had received a sum of money, supposed to have been raised by charity in England for their benefit, and entrusted to his care. Mr. Johnson was obliged to write to England for the defence of his character. Nor was it till the arrival of the *Justinian*, that the Governor was able officially to contradict the report, and to assure the convicts that the many favours, which they had already received from him, were the gifts of his own bounty and pitying concern for their welfare, and not, as they had hitherto believed, the mere grudging administration of the liberality of others.

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We cannot wonder, however that the effect of such a false impression, while it lasted, was greatly to hinder the success of his ministry. Had there been a proper support from those in authority, the case might have been different. But the persons in official position in the colony appear to have shewn a lamentable neglect themselves of the public duties of religion; and their example was only too readily copied by the convicts. We are told indeed, that the females, who had lately arrived, 'attended Divine Service on the first Sunday after their landing—when Mr. Johnson in his discourse touched upon their situation so forcibly, as to draw tears from many of these unfortunates, who were not yet so hardened as to be insensible to the Truth.' But the case was painfully otherwise with the great body of convicts and settlers, who had now become habituated to the general neglect of religion, which at that time prevailed throughout the colony, both in high places and low. 'The clergyman,' says Col. Collins, 'complained of non-attendance at Divine Service, which, it must be observed, was generally performed in the open air, alike unsheltered from wind and rain, as from the heat of the summer's sun. It was ordered, that 3 lbs of flour should be stopped from the weekly ration of each overseer, and 2 lbs from that of each labouring convict, who should not attend prayers once on each Sunday, unless for some reasonable excuse.' This was in 1790; and, two years afterwards, we read as follows: 'Divine service was now performed at six in the morning. For want of a building dedicated to that purpose, many inconveniences were suffered, as well by the clergyman as by those who attended him. The Lieut. Governor, therefore, (Gov. Phillips having just left the colony,) did not require the ceremony to be performed more than once a day;' (it is plain from the context that the writer meant

'once on *Sunday*,' the only day, it would seem, on which it was thought necessary to have public worship at all;) 'and, in order that the health of the convicts might not suffer from the heat of the sun, he directed the Church-roll to be beat at a quarter-before six in the morning. The overseers were enjoined to be particularly careful to collect as many of their gangs to attend Mr. Johnson, as could conveniently be brought together. And it was expected that no idle excuse should keep the convicts from attending Divine Service.' These expectations, however, were doomed to be disappointed, and, in spite of all decrees and punishments, it seems that such *idle excuses* were easily found by the convicts, and by some others besides them. 'At last,' says Judge Burton, 'one of the earlier Governors had to be informed by the clergyman that five or six persons only attended Divine Service. And then it was that he determined *to go to Church himself*, and said that 'he expected that his example would be followed by the people.'' Governor DARLING has the honour of being the first Governor of N. S. Wales, who regularly with his lady and family attended Divine Worship on Sundays. And this was not till the year 1825.

In 1793, the *sixth* year after their landing, Mr. Johnson, 'finding that, from the pressure of other works, it was not easy to foresee when a church would be erected,' resolved to build a little chapel at his own expense. It cost him only £40—was begun in July and opened in August: so that, neither as regards time nor expense, was there any excuse for the long delay which had occurred. The building was 73 feet long and 15 feet broad, and at right angles with the centre projected another building, 40 feet by 15—the whole rudely constructed of wattles and plaster, and thatched. One of the first ser-

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mons, which Mr. Johnson preached in it, was upon the sudden death of two convicts, who were struck by lightning, from the text, 'There is but a step between me and death.' Three years more were suffered to pass away before a similar temporary building was erected at Paramatta. This was in September: in the *January* previous we read of the *convicts* being allowed to fit up and open a playhouse in Sydney.

On Oct. 1st, 1798, the first of these little chapels was destroyed by fire. 'This was a great loss: for, during week days, the building was used as a school, in which from 150 to 200 children were educated, under the inspection of Mr. Johnson. There was not a doubt that the atrocious act was the effect of design, and had been perpetrated in consequence of an order enforcing attendance on Divine Service, and with a view of rendering the Sunday a day of as little decency and sobriety, as any other day in the week. The workers of mischief were, however, disappointed. For the Governor (Hunter,) being highly irritated at such a shameful act, suffered not a single Sunday to be lost, having ordered a new store-house, just finished, to be fitted up as a church.' The same Governor, two years afterwards, in 1800, built a stone church at Paramatta, and laid the foundations of St. Philip's church at Sydney. We have before us an exact representation of the former, which is a curious specimen of the early church-architecture of N. S. Wales.

But Mr. Johnson was no longer alone. In 1794, the Rev. S. Marsden was sent as a second chaplain. For six years they laboured together. And then, upon Mr. Johnson's leaving for England in 1800, after twelve years of painful service, Mr. Marsden was left for seven years more in sole charge of the colony with its increasing thousands of scattered population and its two 'decent

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places of worship,' the *store-house* at Sydney and the 'handsome stone church' at Paramatta. In 1803 a costly communion service reached the colony for St. Philip's church, the gift of the good King George III. It was not till Christmas day, 1810, that this second stone church in N. S. Wales was completed, and the store house ceased to be the place of public worship for the people of Sydney.

We have said that Mr. Marsden had the sole spiritual charge of the convicts for seven years. But this statement requires correction. From the very first, all *Irish* convicts had been transported to N. S. Wales, and very many of these were Roman-Catholics. For the religious instructions of these, in the year 1803, the Rev. James Dixon, *a R. C. Priest under sentence of transportation*, was set free, (in the words of the official notice,) in order to 'enable him to exercise his clerical functions.' From another passage of the general order, under which he was appointed, we may learn the intervals of time, at which the convicts of his Communion might expect a repetition of his visits. 'As Mr. Dixon will be allowed to perform his clerical duties *once in three weeks* at the settlements of Sydney, Paramatta, and Hawkesbury in rotation, the magistrates are strictly forbid suffering those Catholics, who reside at the places where Service is not being performed, resorting to the settlement and district, at which the priest officiates for the day.'

What became of Mr. Dixon, or how long he officiated, does not appear. But for two years, at one period, the sole consolation, which the people of that communion enjoyed, according to their own mode of worship, was a *consecrated wafer*, left in the house of a Roman-Catholic at Sydney, 'around which,' says the (R. C.) narrator of the fact, 'those men of sorrow, as many as could, were

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wont to assemble, there to bow down, and offer up their prayers, and receive consolation in their miseries—no voice but the silent one of faith—not a priest of their religion within a distance of ten thousand miles.' We may pity the superstition of these poor worshippers; but we cannot but feel grief and shame for their destitution.

We may pass rapidly over the next years of the settlement. In 1808 the Rev. WILLIAM COWPER arrived as assistant chaplain, who still survives as Archdeacon Cowper. In 1817 there were five chaplains, and above 17,000 souls in the colony at the different stations, of whom 7000 were convicts. In 1833 there were 16 clergymen for 61,000 souls, of whom 25,000 were convicts, and 18,000 *Protestant* convicts, scattered about with their masters in the bush, in very many settlements, often far distant from one another.

Two years before this date, the first urgent appeal was made to the British Government, on behalf of these unhappy beings, by the then Archdeacon, now the venerable Bishop, Broughton. His report conveyed the knowledge of some facts, which might well startle a Christian Government. There were 17 places in the colony, at which, for want of Ministers, Divine Service could not be performed so much as once on every Sunday: and yet these 17 places contained in all 3000 convicts. At Port Stephens, a settlement to the North of Sydney, there were many convicts and free people—the children of the latter, of 15 years and under, amounting to nearly 100—whose sole instructor and schoolmaster was an Irish convict. The settlement of Norfolk Island, which had now been a *penal* settlement since the year 1826, and contained at this very time 200 convicts, of the very worst class—men doubly steeped in crime—besides soldiers and civil

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officers and their families, was without any minister of religion whatever, and had been so from the very first occupation of the Island, forty years before, except for the single visit of Mr. Johnson in 1791. This state of things remained unchanged in Norfolk Island till the year 1836, at which time it contained 1000 convicts.

No wonder that crime increased in the colony—that transportation was said to have failed, either as a punishment or as a means of reformation. Whereas it was the almost total neglect of religious instruction, the assignment of convicts as servants to settlers, who were themselves but recently emancipated, and had never heard, perhaps, a word of religion during the time of their bondage—it was this which deserved the most severe condemnation, and which utterly prevented the system itself from being attended with the desired results. But the time was now come, when the evil was to be probed to the quick, with a view to its cure. To this we shall return in our next number.

Meanwhile it may be asked, What had the Society done for these poor convicts? And the answer must be, Up to this time it had done very little: yet still it had done something for this part also of the colonies of England. Its funds, indeed, were very deeply pledged, and its attention almost wholly directed to the N. A. colonies, as our last numbers will abundantly shew. And, moreover, the number of *free* emigrants was comparatively but small as yet. It was reasonable to expect that the Government, which compelled these poor exiles to leave their native land of Christian Hope, and to take root, against their will, in that (spiritually) dark land, would have supplied them freely with the means of religious instruction, at least during these early years of the

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settlement. And there were soldiers also and civilians, servants of the Government, who had an equal claim on their attention. Besides which, even the free settlers, who were induced to come by the wishes and representations of the Government, were surely entitled to some due consideration. But, especially, the innocent children of so many Christian parents—Christian in name, all of them, and some, we may believe, in reality—were objects indeed, of pity and charitable concern. From a very early date in the history of the colony, the Society had shewn an interest in the welfare of these little ones. Ever since the year 1793, it had helped to maintain two schoolmasters in N. S. Wales, and a master and mistress in Norfolk Island, which latter were transferred to N. S. Wales when the Island became a penal colony, in 1828.

And, in truth, the Society has a kind of hereditary duty, especially to concern itself on behalf of the convict-settlements of England. Five-and-twenty years before John Howard was born, a committee of the Christian-Knowledge Society was appointed to examine into the condition of the gaols of England, and report thereupon. The report—a most interesting document—has lately been brought to light and published. At the head of the committee stands the name of Dr. THOMAS BRAY: and, among 'the vices and immoralities' of Newgate and other prisons in his days, he fails not to mention, as the sixth and last great abuse, 'Neglect of all religious worships.' His remedy is that 'all prisons be considered as parochial cures'—that 'the ministers be paid for constant attendance'—that 'morning and evening prayer be read in all prisons daily, suitable sermons preached twice every Lord's Day, and the Holy Sacrament, after due examination and instruction, monthly administered.'

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THE
MONTHLY RECORD
OF THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

AUGUST, 1852.

VIEW OF SYDNEY.

THE CONVICT SETTLEMENTS.—PART II.

In November, 1835, Mr. Justice Burton, one of the Judges of the Supreme Court of N. S. Wales, in a charge to the grand jury, felt it his duty to make the following remarks—which, though they exposed him for a time to much undeserved reproach, were the means under God of arresting public attention to the facts referred to, and of working in the end a most beneficial change in the treatment of the convicts of Great Britain.

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In that remarkable charge Judge Burton observed that 'In three successive years, 1833—4—5, the number of criminals *capitally convicted* in the colony had been, respectively, 135, 148, 116, making in all 399, while the number of *actual executions* had been 69, 83, 71, in all 223, and for 79 of these the sentence had been pronounced by his own lips.' And 'let it be remembered,' he adds, 'that the punishment of death has been taken away for several minor offences. The executions, which have taken place since Aug. 1, 1833, have all been for crimes of violence, murder, rape, robbery, burglary, maliciously stabbing, shooting and wounding, and offences of a similar character. The picture presented is one of the most painful description. It would seem as if the main business of all the community were the commission of crime and the punishment of it—as if the whole colony were continually in motion towards the several courts of justice. And the most painful reflection of all is that so many capital sentences, and the execution of them, have not had the effect of preventing crime by way of example.

'In his (Judge Burton's) opinion, one grand cause of such a state of things was an overwhelming defect of religious principle in the community—a principle, which he considered as the polar star to guide a man in all his conduct, and without which none other would prevent him from crime. He could not but acknowledge that there was a deficiency of religious instruction in the colony. There was not that number of religious teachers, which its extent and population required—*not enough to admit of any being spared for the penal settlements.* It had been his lot to visit one of these. To see them herding there together, without any chance of improvement, without any religious instruction, was painful in the extreme.'

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'He felt, however, bound to say that *masters* of convicts were not sufficiently attentive to the morals of their men. Defective as the means of religious instruction might be, it had been proved before him that highly respectable persons, residing near a church, not only neglected to require them to attend the church, but suffered them to spend the Lord's Day amidst scenes of drunkenness and debauchery. Nor was that all. It had been further proved that that Day by some masters was actually made a day of labour, and some other day allowed as an equivalent. Many of the worst crimes, which had been brought under his notice, had been committed on the Lord's Day, and he was led to apprehend that there was a very general disregard and desecration of it.'

But what could have been expected? These 'highly respectable' masters had been, mostly, convicts themselves, and had passed through the same process of training in their time of assignment. 'What,' asks the Judge, 'must be the effect of men, passing daily from one class to another without moral improvement? To himself it appeared that it must be the total corruption of all. He had only to set before them one plain fact to enforce his remarks, and to shew the necessity of immediate attention to the matter in question. At the end of 1833, the number of *free* males in the colony, above twelve years of age, was 17,578, while that of *convict* males was 21,845. Since that time, the number of free immigrants had been 2800, of whom 900 were men, the rest women and children: while the number of convicts landed in the same interval had been 8163, of whom 7357 were men.'

And not only did the Judge from the Bench thus give public warning to the settlers and the government of the enormous moral evils, which threatened the ruin of the

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colony; but Archdeacon Broughton also proceeded to England in 1834 for a similar purpose, and brought the state of things in those distant regions plainly before the eyes of the English people. His general statements which concerned the colonists rather than the convicts, we must omit for the present, and reserve for a future number. But the following passages of his appeal bear directly upon the subject before us, and are too forcible in argument to be omitted. He reminds us that these offenders are exiled, not solely as a punishment, but for the relief and comfort of the whole community. 'Is it not then most reasonable to expect that every man, whose property is placed in greater safety, by the transportation of so many thousands, who might be disposed to injure it, and every man, who, in consequence of their removal, is enabled to lay his head on his pillow at night with greater security, should bestow some anxiety upon the means of retaining, within, at least, the hearing of God's Word of Mercy, the large numbers, who are thus, for the general peace and safety, sent away into banishment? When offenders are shut up in prisons at home, it is felt to be a duty to supply them with food, because they are cut off from the power of obtaining it for themselves. The whole country would cry out shame upon a government, that would deprive them of this. Are we under no solemn obligation to provide them with due supplies of the Bread of Life, in that foreign land to which we banish them? I need not say that this is not done—that no effort whatever is made on their behalf, for the preservation of them, or of their innocent children, in the Faith of Christ.'

During the preceding three years, the average numbers transported annually had been 2500 to N. S. Wales, and 2100 to Van Diemen's Land—in all 13,700 in the three years. Whatever provision may have been made in

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the earlier stages of the colonies for the religious instruction of these unhappy beings, (and our last Number will shew to what extent this reached,) yet, adds the Archdeacon, 'during the last eight years, since the middle of 1826, not one single shilling has been contributed from this country, publicly or privately, directly or indirectly, for the maintenance of any clergyman, the support of any school, or the erection of any parsonage, in N. S. Wales or Van Dieman's Land. So far as the inhabitants of this country are concerned, the thousands of convicts, who are annually transported, are cast forth upon the shores of those colonies, without any precaution being taken, or effort made, to prevent their instantly becoming pagans and heathens. And such, in fact, unless something be speedily done, they will and must become; and the deadly infection will be propagated to their remotest descendants. The question, in truth, which the people of England have now to consider is this, whether they are prepared to lay the foundation of a vast community of infidels, and whether, as a nation or as individuals, they can answer to Almighty God, for conniving at such an execution of the laws of transportation, as will infallibly lead to this result?'

Such is the language of the Archdeacon, writing not twenty years ago. It is possible that he was not aware of the four small pittances to School-Teachers, referred to in our last Number, as furnished by the Gospel-Propagation Society, which form the only exception to his painful statement of the strange and fearful neglect in spiritual things, which this distant colony had experienced from its Christian Parent. But let us see whether facts, as they were actually occurring in the penal settlements, will bear out the Archdeacon's words.

'In 1836,' (we quote from the report of the House of

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Commons on Transportation in 1838,) 'Sydney contained about 20,000 inhabitants, of whom 3500 were convicts, mostly assigned servants, and about 7000 had been prisoners of the crown. These, together with their associates among the free population, were persons of violent and uncontrollable passions, incorrigibly bad characters, preferring a life of idleness and debauchery, by means of plunder, to one of honest industry. More immorality prevailed in Sydney than in any other town of the same size in the British dominions. There the vice of drunkenness had attained its highest pitch. The quantity of spirits consumed in Sydney was enormous. Even throughout the whole of N. S. Wales the annual average, for every human being in the colony, had reached four gallons a head.'

In the very year (1838) in which the above report was made, Judge Burton had the painful duty of passing sentence of death upon seven persons, part of a gang who had butchered in cold blood a number of inoffensive natives—'twenty-eight at least, or many more—men, women, and children, old men, and babes, hanging at their mother's breasts—poor, defenceless, human beings.' (We quote from the Judge's words on this dreadful occasion.) 'A party of Blacks were seated around their fires, which they had just made up for the night. They were resting secure under the protection of one of you. They were totally unsuspecting—when they were suddenly surrounded by a band of armed men, of whom you, the Prisoners at the Bar, were half, and all of whom were equally guilty. The Blacks fled to the hut of one of you for safety; but that hut proved the mesh of their destruction. In that hut, in which they had taken refuge, depending for security—in that hut, amidst the tears, the sobs, and the groans of the unhappy victims, you bound them, one by one,

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with cords—the father, the mother, and the child. You led them away a small distance from the hut, where, one and all, with the exception of one woman, they met with one common destruction. You took extraordinary pains to keep this affair from coming to light. You burned the bodies for the purpose of concealment. But it pleased God to send a witness to the spot, before they were entirely consumed. Afterwards some one removed even the remains that were left. The place was swept and garnished, so that no vestige of this deed might remain. But the crime had been witnessed in Heaven, and could not be concealed. The hundreds of birds of prey, that were floating about, were evidence enough to the whole neighbourhood that something dead was lying there, which would attract even the least interested to the place, to see if it were not his own ox or his ass. But, notwithstanding all the efforts that were made, the rib and jawbone of a child and some teeth were found on the spot. And it pleased God in His Providence, the day before the crime was committed, to send rain upon the earth, through which your tracks were easily traced. From the hut *to* the scene of murder there were the marks of horsemen on each side, and the naked feet of the Blacks in the middle; while *from* the spot there were no traces of the Blacks returning. This offence too was not committed without premeditation; for it was proved that the party was collecting down the river some days before the murder. You were met preparing powder-pouches, and putting straps to swords, doubtless for this purpose. On Saturday you were asking for the Blacks, of course intending to do something with them. On Sunday evening, after spending the day in looking for them, you took them away from the Station, thus closing that Hallowed Day by a scene of murder. You might have flattered yourselves

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that you would have been protected and screened. Many did seek to conceal it—none endeavoured to bring it to light: but, unhappy men, what you did was seen by GOD!

'I cannot but look at you with commiseration. You were all transported to this colony, although some of you have since become free. You were taken out of a Christian country, and placed in a dangerous and tempting situation. You were entirely removed from the benefit of the ordinances of Religion. I cannot but deplore that you should have been placed in such a situation—that such circumstances should have existed—and, above all, that you should have committed such a crime. But this commiseration must not interfere with the stern duty, which as a Judge, the Law enforces on me—which is to order that you, and each of you, be removed to the place whence you came, and thence to a place of execution, &c.'

But these, it might be said, were now free settlers. Though they had once been convicts, and had, perhaps, suffered from the lamentable neglect of a former age, yet the law had no longer a hold upon them—the Government was no more responsible for them. They were free to range over the land at pleasure, or to leave it for another—to attend the means of Grace where they found them, or, if they chose, to disregard them.

Let us now see if the treatment of the convicts, only thirteen years ago, while directly under the charge of the Government of this land, shut up in prisons or ironed in gangs, was such as became a Christian country. Prior to the year 1838, the whole religious instruction for the convicts in confinement at Sydney—comprising, the several gangs of prisoners at work in irons, those confined in the Prisoners' Barracks, and those shut up in the several gaols—besides that for the inmates of the several

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Hospitals and the Benevolent Asylum—had all to be supplied by the clergymen of the two Parishes of St. Philip and St. James—the only Parishes, of the *four* within the Town, and *ten* within the Hundred, of Sydney, which had churches or ministers provided for them. The Rev. W. Cowper had charge of St. Philip's, which contained (in 1836) a population of 6555, of whom 4919 were Protestants. At this church there were two Sunday services, (one of them being the only provision made for the military,) and a service on a week-day evening, as well as on the usual Fasts and Festivals of the Church. There were four schools in this Parish for upwards of 500 children, requiring the constant attention of the chaplain. Yet, besides these labours, to Mr. Cowper also was committed by the Government, with an addition of £50 to his stipend, the sole charge of Sydney Gaol—through which place of confinement there passed in the year 1838 no less than 2211 prisoners, the number in custody at any one time being rarely less than 200, and frequently exceeding 300. 'Here,' says Judge Burton, 'he performs service every Sunday morning, and on the morning of Christmas Day, under an open shed in the gaol-yard, and attends zealously and unweariedly upon those wretched persons, who are confined in the condemned cells,' (and we must not forget that the number of executions at this time averaged, as above shewn, *seventy-four* per annum,) 'and frequently visits the several wards of the prisons, no separate chaplain having been appointed for the gaol.'

But, besides the gaol-prisoners, there were other bodies of convicts in and about Sydney, large numbers of them being kept at work in irons, others confined in the Prisoners' Barracks, others in the Phœnix Hulk and on Goat Island: and these were committed, with another stipend of £50, to the care of the chaplain of St. James'

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Parish. The population of this parish numbered 4000 Protestants—the church held 1500 persons—and the average attendance at the *three* Sunday services, all performed by one clergyman, was 1200, 500, and 400, respectively. There was service also on the usual Fasts and Festivals of the Church, and on one or two week-day evenings—with a monthly celebration of the Holy Communion. Yet the Minister of St. James' 'performed Divine Service to the prisoners on board the Phoenix Hulk and in Goat Island, on alternate Sundays—no separate provision having been made for that purpose.' But 'there are two iron-gangs, of perhaps not less than 180 men in each, and the prisoners on the treadmill, all within the town, to whom no religious instruction whatever is given.'

In addition to the sum of £100, thus devoted to the spiritual instruction of the Protestant convicts in Sydney, there was an allowance also of £25 to a R. C. Priest for similar services. Let this pitiful amount of £125, be contrasted with the sum of £12,350, the expences of the *police* establishment of Sydney for the year 1838!

But if this was the case at Sydney, we shall not wonder at finding the same, or even worse, proofs of neglect in other parts of the convict settlements. Thus we are told that at Parramatta, 16 miles from Sydney, there was (in 1836) a population, in the town and hundred, of 9860 persons, of whom 7325 were Protestants and 2837 convicts. At the end of 1838, more than 700 women were confined in one Penitentiary—the principal in the colony. There was here also a gaol, containing always from 40 to 70 prisoners—there were two iron-gangs of 236 convicts, and a road-party of 161. There was a regiment stationed in the town, which was provided with a Military Barrack and Hospital, and a general Hospital. Yet for all the

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duties thus indicated there were only two clergymen of the Church of England—one of whom had charge of the single Parish Church, and the other conducted the King's School, a place of higher education. The former visited the Penitentiary—the latter the iron-gangs once a week. The road-party was left without any religious instruction.

Again we read of another locality: 'There is an ironed gang and one road-party within the district—the former of which is visited by the clergyman of West Maitland once a fortnight, the latter once a month.'

But we need not multiply quotations like these. 'It may be affirmed,' says Judge Burton, that in no case is a religious service held for the prisoners oftener than once a week, and that frequently not on the Lord's Day, often only once a fortnight, frequently not more than once a month'—if, indeed, he might have added, performed at all. It is plain that, up to this, time there was more faith placed in mere brute force and a system of severity and terror—in the strength of police machinery, the support of soldiery, the punishments of the chain-gang, the lash, and the gallows—than in the power of that Merciful Word, at which the stubborn knee has been known ere now to bow, and the hardened heart to melt.

Let us now look for a moment at the actual interior of one of these chain-gangs, as described by an eye witness before the Transportation Committee.

'I visited a chain-gang near Parramatta *on a Sunday*, for the purpose of administering religious consolation. When I came to the place, I found there a series of boxes, and, when the men were turned out, I was astonished to see the number that came out from each of these boxes. I could not have supposed it possible that they could have held such a number. *I found that they were locked up there usually during the whole of Sunday—likewise during*

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the whole of the time from sunset to sunrise. On looking into one of these boxes, I saw that there was a ledge on each side, and that the men were piled upon the ledges, while others lay below upon the floor.'

Mr. M. Martin, writes much to the same effect, as follows, 'I saw and conversed with ten criminals in their condemned cells, on the eve of their execution. They had never heard the word of God preached since their childhood—some not even then. They had never entered a church or chapel in the colony, or attended a Sabbath Service: and they had fled to the bush, because their backs had been bared to the bone by repeated scourgings.'

We may here also add an extract from a speech made at a meeting on behalf of the Gospel-Propagation Society, by the present Bishop of Oxford. 'The details of one single case may perhaps bring home to us that which is going on with regard to multitudes in Australia. Therefore let me mention to this meeting the contents of a letter to his friends at home, written by a convict in that country. 'Before I left your land of England, when I was committed to gaol for the offence for which I was transported, the chaplain of the gaol, one that feared God, came and spoke to me. For a long while I resisted all his exhortations and instructions, and would not hearken to him. But by degrees it pleased God to open my heart, and I began to listen to that which was said to me. If I know anything of myself, during those six months of imprisonment before my trial, I had begun to repent of my iniquity, and to call on that Name in which is Salvation. But I have been now fourteen years in this penal settlement, and never, from that day to this, have I had an opportunity of hearing again those sounds which then visited me in prison. I have had multiplied around me incentives to vice, and opportunities of

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sinning. But never has one spoken to me of the strength, which might enable me to resist it, or brought before my soul the thoughts, which might shield me against its power. Let me press on those at home, that, unless they speedily send out ministers to us, it will be the destruction of my soul, and of the souls of all around me.' 'He was one,' adds the Bishop, 'who had once lived in this highly-favored land: he was one, for whom, perhaps, in earlier life, a mother had prayed and wept in England: he was one, whom our laws and our necessary violence had taken from all the hallowing influences of the Church, and placed there in the far spiritual desert, where he should never more hear, what he might daily have heard at will in England. Can a nation undertake such responsibilities, and so discharge them, without awakening the certain judgments of her God?'

But we must pass to another portion of our penal settlements—NORFOLK ISLAND—the Botany Bay of Botany Bay—the place to which the most daring and desperate offenders are sent—men, who having been already transported once, have again committed crimes in the colony of a serious character, yet not such as to be punished with death. For this purpose the island is admirably adapted, being remote from the coast of New Holland, and from any of the Islands of the Pacific, and almost inaccessible: for there are only two places at which boats can land, one at the settlement, at all times extremely hazardous, even to those who are acquainted with the mode of landing, and another on the opposite side of the Island, approachable only when the wind is *off* the shore. In size the island is about 7½ miles long, and 4½ broad. Its soil is rich, its climate healthy, and water-supply abundant, and it possesses all that natural beauty,

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which so strikingly adorns the Islands of the Pacific. 'The beauty of its hills and glens,' says Judge Burton, 'is remarkable, and the eye is charmed by scenery, such as might well betoken an Earthly Paradise. Nature has been profuse in her bounty, and thus the contrast is more painful, between the loveliness of the spot and the uses to which it is applied—between these beautiful works of the Creator, which praise Him, and of men, who praise Him not. No softening influence is here exerted, by the delicious beauty of the place, upon the seared and hardened hearts of its wretched inhabitants. Alone, in the dismal horror of the solitary cell—or mixed in the guarded ward with others of a kindred nature, 'Evil men with men more evil,'—rotting and festering together, a seething mass of moral corruption—they have helped each other to make a hell of that which else might be a heaven,' and we, as a nation, have sat by and suffered it. 'Little, indeed, has been done by the English Government, and, until lately, nothing,' writes Judge Burton in 1840, 'to render their captivity productive of that improvement in them, which should restore the Creator's image to their souls.'

The Island was first made a penal settlement of New South Wales in 1826. From the very foundation of the colony, as we have seen, it had been occupied by free settlers and their convict servants. These settlers, or their descendants, were not a little loth to be obliged to surrender their beautiful Island, at the demand of the Government, which had sanctioned their first occupation of it, in order to make way for its new tenants. The inn of the Settlement was turned into a gaol, its rooms and outhouses into dungeons—so insecure, however, that, besides the walls and barred windows, a chain cable had to be led through the rooms, to which the wretched inmates were ironed. And so close were the wards of this

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place of torment, so dense was the mass of guilt and misery, here crowded and wedged together, that, when visited by the Judge in 1834, the prisoners were all found with only their lower garments on, and, though perfectly inactive, in a state of profuse perspiration. In this Gaol the most desperate prisoners were confined—those who had received sentence of death, which had been respited, and those whose fresh crimes, since coming even to Norfolk Island, were of a graver kind than the Magistrates of the Island could deal with, and required a higher Judge to try them, with powers of life and death.

There was another place of confinement, the Prisoners' Barrack, a large building consisting of three floors, divided into wards, containing each from 50 to 126 prisoners. Each ward contained two double tiers of hammocks, one above the other on each side of a passage four feet wide. The only classification attempted was to put by themselves in one ward those prisoners, who were obnoxious to the others, for having given evidence against any one of them, and who were likely therefore to be illtreated.

If such was the arrangement for ensuring the *moral* contamination and utter corruption of these unhappy wretches, it cannot be said that its effects were likely to be thwarted or interfered with, by any provisions that were made for their *spiritual* instruction.

For we are told by Judge Burton that 'it was not till after the lapse of more than ten years, from the time of the island being made a penal settlement, that its wretched inmates received any of the reproofs, comforts, or instructions, of Religion. They were in the strongest sense of the term, souls cut off from the congregation of the Lord, and delivered over to Satan. What wonder then if they became, in temper, disposition, and habits, like to those, whom he leads captive at his will, and their place of torment like his!'

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The Judge visited this island (as we have said) in 1834, and found 130 prisoners in confinement, on a charge of conspiring to disarm and, if necessary, murder their guard of 120 privates, and then to effect their escape. The plot, well planned, and kept secret for more than three months, was at length attempted, and well nigh succeeded. For their share in this offence, fifty-five prisoners were tried as ringleaders. 'In the course of these trials, eighty-seven different witnesses were examined—many of them five or six times over—during which they underwent a cross-examination by the prisoners, such as no advocate in the world could have conducted, and disclosed to the Court a picture of depravity, which, it may be safely asserted, no human Judge ever had presented to him before. This will be fully understood, when it is explained that some of the principal witnesses against the conspirators were fellow-prisoners, who had been concerned in the affair as deeply as themselves—who had been intimately associated with them in the commission of other crimes of a deeper stain—who had passed days and nights together in confinement, so many as 120 in a single ward, and whose occupation, (and they had none of a holier kind), during the hours of respite from labour and those which were allowed for repose, was the relation of crimes in which they had been engaged, or to which they were privy. No conspirator could desire a better knowledge of the character of his companions than was thus obtained. They proved indeed by their searching questions on cross-examination, and abundantly proved, to the mind of the hearer, by the faint and downcast denial of the witness, that they were intimately acquainted with each other's thoughts and words and works—and that each particular of these was appalling. But, beyond all these, the unhappy prisoners themselves, when brought up, as

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hey were, in the order of their conviction, (and, of the number tried, thirty were convicted capitally and sentenced to death,) completed the abominable revelation, by communicating to the Judge in earnest, deep, but calm, expostulation, the crimes committed there, upon which to be now particular would not be meet. He can, therefore, no otherwise describe the state of the Island han figuratively, by saying that the picture presented of that place to his mind, upon that occasion, was that of a cage full of unclean birds, full of crimes against God and Man, of Murders, Blasphemies, and all Uncleanness.'

'One of them, a man, who displayed singular ability, and uncommon calmness and self-possession under circumstances so appalling to ordinary minds, represented it to be a 'Hell upon Earth.' And such assuredly it was, so far as the torment of that region is made up of the company of Evil Spirits, glorying in Evil Deeds. 'Let a man's heart,' he said, 'be what it will, when he comes here—his Man's heart is taken from him, and there is given to him the heart of a Beast.'

'He represented, and others followed him in the same course, that the crimes, which had brought them there, were not of a kind which should condemn them to such a state—that many of them had been decent men, possessed of means of support, and had wives and families in the world; and these were sentenced to the same place of helplessness and despair with others, whose crimes were of the deepest die—banished for life, or for fourteen years, to a spot where the face of woman was never seen—subject to the lash, if a man looked (to use his own expression) at an overseer or constable, or neglected his work, or committed any offence however trivial, and often for no offence at all.' One of them said, 'Sentence has been passed upon us before, and we thought we

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should have been executed, and prepared to die, and wish we had been executed then. It was no mercy to send us to this place. I do not ask life—I do not want to be spared, on condition of remaining here. Life is not worth having on such terms.' Another said: 'I pleaded guilty to the charge against me, because I knew I was guilty, and as the only expiation that I could make for my offence, which, however, I committed, only to get clear of this accursed place.' Another made a powerful appeal to the Judge, founded upon some discrepancy in the evidence, asserting his own innocence, and that his person was mistaken. And, 'finding that appeal ineffectual, and that he was sentenced to die, he broke out into the most moving and passionate exclamations and entreaties, that he might not die without the benefit of Confession. 'Oh, your honour,' he said, 'as you hope to be saved yourself, do not let me die without seeing my Priest. I have been a very wicked man indeed; I have committed many other crimes for which I ought to die, but do not send me out of the world without seeing my Priest.' Poor soul! he was a Roman Catholic: and, when, after this, he was taken away to his cell in miserable agony, he employed his time in embracing and beating himself upon a rude wooden figure of the Cross, which a fellow-prisoner had made for him, wildly and incessantly pronouncing those brief cries for mercy, which such an instructor could teach him.'

Another said—and his statement was perfectly true—'What is done, your honour, to make us better? Once a week we are drawn up in the square, opposite the Military Barracks, and the soldiers are drawn up in front of us, with loaded muskets and fixed bayonets; and a young officer then comes to the fence, and reads part of the Service, and that takes, may be, about a quarter of an hour, and that is all the Religion we see.'

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To appeals and expostulations like these no human heart could be insensible. The wretched men were returned to their cells, and the Judge withdrew to his sad meditation—the result of which was that he asserted for himself a power, which the Law of the colony had not given him. He reprieved the whole of the prisoners, until he could lay their case before the colonial government, and, at least, obtain for those, who were to suffer the last sentence of the law, that spiritual help, which they so much needed in their hour of bitter distress. Eleven of the whole number finally suffered death—a Protestant and Roman-Catholic clergyman having been sent down from Sydney to Norfolk Island, together with the warrants for their execution. 'This was the first visitation they had ever had of the kind in their places of confinement. It was thankfully received, and the opportunities thus given, of hearing religious advice and exhortation, were embraced, not only by the unhappy persons under sentence of death, (who might have been saved, if such Ministers had been sent before,) but by many others upon the Island.'

Yet it is sad to be obliged to record, that not even the mournful circumstances above stated, nor the earnest remonstrances of the Christian Judge, who presided on the occasion, and whose words we have been so largely quoting, were sufficient as yet to produce a permanent change in the system pursued at Norfolk Island. These clergymen were sent only for the occasion, and were again withdrawn from the island, as soon as the pressing necessity, which brought them to it, had passed away—as soon, in fact, as the cry of anguish of those poor men, condemned to die, had ceased to ring in the ears of the authorities. No provision was made for the miserable state of those condemned to *live*. Only we are told that

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'in the following year, when another crime was committ
there, and another court assembled to pronounce senter
of death, and the same reverend gentlemen proceed
thither again, they found that the religious instructi
which they had imparted on the former visit, had
been altogether lost, but in many instances improved.'

Something of the improvement was doubtless due to t
measures adopted by the Judge himself, who, on leavi
Sydney for the Island in 1834, was 'empowered and
rected by the Government to make any alteration in
system of management and arrangement of the P
soners, which might appear to him necessary for th
spiritual and temporal welfare.' Of this authority
availed himself so far as was possible under the circumst
ces. His first efforts were directed to the due observance
the Sabbath. And, as no Ministers were provided, thou
he found 750 prisoners on the Island, besides soldi
and civil officers, he selected as Catechists (by the G
ernor's orders) *two convicts*—one a Protestant, transport
for forgery, who had once been chaplain of a man of w
—the other, a Roman Catholic, who had been educat
for a Priest. By these persons a separate and full serv
was performed twice every Sunday: and similar servi
were performed, at other places, for the Troops and f
people, by two laymen, selected for the purpose. Ad
Sunday Schools were also formed, and met for an ho
morning and evening—being attended by from 200
250 prisoners of both persuasions. This led to the pub
assembling of many in their wards in Barracks, for e
ning and morning Prayers. They were at first, inde
scoffed at by some of their companions, but were suffe
at last to continue their practice without molestation.

Encouraged by these circumstances, which proved th
there was hope in the tender Mercies of their God, throu

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the ministration of His Blessed Word, even for these poor outcasts, whom man had pronounced to be—or, at least, had practically treated, as being—beyond the reach of His forgiveness, 'aliens from the covenant of promise, without hope and without God in the world,' this excellent Judge lost no opportunity of pressing and reiterating his claims, on behalf of his unhappy fellow-creatures. And 'at last his public remarks upon the subject, although they gave offence, no matter how or to whom, were followed by the appointment of a Protestant chaplain in 1837, and a Roman-Catholic chaplain in 1838.' But still he writes in 1840, 'There is no church or other building, adapted for Public Worship—at the chief settlement there being only a small and inconvenient room appropriated for that purpose, and at the agricultural establishment at Longridge, about a mile and a half distant, a barn, which is sufficiently large and much more commodious.' Yet in July 1838, there were 1411 prisoners on the Island, and the military force consisted of 6 officers and 170 men. The number of Protestant prisoners at the close of 1837 was 743, of whom 120 attended at the Sunday School. 'A church, sufficiently large for the accommodation of at least that number, as well as the military, is urgently required; and there is a total absence of all things necessary for the due celebration of the ordinances of the Church. The demand for Bibles and Prayer Books is great: they are much wanted, and are thankfully received.'

In our next Number, we shall have the more pleasing task of stating what has been done to relieve the condition of the convicts. But we may close the present by recounting the following horrible story, which occurs in the legal records of our other penal colony of VAN DIEMAN'S LAND or TASMANIA, and which will serve to indi-

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cate, more plainly than any argument, the degree of bru
or, rather, fiendish, ferocity, to which the human be
can be brought, when left, without check or hindrance
any kind, to the uncontrolled exercise of guilty passio

This island received its first body of settlers in 18
when a party of convicts was landed, and *Hobart To*
was established on the banks of the Derwent. In 18
a new colony was sent from N. S. Wales, who found
George Town on the banks of the Tamar. These ea
settlers, like those at Sydney, experienced many hardsh
at first. But the soil was fertile, the live-stock rapi
multiplied, and in a few years things wore a very prom
ing appearance. About the year 1814, however,
practice of *bushranging* began exceedingly to distress
colony. These bushrangers were mostly runaway c
victs, together with other depraved and desperate c
racters, too easily to be found in a country, where
same neglect prevailed as in N. S. Wales, in regard
the provision of due means of grace and religious instr
tion for the wants of its increasing population. Th
ruffians, hardened in vice and wickedness by the dem
alizing process of the chain-gang and gaol, unchecked,
we have seen, by any influences of religion, were eith
let loose, or else escaped, from their chains, to retali
upon the peaceable inhabitants of the island in deeds
atrocious violence. Herding together in the bush, th
burst, every now and then, from their secret lurkin
places—often caves and dens of the earth, or the dep
of the primeval forest—and changed in a moment
happy and flourishing homestead of the industrious sett
into a scene of rapine and bloody massacre, accompani
oftentimes with deeds of wanton cruelty, or, if wom
were seized, of indescribable brutality. One of them,
name Michael Howe, was for years the terror of the wh

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d, ranging it in all directions at the head of fourteen
ches like himself, and taking a diabolical delight in
lering all who came within his grasp. Between
bush-rangers and the military many life-and-death
gles took place. Some were slain on the field—others
of their wounds—and numbers perished on the
ld. In five years, 1822—7, more than 120 prisoners
nded from the penal settlement of Port Macquarie.
very few exceptions, the whole perished, being
r hanged, or shot in the woods, or starved to death,
lled and eaten by their comrades.
the year 1822, two convicts, named *Pierce* and
hill, made off with six others. After about ten days
lling in the woods, being in want of food, these two
d to murder one of their comrades *(Dalton)*, and
im. Greenhill slew the victim with an axe, and the
was consumed by the whole party. A few days
this, the same monster, Greenhill, with the concur-
e of the others, butchered another comrade *(Boden-
)*, and he too was devoured. The next sufferer, *John
ier*, seeing that he was doomed, begged and obtained
for half-an-hour, and kneeled down to pray—after
h he also underwent the fate of the others.
he party was now reduced to three, by the death of
e and the defection of two others, who, after seeing
murder of poor Mather, returned at once to Port
quarie, surrendered themselves to the authorities,
died of exhaustion and misery within a few days.
ers, the weakest of these three, was soon sacrificed
tisfy the greedy cravings of his companions. Part
is body was eaten, and the rest dried and divided
een the two wretches. They had reached by this
a beautiful country, abounding with the kangaroo
emu; but these it was beyond their skill to catch.

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The pair of cannibals walked on, eyeing each other w
a glare of mutual distrust and ferocity, each expecti
that the other was watching for his opportunity to c
plete the frightful massacre. Pierce afterwards decla
that he was haunted by the words of one of his d
comrades, who said that 'Greenhill would kill his fath
rather than fast one day.' Afraid, as he says, to sl
before him, or to walk one step in advance, he kept
by his side, placing the axe, which he had in his pos
sion, under his head at night, and carrying it on
shoulder in the day-time. Such, at least, is the statem
made by himself in his confession. At last Green
fell, either by accident or fatigue. Pierce instantly spr
upon him, slew him, and travelled on, bearing with h
the thigh and arm of his late associate.

On reaching the settled districts, he caught a la
and ate it raw. He then joined a gang of *bushrang*
but was soon captured, and, the enormity of his cri
being unknown, he was sent back again into confinem
at Port Macquarie. At the end of a year, Pierce p
suaded another prisoner, named *Cox*, to abscond: a
when they had been gone three days, and had still s
plies of food about them, murdered him, for the m
satisfaction of eating human flesh, which (he said) w
preferable to any other food. Then conscience sudde
awaked, and he became (according to his own confessi
horror-stricken at his own detestable inhumanity,
utterly confounded and bewildered. Hardly know
what he was about, he kindled a fire in the bush, wh
being observed, led to his speedy capture, with the clot
of the murdered man upon him, and a piece of his fl
in his pocket. He was tried, found guilty, confes
his crimes, and was executed.

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

SEPTEMBER, 1852.

EAGLE HAWK NECK, TASMANIA.

THE CONVICT SETTLEMENTS.—PART III.

THE representations of Bishop Broughton and Judge Burton, referred to in our last Number, having laid bare to the eyes of the people of England the actual state of things in the penal Colonies, the matter was taken up warmly in Parliament, and, especially, by the present Archbishop (Whately) of Dublin in the House of Lords, and Sir W. Molesworth in the House of Commons. But,

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in truth, the feeling was universal that something must be done, and done speedily, to remedy the enormous evils, which had now been so plainly exposed. These were yet more fully brought to light by the distressing facts elicited by a Select Committee of the House of Commons, appointed in 1837-8 for the express purpose of examining fully into the subject—some of which facts, brought out in the evidence, which was laid before the Committee, we have already quoted. The result was a Report to the House, recommending (amongst other measures) that '*much more ample provision* for moral and religious instruction should be made for the Convicts, scattered over the extensive surface of N. S. Wales and Van Diemen's Island.'

It may be naturally asked, what was the Government of England about, all the while that these disorders were permitted, without any remedy being applied to them, and without, apparently, any thought being given to the subject? We may account in some measure for the neglect, though we cannot excuse it, by the *extreme distance* of these Colonies, which removed the doings of the colonial government almost out of sight of the authorities at home, and which, moreover, if any communication was to be made, required an interval of, perhaps, eighteen months, for the mere interchange of despatches. The engrossing state of European affairs, until the end of the war, and the many changes of ministry, (which made it necessary that each new Secretary of State should master afresh the whole subject, and, as soon as he had done so, put it out of his power to propose a legislative remedy,) may have also contributed to produce the same result. In point of fact, the arrangement for the religious instruction of the Convicts had hitherto been left entirely in the hands of the colonial authorities. Nor was it clearly recognised at home to which of the great Offices of State the

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rge of the transports properly belonged. The *Home* retary considered that they had passed from under his trol, when they were sent away from the gaols of Eng- d—while the *Colonial* Secretary took account of them y as so much extra-population, without regarding the uliar circumstances, under which they were introduced he colony. From this time, however, there was to be entire change in this respect, and orders were to issue, ct from the Colonial Office in England, for ameliorating condition of the convicts in Australia. We may trace ee distinct steps in this reform, which were made un- the respective presidencies (at the Colonial Office) of d Glenelg in 1838, Lord Stanley (Derby) in 1842, and d Grey in 1850.

Up to the Year 1838 the system of *assignment* was in ce in the penal colonies. All male and female convicts, their arrival in the colony, were either assigned at ce as servants to individuals, or, if there was no demand them, were kept in barracks at the cost of the Crown, d employed in public works, until masters applied for em. The assigned were required to live under the roof of ir employers—received no wages—were not allowed to rk for themselves, be out at night, or go any where thout a pass—and might be flogged, or imprisoned, on nplaint of their masters, who were bound to provide m with clothes and food. The convicts unassigned were ided into six classes, according to their character and nduct. The first might work for themselves on Satur- ys, and might also sleep out of barracks—the second d the Saturday at their own disposal, but were not per- tted to sleep out—the third had the afternoon of Satur- y—the fourth were worked *in irons*—the fifth, besides ing worked in irons, were kept entirely separate from

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the other prisoners—the sixth were sent to the penal s
tlements, and employed in works of the severest descr
tion. A prisoner might ascend or descend through
these six classes. But good behaviour would procure hi
after a certain number of years, (*four* if he had been tra
ported for *seven* years, *six* if for *fourteen*, and *eight* if
life,) a *ticket of leave*, that is, a license to work for hims
as a free man, on condition of appearing at an annu
muster, and not leaving the colony until the term of l
sentence had expired. Further, a free pardon was gra
ed, after continued good behaviour, to one transported
fourteen years, after that *two-thirds* of his time had el
sed, and, to one for life, at the end of twelve years.

Such was the old system, which had been in operati
for half a century, and, upon the whole, had not work
amiss in its effect upon the convicts—of whom many h
been reclaimed, enabled to commence a new course, a
ultimately to become good citizens, and the founders
some most respectable families in the colony. But he
in lay one very grave objection to it, especially in la
years, when the comforts of life had been so abundant
multiplied around them, and the terrors of the long a
dangerous voyage to Botany Bay had been almost exp
ded. There was an actual encouragement to crime in t
ease with which the convict went through (if he please
his term of punishment, and took his place among the s
tlers in his adopted country—often among the richest a
most influential of them.

Besides this, there was a grievous inequality in th
mode of punishment. For, though the way to the ultima
recovery of liberty, and even to affluence, was open to a
yet the pains of servitude, and the chances of continuin
in it, were greater or less, according to the character of th
master. Some masters would be mild and merciful in the

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atment of their servants, and would do their best to p them in endeavouring to return to the position in iety, which their crimes had forfeited. In other cases, ere the family of the convict was respectable, some mber of it would follow the criminal to the colony, obtain him as an assigned servant. In one noto- is instance of this kind, where a man had been nsported for a bank-robbery, and the proceeds of robbery were not recovered, his wife soon joined him h the whole of the plunder, applied for him as a ser- t, and 'their fortunes were made.' But it too frequently pened that the master had been himself a convict, , having suffered from the cruel neglect of which have spoken before, was harsh and hateful to those ced within his power, and, instead of correcting their ural faults by his example and influence, only commu- ated his own vices, or else provoked them to acts of obedience, by which they forfeited all hope of shorten- their convict career, and became hardened in guilt.

These serious objections being found to lie against the system of *assignment*, certain changes were introduced Lord Glenelg in 1838, of which the principal were following—(i) that no convicts should in future be igned as *domestic* servants, or be employed for mere rposes of luxury, (ii) that all should be first coerced *labour-gangs*.

Thus was the first step taken by the British Govern- nt, in applying a remedy to the recognised defects of existing convict-system. Something, however, was wanting: and there is a passage in a despatch in 1839 the then Lieut. Governor, which shows strikingly the proved state of opinion of those in office in the colony, on the point of most importance in reference to the

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whole matter. 'I am convinced,' he writes, 'that, we £2000 per annum expended by her Majesty's Gove ment, in supporting ten pious and zealous Ministers, be employed in the interior of this colony, in preachi daily, not in churches, but to the *convicts in the hou of the settlers*, the benefit to be derived from such a m sure would be very great.'

In 1840 it was decided that no more convicts should sent to N. S. Wales: and from that time it has ceased be a penal colony. In 1842, the second step was taken the improvement of the convict-system by Lord Stanl who, as Secretary of State for the colonies, communica to the Governor (the lamented Franklin) the system proved by Sir Robert Peel's Government, and which commonly called the *probation system*. Convicts, under t mode of treatment, were made to pass through five disti stages (the first, however, only in very aggravated *case* viz. (i) Detention at Norfolk Island, (ii) Probation-ga (iii) Probation-pass, (iv) Ticket-of-leave, (v) Pardon.

The pass-holders might hire themselves out in priv service. But these were divided into three classes, cording to their previous conduct. The lowest had pay in all their wages, and the second class a *third* their earnings, to an agent of government: the third cl were allowed to retain their wages. The money th paid in might be forfeited by any misconduct, whi should throw the depositor back into the probation-ga Otherwise, it would be refunded to him, when he obtain his ticket-of-leave—which he might do, by good behavio at the end of half his *time*, the term *for life* being reckon as 24 years. Having attained all this, however, he w still liable, upon misconduct, to be returned to the sta of a pass-holder or probationer. *Each probation-gang to have a clergyman or schoolmaster attached.* The convi

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re to be taught to read and write, and religious instruc-
n was to be carefully given.

The effect aimed at in this system was the imposition
a very formidable punishment *at first*, which should
gradually relaxed with the lapse of time. The proba-
n-gangs were the pivot of the system, inasmuch as
while passing through them, would be, it was sup-
ed, under close superintendence, and within the reach
moral and religious influences. To this stage the re-
tory might be sent back at any time—a punishment
st easy—most formidable—and which was expected
prove most effective.

The result, however, of the trial given to this system
s a complete disappointment. The probation-gangs were
nd to be the nurseries of vice, instead of the correctors
it. Men, who had been passed into them, fresh from
ol in England, and the crowded confinement of the
nvict ships, were little likely to benefit each other by
close contact of daily labour. But the following
ssage, from a convict's letter, will best illustrate the
ls of the probation-system. He was one, who had gone
under the charge of Dr. Browning, whose earnest and
us endeavours have been so abundantly blessed in the
atment of these poor exiles, on their long voyage.

A new scene in life has just begun with me. For
years and upwards I have been serving under pro-
ion, and a trying time I found it: but, thank God, I
now breathe a purer air, and can lift up my head
far as a convict can,) once more, being just escaped
n the dreadful society of the probation-gang.

On Jan. 14th, 1843, we arrived here, and in a few
s were separated, and most of us sent into the interior
our appointed stations. Previously to our dispersion,

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we had an opportunity of assembling for reading t
Scriptures and Prayer, as we had been wont to do
board the ship. We all lodged in one poor sorry o
house next the barracks, the first night we spent
shore in Van Diemen's Land. My dear companions w
asked, if they would unite in prayer once more togeth
most likely for the last time—a proposal to which they
agreed, without one dissentient voice: and earnest w
the prayers, and deep the feeling, on behalf of our ki
friend and patron we were about to part with, and f
vently too we sought Divine wisdom and grace, to gu
and bless us in all our future steps.

'The time soon came for us to be marched off. Mys
and five more shipmates, with twenty old hands, w
yoked to carts, loaded with picks and other heavy goo
An overseer took the command, and, at the well-kno
sound 'Go on!' off we started, not knowing whither:
we knew was that we were going to form a new station fi
miles up the country. We had not proceeded many mi
before I began to feel exhausted; for, just stepping
shore after a long voyage, you may suppose, I was u
for hard travelling; added to this, my health was but d
cate. But journey on we *must*, up rugged hills, benea
a scorching sun, and amidst the hellish oaths and imp
cations of our new companions. My ears were unacc
tomed to such wicked words as proceeded from their li
One particular oath, the first time I heard it uttered, ma
me shudder, and that was from a poor grey-headed ma
when oppressed with dragging those heavy carts. It
too awful and too grossly blasphemous to admit of bei
written. Its purport was a wish that he might die th
moment, if he moved another step; but the Lord had Mer
on him, and did not grant his request, for he still mov
on. Surely, I thought, I shall never hear such langua

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ain. But in this I was greatly mistaken; for it is mmon, awfully common, to hear prisoners, and officers o, swear the same oath.

'We arrived at ——, and were put within the prison: d a sad night I spent as to outward circumstances. y friend and shipmate, who was with me on board the lk, desirous of doing good, proposed to read a chapter m 'God's Word': but oh! I shall never forget the dread- cry they set up. 'You old hypocrite! there's no God Van Diemen's Land, nor ever shall be!' were the blas- emous words vociferated. Not till then did I find ban- ment such a heavy chastisement. To be obliged to ar and see what has passed before me, the last two ars, is a severe and heart-rending affliction.

'Morning came, and we pursued our journey. We d to traverse the Bush, with scarcely a track to guide . Here and there we saw a tent, or met a settler. The untry became more rugged; but we were compelled to ag and labour on, through a very hot day, until we were early exhausted. Night came on; and truly thankful I as to lie down upon the ground, and obtain a little repose. Ve encamped in the Bush, with no other shelter but od's own beautiful sky, bespangled with stars. Here e found water—a great blessing to us, for we were rched with thirst, from the want of water during the y. Next day, on we went, and, early in the evening, e arrived at the spot, to which we were ordered. I ve been particular in describing this journey; for the rcumstances connected with it made a powerful im- ression on my mind. Never did I see beings sunk so w. Here I beheld the fearful effects of the fall. The asphemous expressions, respecting the Holy Comforter, roduced horror in my mind for the moment; but I hope ey also led me more earnestly to implore his most gra- ous presence and power in my own soul.

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'At ——, we commenced our work. Then began th course of government and discipline, to which I hav been subjected. Gangs marched to the station as it e larged, from ——, and ——, and other Second-Senten Stations. These men are supposed to have been reforme but, alas! their conduct soon evinced that the treatme they had received was calculated to harden, rather th to soften, their moral feeling. They soon broke ou Officers commenced their work, bringing many of the to trial for various offences. The 'triangle' was erecte the horrid 'cat' I saw, with grief and pain, flourish about the Station by a fellow-prisoner, appointed *flag lator*. It was soon laid upon the backs of the unhapp convicts. Then my sorrows began. I was disappoint that a milder system was not in operation. From wh I conceived *probation* to be, I expected that men wou have been *instructed* and *drawn*, not *driven—encourage* not at once *coerced*.

'I should have told you that for three or four mont we were tolerably comfortable, owing to the influence a pious visiting magistrate, who was over us during th brief period, and paid great attention to our spiritu interests, and instructed us, and led our worship on mo Sabbaths: but his stay was short. There was no floggi during his time: but he would come and talk with u as a tender father to his children, and encourage us, every possible way, in the pursuit of useful knowledg After he had left us, the scene changed. Thirty boy incorrigible, as their conduct afterwards proved, we sent to us; and, instead of being kept separate from th men, and put to suitable work, they, to my great surpris were allowed to mix with the men, many of whom we depraved in the extreme. . . . . Never did I feel myse so degraded, never were my feelings so hurt as no

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hat my mind has suffered through the wickedness of
y fellow-men, I will not attempt to tell you, for I can-
t: nevertheless, these things humbled me, and brought
e low in the dust of self-abasement. Thank God, I
lieve they have induced a tender feeling for the souls
those poor creatures; and, though it would be worse
an useless in *me* to reason with them, or to speak to
em on their danger, yet I have prayed for them, and
ll pray for them. With few exceptions, no man careth
their souls. Our illegal conduct made us convicts,
l our rulers have placed us in such circumstances, as
nder the commission of crime easy. They put forth no
nteracting influences, to bear against the evil spirit
at is in man. Little instruction is afforded to the mind,
d that not, in my opinion, in the proper mode.

'I hope something will be done speedily for the bond-
en and bond-women in this part of the world. I am
re the present system is most ruinous both to soul and
dy. Habits of idleness are contracted: they assemble
groups, telling each other of the robberies and murders
ey have committed; and, at night, in the tents, the
ene is truly awful.'

The above extracts, while they shew that the wishes
d intentions of the Home-Government were by no
eans carried out in the distant colony, will at the same
ne sufficiently indicate the chief causes of the failure
Lord Stanley's plan. These are stated by Mr. Kings-
ll, (Chaplain of the Model Prison, Pentonville,) to have
en the following: '(i) the inadequate and unsuitable
commodation for the prisoners at night, (ii) the em-
yment of them in masses in the bush in the primary
ge, (iii) the improper character of the overseers of
e gangs, who were often mere make-shifts, for want of
tter men, and totally unfit for the charge, and (iv)

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the absence of every thing like moral training and *pr*
paration for transportation. The convict passed in ge
ral from the debaucheries of a profligate life into th
common gaol, from thence into the convict-ship, an
finally, into the probation gang, growing worse and wor
at every stage.' Besides all which, the very distance
which the probation was carried on, so completely r
moved from the eye of the Home-Government and fro
the salutary influence of public opinion, was sure to lea
the way open to many abuses, to which no remedy cou
be applied, except after wearisome delays and difficulti
and then too late to counteract the evil.

To meet all these objections, the system of Lord Gre
commonly called the *Association* System, was introduc
in 1850, and is that now in operation, with the best pro
pect of ultimate success. Under this System, every co
vict undergoes *at first* a period of *silent* and *separate* (n
solitary) confinement, for 6, 12, or 18 months, in Pentо
ville, and other prisons, adapted for the purpose. Th
contrivances are such, that he is conscious of bein
present daily with his fellow-prisoners, while walkin
from place to place, or seated in school or chapel, an
yet he cannot see them, nor be seen by them, nor h
intercourse with any, but the officials of the prison.

After he has passed through this stage with approb
tion, the convict is *associated* with others, and works
for another term in a probation-gang, either at home, upo
the public works at Portland or Dartmoor, or within eas
reach of home, at Gibraltar or Bermuda. These labou
are thus conducted under the immediate eye of the Go
ernment. The convicts at each depôt are summoned t
attend daily religious services, and are placed under th
care of kind and zealous chaplains. Provision is als
made for completely separating the prisoners at night.

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After passing successfully through these two stages, convict receives at once a ticket-of-leave for Van emen's Land or the Swan River settlement in W. stralia. Those, however, who misbehave in the se- d stage, are sent back to the first, and those, who are ractory in the first, are sent to one of the penal set- nents, at Tasman's Peninsula or Norfolk Island.

Under this system,' says Mr. Kingsmill, 'transportation v assumes its severest form. *It involves every kind of ishment, ever connected with the sentence.* Many a ng criminal will make light of being kept at work for ime, and then sent out of the country—this last being onsummation often devoutly desired by him. But the ought of passing so many months in solitary con- ement, with none but respectable and religious persons speak to—the very persons from whom he has been cing all his life—is enough to fill him with dismay. gain the man of education, and of respectable standing society, desires concealment for his shame and, having ental resources of his own, can bear the thought of close clusion for a while, and of the banishment, which is follow, to a country in which he is unknown. But s heart sinks within him at the idea of being obliged work, with other felons, at penal labour, in a convict ess, and in his own land, exposed in some measure to blic view. Others there are, especially rustics, who ving no such sense of shame, being used to hard labour, d feeling the advantages they are deriving from the structions of their prison-house, can endure the first o stages of their punishment without much mental or dily suffering. *Their* bitter pang is felt, when they e torn from home and country, and sent over a strange d (to them) a dreadful sea to a far-off land, with scarcely y hope of seeing their friends and families again.'

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In our last number we gave some account of the pe
settlement of *Norfolk Island*. The engraving at the be
of the present represents *Eagle Hawk Neck*, 'a narr
isthmus of sandy hillocks, not more than 100 paces acro
which joins *Tasman's Peninsula* to the mainland of T
mania. Concealed among the inequalities of the grou
formidable provisions are made, for restraining with
their appointed limits the miserable denizens of that crim
smitten region. The lofty peaks and iron-bound coa
of Tasman's Peninsula are represented in the back-grou
of the wood-cut. They form a district, within which it
not allowed to any free person to hold property, or even
reside, unless employed in the management of prisone
The sentry and sentry-box indicate the constant presen
of a military force: while the posts, which are repr
sented as partially appearing from the trench at the fo
of the sandhill, form a portion of a line extending acro
the Neck from shore to shore. A ferocious dog is chain
to each post, and at such a distance as to render it in
possible for any one to pass, without coming withi
reach of the savage animals.

'The deafening howls of these dogs, at the approach
any unwonted footstep, render it quite impossible
traverse Eagle Hawk Neck by stealth: and, as the a
parently placid waters on either side swarm with shark
it is almost certain destruction to attempt escape in th
direction. Yet so strong is the yearning of the huma
mind, when smarting under the bitter servitude of si
and sorrow, to venture any and every way of escape, tha
though none of the transported convicts have more tha
once or twice been known to brave the ferocity of th
dogs, they have often attempted to swim across th
sea in the immediate neighbourhood of the Neck, an
have been drawn under and devoured by sharks.'

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'rom what has been said, it will be easily understood
h what part of the convict population of Australia the
iety is concerned, while it helps us, as English Chris-
ıs, in discharging some part of our duty towards them.
ıas nothing properly to do with the gaols or penitenti-
ies, or with the instruction of prisoners confined in the
al settlements. The Government has fully recognized
duty to provide for these, and, to the best of its power,
eavours now to discharge that duty. But, as we have
ı, there are numbers of convicts yearly landed with
ets-of-leave, reformed, it may be hoped, in some mea-
e by the discipline they have undergone in England,
with the deadly wound only partially healed, and too
ly to break out again, if they are left in that land, to
ich—not their own free-will—but our necessary laws
re consigned them, deprived of the ministrations of the
ord of GOD. Nor must we forget that there are mul-
ıdes in the Australian Provinces, who were once con-
ts, but are now become free, and are scattered over the
ıntry, carrying with them in too many instances that
ravity of heart and life, which is the bitter consequence
our former culpable neglect. We read, for instance, so
ly as 1849, of a family of Australian natives being poi-
ed, like so many rats, by flour mixed with arsenic, which
y were allowed to pilfer from the huts of white men.
'e found the bodies of two boys,' says the Bishop of
elaide, who relates the fact to the Society, 'with the
ıains of a mother, and an infant of eighteen months,
l a man: while the father of the family, and another
, after recovering from the effect of the poison, still
e to tell the tale, and describe the sufferings of the dead.
a sequestered grassy spot near a spring, about seven
es from the hut whence the flour was taken, the tra-
ly took place, and we saw the bottle, which in her

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raging thirst, the mother had filled, and left on the ed
of the waterhole, whither, in agony she had rolled herse
We can scarcely help supposing that here too, as in t
case referred to in our last Number, (p. 191,) we m
reckon the perpetrators of the deed as so many convic
first hardened by their passage through the probatio
gang or penal settlement, and then cast loose upon socie
with no blessed influence of religion to check and corr
their guilty passions, no moral restraint to keep them ba
from any act of monstrous wickedness.

But, whether originally convicts or not, for such
these the Society labours, to bring the means of Gr
within their reach, and the sound of God's Word with
their hearing—that Word of terrible judgment, as w
as of abounding Mercy. The neighbourhood in questi
we are told, had not been visited by any clergyman,
twelve years from its first existence, until the year bef
the above circumstance occurred, when the Archdeac
had paid it a passing visit. '*This* year,' adds the Bish
'has seen the settlement there permanently of a Catechi
We may trust, that, at least, by the regular visits of
travelling Missionary, if not by some more constant min
tration, each remote corner of the land will be blessed wi
the Light of Life, and such deeds of darkness, (howev
formerly approved and applauded, amidst the gross d
basement of practical heathenism,) will come to be r
garded by all, whether bond or free, with feelings
unmixed abhorrence.

The particular details of the Society's work in the
colonies will belong more properly to future Numbers,
which we shall have to speak of the separate dioceses
Australia. It may suffice for the present to say that t
appeal of the Bishop and the Judge was immediate
replied to by a grant of £1000 from the Society, whi

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followed by another of £2000 within two years, des a permanent allowance of £50 a year to twenty itional clergymen for Australia. By this timely libe- y, which was heartily seconded by the exertions of y of the settlers themselves, the most distressing spi- al wants of the colony were supplied.

ut our narrative would not be complete without some unt of the change which has taken place in the treat- t of the convicts by sea, as well as by land, and while n their long voyage to the penal settlements, as well hen shut up in prisons, or worked in labour-gangs. shall first give a quotation which will illustrate the e of things *formerly* on board a convict ship.

n December, 1798, Dr. Vanderkemp, with three other ravian Missionaries, sailed for the Cape of Good Hope board the Hillsborough, bound to New South Wales h convicts. Among these the Missionary brethren ermined to commence a course of instruction. 'They re told, that if they ventured among them, they would tainly be insulted and robbed. On the contrary, they nd themselves treated with every mark of respect, and ened to with the greatest attention. About two hun- d and forty of these miserable creatures were chained pairs, hand to hand or leg to leg, with no light but at came in at the hatchways. At first the darkness the place, the rattling of the chains, and the dreadful precations of the prisoners, suggested ideas of the most rid nature, and combined to form a lively picture of infernal regions. Besides, in a short time, a putrid er broke out among the convicts, and carried off thirty- r, before the ship reached the Cape. The state of the ison was now loathsome beyond description; yet in is, and in the hospital, these good men laboured daily, pluck some brands from the everlasting burnings.'

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It was long, indeed, before the Government rec
nized its duty to provide with every convict ship a r
gious instructor or catechist, an improvement first m
by Sir James Graham, upon the suggestion of the pres
Bishop of London. Besides this provision, it is expre
charged upon the Surgeon-superintendent—to whom
committed the supreme command over the convicts
board—'to use every possible means to promote a r
gious and moral disposition among them.' Great anxi
is shewn by the Government to secure for this respons
office persons of real piety, and deeply interested in
truest welfare of the convicts. And the effect of s
appointments is abundantly shewn in a deeply in
esting work, *The Convict Ship*, by Dr. Browning, R
who made eight voyages as Surgeon-superintendent

But we shall close this Number with an extract fi
another account of a Voyage in a Convict Ship by the R
T. H. Forster, chaplain to the Bishop of Tasmania, wh
has been printed for the Gospel-Propagation Socie
It will serve to illustrate, in more ways than one,
nature of the Missionaries' work among the convicts.

'The first scene' he writes 'of my missionary labo
was one of England's old line-of-battle ships, fitted up
the purpose of conveying 500 prisoners to Van Dieme
Land. The huge vessel might well have been called a flo
ing parish: for, in addition to the convicts, there were
sailors, who formed the crew—the soldiers, who acted a
guard over the prisoners—and several passengers, amou
ing to nearly 900 souls. As I drew near the ship, I fou
the ports were barred like the windows of a prison-hou
and crowded with the faces of those unhappy men,
whom I had consented to impart religious instructi
during a long voyage of three months. The painful se
sation, arising from a sense of leaving our native lan

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l of parting with dear and affectionate friends, was in s instance increased by the sight and sound of a num- of fellow-creatures in a state of degradation, with pale l haggard countenances, passing up and down the chways with their legs ironed, or else, at intervals, rching around the ship for exercise, to beat of drum, body of three or four deep. On the second Sunday our voyage, the men, having all recovered from sea- ness, were assembled for public worship. When the had ceased tolling, I was called, and proceeded to the k, which stood on a kind of raised platform, in the ntre of the first row of prisoners. The guard, with yonets fixed, were ranged upon the poop over my head, e seamen, soldiers, and passengers behind them. The isoners were packed closely around—with their heads aven, wearing the degrading prison dress—the faces many having that peculiar stamp of guilt and misery, tokening the hardened heart—and their legs being con- ected by a chain, which clanked every now and then ith a startling sound.

'There could scarcely, perhaps, have been found a more tentive set of men—but this is, I believe, generally the se. Their very position leads them for a time at least seek comfort and peace, where alone true peace can be und. I have every reason to hope (as will be seen) that ere was at this very time the first sowing of the seed of od's Word, which it pleased Him to bless to the real nversion and amendment of one of these poor men.

'Upon a careful inspection of the prisoners, it was und that they were of all ages, from the boy of eleven ears, who had been regularly trained to steal from his fancy, to the man grown grey in a career of wicked- ess. One had held a commission in the army—another ad been chief magistrate of a city—many had received

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a liberal education. About one-fourth of the whole n
ber could read and write well: and out of these
chosen some, whose characters and crimes were less
nous than those of their fellows, to act as teachers.
young were at once separated from the old; and the
ter, according to their proficiency in reading and writ
were divided into four classes, who were assembled
different parts of the ship.

'I had, on first embarking, asked the Captain and
geon to allow the prisoners, crew, guard, and officer
assemble every morning on deck, for the purpose of h
ing read a short portion of Scripture, and joining i
brief form of Confession and Prayer. This proposal
objected to, as interfering with the duties of the
I was obliged to resort to the inconvenient metho
having prayers successively in the different wards.

'You would have been much interested to see my sch
in full working order. A teacher sat on the side of e
port, with his class in a semicircle round him, in eac
which were some old and grey-headed men, striving
nestly to read and write, perhaps for the first time in t
lives. Their progress was surprising. Soon Script
classes were formed; and a choir was chosen, chiefly f
the teachers, who met every evening to practise for
Sunday Service. I also added a full Service on Wed
day and Friday evenings, at which I read a discourse
made the attendance on these lectures quite volunt
and the ward was generally filled with convicts.

'Every thing in fact went on so well, as to exceed
expectation. The Sunday Services were regularly
ducted, and the prisoners continued to be most attent
The irons had been struck off their legs, and were ne
again employed, except in a few cases of punishme
Some of the convicts, I found, knelt down to their priv

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ers before going to rest: and others used to assemble rounger ones, to hear them say their prayers and re- the Evening Hymn. There appeared, indeed, a ge- l seriousness among the great mass of the prisoners. he Evil One, however, does not allow his strongholds assailed and taken without a violent struggle. And was here. This general seriousness was construed ome into gloom and melancholy; and it was pro- l, therefore, by some in authority, that, in addition e marchings round the deck and other exercises, should be permitted to make a *Theatre*, and act a s of low pieces, and sing songs. Many of these composed by themselves, from which their charac- nay be judged of. The consequence was a diminished ndance at the evening lectures, from upwards of a dred down to twenty convicts: and from these I soon rd complaints of the treatment they received, on re- ng to join in such ungodly merriment. The opposi- at last prevailed to such an extreme, that it became estion whether the evening lectures, or the theatrical formances, were to be given up. At last I was grati- to find that I was permitted to carry into effect my inal proposal, namely, that all the ship's company ld attend every morning and evening on deck, for the pose of joining in short daily prayers. From this time the tres languished, and at last disappeared. The schools inued to be regularly conducted, and much improve- t was exhibited. Many, who could not read when first came on board, were at the end of the voyage to read well; and many, who could only read and e a little, were able to read fluently the New Testa- t, and to pen a letter to their friends in England.

I will now proceed with the narrative of my Mission- labours in Van Diemen's Land. There were several

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I had the least pretension to be religious. Oftentin was I struck with confusion, when the Minister appli his discourse to me as a Christian. When I asked mys the question, whether I had really experienced a change of heart—the change 'from darkness to light, fr the power of Satan unto God'—I found that, when pla in the scales, I was indeed wanting. Eventually the Gr of God enabled me to bow my knees in prayer: and immediately met with the worst of treatment for seve days. I still continued, night and morning, to supplic the throne of Grace. My mind at this time was mu injured by an infidel, who was at the same mess with m He pointed me out as being mad, a worm, a weak fana and said that I changed with the moon, and that a f days would bring me to myself. During all this tim was as one walking in darkness, and saw no light: ye was wonderfully supported to persevere. I kept cont ually and anxiously searching the Bible. I trusted to promise, 'Blessed are they who hunger and thirst af righteousness; for they shall be filled.'"

Nor did he seek the Face of God in vain. Gradua the light broke in more brightly upon his heart, and knew something of the Peace of God's children. 'B he adds, 'to that God who knoweth the secrets of hearts I appeal. He knows that I strive to keep h commandments. Thus far have I gone by the Grace God, plucked as a brand from the burning. With outstretched arm has he saved me from the pit of destru tion, to which I was fast hastening.'

Such was poor Adam Dodd's simple account of hi self. He lies buried at New Town, with this text on headstone—'There is neither Jew nor Greek, there neither male nor female, there is neither bond nor fr but ye are all one in CHRIST JESUS.'

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THE
MONTHLY RECORD
OF THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

OCTOBER, 1852.

THE CAPE OF GOOD HOPE.

THE CAPE OF GOOD HOPE.—PART I.

On September 14, 1487, (the day of the R. C. festival of the *Holy Cross,)* a party of men landed from two small, weatherbeaten, barks upon a little island in one of the bays of the southern coast of Africa. Glad were they to escape for a while from the force of those tremendous waves, which were rolling off the shores. Yet this was not the only reason for their landing. On that island, a cross had been erected by order of their commander.

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And at the foot of that Cross, the Holy Sacrament w
now to be administered, after which solemn ceremony
council was to be held to deliberate upon the futu
course of those two vessels. Upon the decision of th
council depended (though they knew it not) the questi
whether they and their Captain, *Bartholomew Diaz*, shou
have the honour, or not, to all future ages, of having be
the first to open the way by sea to India.

Ever since the date of the Mahomedan conquests, t
inhabitants of Europe had been more or less debarr
from all direct intercourse with the rich countries of t
East. Of late years, the only traffic for the goods of I
dia had been that carried on, at second-hand, by Veneti
merchants, who alone were allowed to procure them, b
then under disagreeable restrictions, through the int
mediate agency of the traders of Alexandria. From th
commerce all other nations were excluded, and so Veni
became 'the crowning city, whose merchants were princ
and whose traffickers were the honourable of the eart
Meanwhile, the Portuguese had become a maritime peop
under their enterprising prince Don Henry, (third s
of the King,) and had made many bold voyages of d
covery into the Western Seas. The islands of the Atlan
—*Madeira*, the *Azores*, and the *Cape de Verd* Islands
were added successively to the possessions of Portug
and the coast-line of the African continent was still f
lowed on to the South, in search of a sea-route to Indi

The fleet of Diaz had penetrated further than a
former adventurers into the Southern Ocean. Aft
having lost sight of land for some time, they made t
coast again, and sailed along it in an Easterly directi
for nearly 200 miles, hoping daily to find it bend towar
the North. Becoming now alarmed at the distance th
had sailed from home, and dreading the tempestuous se

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to which they had passed, where (as is now usually the ase) the waves were running 'mountains high,' the fear-l mariners insisted on returning.

Such were the feelings of the expedition, when the nding took place, as above-mentioned, on the island, hich still bears the name of *Santa Cruz*, in *Algoa Bay* -about 500 miles to the *East* of the Cape of Good Hope. hey had already doubled that famous promontory. reatly to the distress of their commander, the decision ' the little council was unanimous—to return to Europe. ike Columbus a few years afterwards, in 1492, he could nly obtain their consent to advance for three days longer, y pledging himself to give way to their wishes at the nd of that time, if nothing of importance should be dis-overed in the interval. They reached the entrance of he *Great Fish River:* and, hearing nothing of India rom the natives, 'a savage sort of people,' they weighed nchor and returned to Santa Cruz. When at last with eavy heart he was obliged to leave this spot behind him, ve are told that Diaz burst into tears, and tore himself way from the cross, which he had fixed upon that barren ock, (now merely a resort of seal-fishers,) 'as if he had een leaving a son in perpetual banishment.' On their ay home, they made out THE CAPE, which, though not by 30 miles) the most Southerly point in Africa, is the oint, however, at which the general direction of the oast-line changes—running no longer North and South, ut East and West. He called it *Cabo de los Tormentos*, he *Cape of Storms*. But his master changed it for one f better omen, the *Cape of Good Hope*.

Ten years afterwards, in 1497, the great discovery, hich had really been made by Diaz, was completely onfirmed by *Vasco de Gama*, who doubled the Cape, and assed along the S. E. coast of Africa. On Christmas

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day, he came in sight of a pleasant fertile country, which he gave the name of Terra *Natal*, (the land of t Nativity,) by which it is still known. At length, striki boldly out to sea, he crossed over the Indian Ocean to t shores of Malabar. Thus was the death-stroke given the supremacy of Venice in the world of commerce.

> Th' unwelcome tidings came
> That in the Tagus had arrived a fleet
> From India, from the regions of the sun,
> Fragrant with spices, and the golden stream
> Turned to enrich another. Then she felt
> Her strength departing. ROGERS.

No landing, however, had as yet been effected at t Cape itself: nor were any attempts made for many ye to take possession of the country. Upon one occasion, i deed, the Viceroy of Brazil, on his way to South Ameri made an effort to found a settlement; but he was kill with seventy-five of his men, by the poisoned arrows the natives, and the rest were driven to their ships. F a hundred years after this, vessels of all nations, co cerned in the Indian trade, especially English, Dut and Portuguese, were accustomed to refresh at the Ca putting in at some one or other of the bays, and traffick with the natives for provisions. In 1620, the commande of two fleets of English vessels, hearing that the Dut intended to establish a colony there in the following ye resolved to be beforehand with them, and took form possession of the land in the name of their Sovereig King James I. Nothing further, however, was done, secure this territory to the crown of England.

At length, in 1652, a settlement was formed by t Dutch East India Company, on the shores of Table Ba upon the site of the present Cape-Town. Van Riebeck, surgeon in the Company's service, who had suggest

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s measure, was the first governor of the Cape Colony. natever were the cruelties practised by the Dutch set- rs in later times towards the natives of the colony, yet, tainly, the orders of Van Riebeck were issued in a y different spirit. His directions were very plain positive. 'Should they be detected in theft, they e on no account, without his previous knowledge consent, to be pursued, beaten, or even looked upon h anger.' 'Any European, who was proved to have used, beaten, or pushed, any of the natives, whe- r in the right or wrong, should be punished with 50 es.' 'Every friendship and kindness was at all times e shewn to them.' It is probable that, by such a course wisdom and mercy, he avoided, for himself and his npanions, the fate of the former colonists, and made d his ground upon the shores of Africa. And thus, by grees, the little settlement flourished, and its territory s extended. The original intention of the Dutch was occupy only the Cape Peninsula, with the two har- rs on each side of it (*Table Bay* and *False Bay*) divided the isthmus. But the isthmus was crossed, and an acent tract of land was obtained from the natives— tly, by purchase—partly, no doubt, by such other arts, the civilized European knows how to practise, when comes in contact with savage barbarians. To this t they gave the name of Hottentots' Holland.

n 1795, when Holland became a French Province, Cape was seized by a British force, but was again sur- dered to the Dutch by the Treaty of Amiens. In 1806, vever, when the war had again broken out, it was e more attacked and taken. The possession of it was firmed to us by the Congress of Vienna in 1815, and the ony has ever since remained in the hands of England.

The first Preacher of the Gospel to the Hottentot race

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was George Schmidt, a member of the Church of the United Brethren *(Moravians)* at *Herrnhuth*, who landed at the Cape on July 9, 1737. More than 80 years had now elapsed since the foundation of the colony, and still the poor Hottentots, and other coloured tribes, though in daily contact with European Christians, had been left to lie in the gross darkness of their native heathenism. In fact the Dutch *Boers* (Farmers) appear to have regarded this miserable people as no better than beasts—as having no souls, no capabilities for receiving religious instruction, no hopes nor fears for Eternity.

It is true the *possibility* of their being Christianized was recognized by the law of the colony, and, accordingly, we find Dr. Sparrman (1772) recording the following, as a singular instance of religious education. 'At about 10 A. M., I took shelter from the rain in a farm house, where I found the female slaves at their needle-work, and, at the same time, singing psalms. Their master, being possessed with a zeal for religion, quite unusual in this country, had prevailed with them to adopt this godly custom. But with that spirit of economy, which universally prevails among these colonists, he had not suffered them to be *baptized*—as, by that means, according to the laws of the land, they would have obtained their freedom, and, consequently, he would have lost them from his service.' We can thus understand the worldly spirit, which led the Boers to discourage all attempts for the conversion of their servants, and violently to oppose the Moravian Missionaries, when their efforts began, through God's blessing, to be crowned with success. It is sad to record, that some of these *Christian* masters, while teaching to their own children the elements of the religion they professed, would forbid their Hottentot servants approaching within ten paces of the room, lest they should listen, and catch something of what was taught.

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But the following is from the pen of the Rev. C. J. robe, who went from England upon a journey of in- ction of the Moravian Missions, so lately as the year 5. 'As we were crossing slowly over a hill, we saw oman making towards us across the heath. When reached the waggon, she appeared almost convulsed h weeping; and we could scarcely pacify her, so as to ke her speech intelligible. She said that she was the st miserable of beings—a slave—and sold by the *veld-net* (district magistrate), whom we had just left, to a ghbouring boer, because she went to hear the Word of d. The boer himself was a moderate man; but his fe was a most inveterate enemy of the Gospel, who t her slaves and dependants, if they shewed any dis- sition that way. This, however, was not the worst of r story. Her son and daughter-in-law were likewise ves to the veld-cornet, and were to be sold also on ac- unt of their love of religion, especially as her son spoke the other slaves about it. They were to be separated from ch other—the husband being disposed of to one farmer, d the wife to another, living far distant from each her. The thoughts of it, she said, made her distracted.' It appears from the above that the worst evils of sla- ry were to be found at the Cape at this time, as well as other possessions of the British Crown. And not only ere these poor slaves debarred from the knowledge of at Truth, which makes wise the simple, and makes glad e humble of heart, but their very heathen notions of e Divine Being—shadowy as they were, and indistinct were yet further darkened by their intercourse with ese professed Christians. Here for example are the ords of a Hottentot woman. 'Before we came to the land the Christians, we knew that there is a God. We call m *Sita*, which means the God and Father above. If

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we were in distress, we always called upon Him. *O those Hottentots, who have been born and bred among Christians, know little or nothing of Him.*'

Among these poor people did George Schmidt labo He was alone in his work, with no white man near hi having built himself a little cottage, and laid out a lit garden in the wilderness, many miles away from Ca Town. Here the free Hottentots gathered gradua around him; and, at length, he had from 30 to 50 in school, and, at the end of 5 years, in 1742, had privilege of baptizing the first Hottentot convert. In following year, 1743, Schmidt found it necessary to ret to Europe, comforting himself, however, and his peo with the hope of a speedy return to the scene of labours. But he returned no more. The enemies of Brethren prevailed to thwart his plans, and, for fifty ye the little flock was left, as sheep without any shepher

At length, in 1792, the affairs of the Company came the course of God's Providence, to be presided over men, who took a warm interest in the affairs of the B thren. To their request, to be allowed to send a sec Mission to the natives of South Africa, a favourable swer was at once given. The three missionaries w helped upon their way with every kind attention fr the authorities, and reached their future place of residen *Bavian's Kloof* (Baboon's Glen) on the Eve of Christ Day, 1792. This spot lies about 170 miles to the East Cape-Town, and is still one of the principal scenes of bour for the Moravian Missionaries, though its name h now been changed to *Genadendal* (Valley of Grace.)

This was the very place where Schmidt had labour They found part of the wall of his house still standing, a fragments of other walls, which marked the situation the huts of his little flock. Amidst the briars and thorn

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ich had grown up over his garden—meet emblem of
moral wilderness, which had covered the spiritual
he had cultivated—there were yet to be seen some
it-trees, which their Brother's hand had planted. And
old pear-tree in particular, remarkable for size and
uriance, afforded for many years a shelter to the patient
sionaries and their hearers, while they sat and spake
ether of the things of God. Nor was this all. There
e actual proofs of the abiding effect of those bygone
ours. The new teachers were soon surrounded by a
nber of Hottentots, whose parents, or grandparents,
personally known their former pastor, and had long
anxiously wished for his return. They had died, in-
d, without that consolation: but they had taught their
ildren, as best they could, the knowledge they had them-
ves received, and they had charged them to seek out
e first Missionaries who should be sent to instruct them.
Above all, there was one aged woman, now bending
der the weight of four-score years, who had been herself
ptized by the hands of George Schmidt. She remem-
red him well, and produced her Dutch New Testament,
ich he had given her, and which she had safely pre-
ved in a leathern bag, wrapped up in two sheepskins;
l, shewing it to the Missionaries, she opened one of the
spels, and read the history of our Saviour's Birth. By
quent teaching, her recollection revived of the truths
e had learnt so many years before. She spent her lat-
years with the Brethren at Bavian's Kloof, and amidst
ich weakness and many bodily sufferings, exhibited
e character of a true child of God. She was well known
roughout the colony, and much respected, and was fre-
ently visited by the English Officers, who came to see
e settlement. At last she gently fell asleep in the
rd on Jan. 2, 1800, being nearly 100 years old.

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The Mission went on and prospered, the school dail increasing, and the Hottentots coming in from differe parts of the country, to settle within reach of the Missio aries. This happy state of things was interrupted by th menaces, and, at length, by the open violence of the Dutc Boers, who were very unwilling that the natives shoul be taught, not only the truths of Christianity, but the ar of civilized life. To such an extent did this malice extend that the lives of the Brethren were in danger, and at las it was felt to be necessary to break up the mission, an to dismiss the Hottentots to their homes. The Mis sionaries themselves were obliged to follow, and too refuge in Cape-Town on Aug. 3rd, 1795—a few day only before the colony passed under the power of Eng land. By the British authorities, however, and, sub sequently, by the Dutch, during the few years of thei second occupation, they were kindly encouraged.

But the quiet of the Brethren was again to be inter rupted by the din of war. On Jan. 7th, 1848, the Brit ish landed in the midst of a violent cannonade, whic began at eight in the morning, and lasted till night. On this occasion was present an eminent English Mis sionary, who was then with the British fleet, on his wa to India—the Rev. Henry Martyn. After describing, a some length, the landing of the soldiers, and the horrors which he witnessed upon visiting the field of battle, 'A length,' he says, 'I lay down on the border of a clump o bushes, with the battle-field in view: and there lifted u my soul to God. May the remembrance of this day ever excite me to pray and labour more for the Propagation of the Gospel of Peace. The blue mountains to the East ward were a cheering contrast to what was immediately before me. For there I conceived my beloved and hon oured fellow servants (the Moravian Missionaries), compan-

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ns in the kingdom and patience of Jesus Christ, to be
ssing the days of their pilgrimage, far from the world,
nparting the blessed Gospel to benighted souls. May I
ceive Grace to be a follower of their faith and patience.'

The Diocese of CAPE-TOWN was formed in the year 1847,
d the Right Rev. ROBERT GRAY, D.D., Vicar of Stockton-
on-Tees, was consecrated its first Bishop. It is well
own that the sees for this diocese and for Adelaide
outh Australia) were founded by the munificence of one
ember of the Church of England—Miss Burdett Coutts.
consists (at present) of (i) the CAPE COLONY, (ii)
RITISH KAFFRARIA, (iii) NATAL, (iv) the SOVEREIGN-
, and (v) the island of ST. HELENA. Natal lies at a
stance of 1000 miles from CAPE-TOWN on one side, and
t. Helena at 1000 miles on the other: and the whole
ntervening country belongs to the diocese, if we include
so KAFFRARIA PROPER, the tribes of which must be
onsidered to be under the spiritual care of the Bishop
CAPE-TOWN.

The Cape Colony extends on the East as far as the
iver Keiskamma. Its length is 650 miles, and its aver-
ge breadth 240; while its extent is equal to that of
ngland, Scotland, and Ireland together. Further to
e East, between the Keiskamma and the Kei, is Brit-
h Kaffraria, a beautiful and fertile country, in which,
the end of last war, lands were allotted to certain
ibes of the Amaxosa nation of Kafirs, to be held by
em, however, not in a position of independence, but as
bjects of the British Crown. These tribes, especially the
aikas, (whose chiefs are Sandilli, Macomo, &c.), and the
slambies, (under Umhala,) are now engaged in the war.
ney have crossed the Keiskamma, and carried their devas-
tions far within the bounds of the colony. Beyond British

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Kaffraria, and reaching as far as Natal, is Kaffraria Prope
the border of which along the coast is occupied by Kreli
tribe of the Amaxosa, and Faku's of the Amampond
Kafirs, and the interior by the royal race of the Am
tembu Kafirs (or Tambookies). Kaffraria in its whole e
tent, British and Proper, is about equal to Ireland. The
parts are far richer than those more to the West, withi
the Colony itself. Beyond this is the very promisin
colony of Natal, whose extent is half that of Ireland. Th
was first occupied in 1838 by a large body of Dutch Boer
who, being discontented with British Government, an
especially with the laws, which compelled the emanc
pation of their slaves, *trekked* out of the colony in gre
numbers, taking their slaves with them before the term
nation of their time of apprenticeship. After som
bloody conflicts with the Amazoola Kafirs (Zulus) who
at last they completely worsted, they took possession
Natal, and proclaimed their independence of British co
trol. Here they founded the town of Pieter-Maritzbur
and placed themselves, as a free republic, under the pr
tection of the King of Holland. They were left undisturbe
until some time in the year 1841, as they did not inte
fere with the British colony. But, in that year, it w
understood that they were about to attack our allies, th
Amaponda Kafirs, and a message was sent to them,
warn them against committing any such violence. Th
they treated with contempt, and returned an insole
reply. Upon this, a British force was sent against them
and, after a smart struggle, they were forcibly expelle
the province, which has since become a flourishing Britis
colony. A vast number of Zulus have taken refuge i
Natal, under British protection, from their cruel chi
Panda; and it is satisfactory to know, that, during th
whole of the present war, they have punctually paid th

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hut-tax laid upon them by the government. The expelled Boers took up their ground in the Sovereignty, a territory equal in size to England and Wales, which lies at the back of Kaffraria and Natal, beyond the Orange River. Here they are allowed to govern themselves and pass their own laws, while they pay allegiance to the Queen of England, and acknowledge her as their Sovereign.

The population of the Diocese may be stated as follows:

Cape Colony	English	30,000	220,000
	Dutch	70,000	
	Coloured	120,000	
Kaffraria	Amaxosa	80,000	330,000
	Amamponda	160,000	
	Amatembu	90,000	
Natal	English	20,000	135,000
	Zulu Kaffrs	115,000	
Sovereignty	Dutch	15,000	100,000
	Coloured	85,000	
St. Helena			5,000
			790,000

In 1847, there were but 13 Clergy and one catechist of the Church of England scattered throughout the whole of this territory, and not one single Church Missionary among the heathen. It will be easily imagined that, on the Bishop's first arrival in his diocese, he found it in a deplorable state of destitution. 'I have now lying before me,' he writes, 'a memorial, in which the following statements are made, and signed by many of the chief parishioners. The population of the district, between the Knysna and the Zitzikamma forest, numbers 1200 souls. The part nearest to the *nearest* place of worship (at Georgetown) is distant from it about 60 miles. The population between the Knysna and the Zuart river is computed at 300 more. Thus the parish would contain 1500 persons, many of whom are now 100 miles from church.' Other leading parishioners write as follows. 'We would particularly direct his Lordship's attention to the barriers,

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which intervene between us and our present paris
church. We have two difficult passes, and nine rive
to cross. These rivers are all dangerous, and impassab
in rainy weather.' A more melancholy proof of the fea
ful consequences of our long neglect of this colony
given thus, in the Bishop's words. 'There are a ve
great many Mahomedans in and around Cape-Tow
Their converts are made chiefly from amongst the liber
ted Africans, but occasionally also *from the ranks*
Christians.' For this Mahomedan population the Socie
engaged a Special Missionary, and in the next year
find the Bishop recording, 'We have baptized in S
George's alone 70 adults within the last fifteen month
all coloured, and all heathen, save three Mahomedans.'

On *Aug.* 24, 1848, the Bishop commenced his first Vi
tation. We shall follow him in his course, filling up h
descriptions of scenery, &c. from Mr. Bunbury's *Jou*
nal of a Residence at the Cape, and other resources. W
may premise a few remarks upon the geography of t
colony.

'SOUTHERN AFRICA consists of a series of terraces, risi
one above the other as they recede from the Cape, and th
declining towards the *Great Orange River*, which, after
long course, generally from East to West, falls into th
Atlantic about 500 miles north of the Cape. On the se
shore is a belt of land, consisting of a level plain, fro
ten to thirty miles in breadth, with some gentle hil
tolerably fertile, and enjoying a mild climate. This
backed by a double chain of low mountains, enclosi
between them a long narrow valley called the *Lan*
Kloof (Long valley, ravine, or glen,) and supporting h
hind them a wide *karroo* (table-land,) consisting most
of barren plains, but well adapted to sheep-farmin
Beyond this rises another higher mountain-chain, call

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he *Zwaarte Bergen* (Black Mountains,) and beyond these ies a still wider table-land, the *Great Karroo*, which is ompared to the Steppes of Tartary. Rain seldom falls ere: the climate is rigorous at one season, and excesively hot at another, and even sheep-farming can hardly e carried on. But, further to the North, as the land slopes towards the Orange River, the climate is more equable, and the soil more fertile, so that large herds of cattle are reared. A similar series of terraces is found on the Western Coast, but their direction is North and South.'

The whole of the line of coast, as the Cape is approached from England, is very bold and high. The mountains rise abruptly from the sea, steep, rugged, and bare, in successive ledges, and form massy beds of rock, with little appearance of vegetation—their crests being rough and craggy, but not shooting up into sharp peaks, and the surf beating furiously on their bases. On entering Table Bay, about 30 miles North of the Cape itself, Cape-Town is seen, but, standing, as it does, on low and nearly flat ground, it makes no very conspicuous figure. Immediately behind it, like a huge wall with two projecting bastions, rises the Table Mountain, never to be mistaken with its long, level, top, and precipitous sides. On the left is the bold and rugged peak, called the Devil's Mountain—on the right, the Lion's Head, and the Lion's Rump, these two latter eminences, when viewed at a distance from the S. W., having a rude resemblance to the figure of a couchant lion. The streets in Cape Town are laid out in regular lines; many of them are shaded by rows of oak trees, and a canal runs down the principal of them. The houses are low and flat roofed, with glass windows of numerous small panes. In front of most are high terraces, raised above the street level, which form the usual lounging places of the inhabitants. The population is about 30,000, of a most motley

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character. English faces of course predominate: Engli
names are over the shop-doors, and on the walls in a
vertisements. But the mixture of different races is ve
striking—the inhabitants being composed, besides t
English, of Dutch, Malays, Negroes, Hottentots, a
intermediate breeds of every shade of colour.

The town is exposed to great heat, as it faces t
noon-day sun, and is immediately backed by the nak
mountains. And, at certain seasons, during the prev
lence of a S. E. wind, which sometimes blows here wi
prodigious fury, the dust is intolerable. It dims t
whole air, penetrates every where, fills the eyes, disfigur
the clothes, spoils books and furniture: the bushes, a
the leaves of the trees, look as if washed with red ochr
This wind is usually accompanied by a peculiar clo
called the Table-cloth, which lies like a mass of sno
along the top of the Table Mountain, while the rest
the sky is cloudless and brilliantly blue. Portions of th
cloud are seen, every now and then, to descend slow
half-way down the cliffs, till they are dissipated b
the hotter air below. The summit of the Mountain
3582 feet above the Sea. The cliffs begin at an elevatio
of 1000 feet. From this point may be obtained a ple
sing view of the town and its environs—the gay whi
villas, scattered over the narrow plain and the lower slop
of the hills, among vineyards and groves—the bright blu
waters of the bay, the graceful sweep of its shores, th
dazzling white line of sandhills, and the range of cragg
mountains behind them.

We proceed now to quote from the Bishop's Journal.

Thursday, Aug. 24, 1848. 'This day I commenced m
first Visitation of the Diocese. God grant that it ma
tend to the promotion of His Glory, and to the extensio

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he kingdom of His Dear Son, in this desolate and
-neglected portion of the vineyard. My mode of
elling is in a good plain English wagon, drawn by
t horses, and which is so arranged that, by letting
n the back of my seat, I can make a tolerable bed.
slept the first night at Mr. Cloete's, where I was
rtained very hospitably. He is anxious to build a
ch near his house. I promised him £25 from my
l, and £10 as my private Subscription.'

riday, Aug. 25. 'After breakfast I walked in advance
he wagon over Sir Lowry Cole's Pass.' The mountains
here tremendously steep. The road is narrow, but
d, and its inclination so gentle, that a carriage may be
ven down it at full trot with perfect safety. The des-
t from the Pass is gradual, the road sandy and bad,
ersing wide and open moors, with rocky peaks seen
e and there. And the country soon becomes drearily
notonous—wide plains, and low round hills, uniformly
ered with stunted bushes, without trees or cultivation.
e same indeed is true of much of the country between
pe-Town and the Eastern frontier. There is little
ss, and most of the shrubs have either leaves so minute
of a substance so dry and juiceless, that they give no
ght effect of verdure to the landscape, or else they are
ered with a whitish wool or down, which entirely hides
r green. The soil is a very hard ironstone gravel—
road generally rugged, and cut across by the rain-water
urrows, which are deepened every winter. The jolting
sioned by travelling in a horse-wagon on such roads,
ays Mr. Bunbury, 'beyond all description. I despair
iving an idea of it to those, who have never experi-
ed the like. Suffice it to say that, at the end of the
nd day's journey, I ached in every joint and muscle
n the shaking. It is in crossing the deep gullies and

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dry torrent beds, which are very numerous, that the jolting is most severe. The descent into these is almost always excessively steep and rough. Arriving at the brink, the drivers put their horses to their full speed, thunder down headlong into the ravine, and dash up the other side at the same pace with a prodigious uproar. It is impossible not to admire the skill with which the Dutch farmers drive eight or ten horses in a team, at a smart trot and, not unfrequently, at a gallop. The office of coachman, however, is divided between two. The more important personage brandishes the immense bamboo-handled whip, nearly 20 feet long, which is the principal instrument of guidance: the other, usually a Hottentot, holds the reins.

Sunday, Aug. 27. 'I find Capt. R. and his family good Christian people. We have been discussing plans for providing for the spiritual wants of the district, and I hope we shall get two churches and a Clergyman. We had Divine Service this morning in Capt. R.'s dining-room and hall: there were 70 persons present, and several could not attend. I baptized two children after the Second Lesson. There were 15 communicants, several of whom were deeply affected. We had again a full service in the evening, and a very good congregation, many coloured people being present. Capt. R. reads Prayers and a Sermon every Sunday morning and evening. The nearest church and Clergyman are at Cape-Town, three days' journey from this. We have already £700 for our two churches, and hope to raise £1,000.'

Tuesday, Aug. 29. 'Went in early to Caledon: found a good number, chiefly of the middle classes, come in for our meeting. We had more than 50 persons present, and raised nearly £120 in the room for a church. Many promised to collect in the district, and to write home to

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nds in England to assist. Several pledged themselves
to increase their subscriptions, if needed. Others
red timber, reeds, &c.: others again promised to carry
materials. An excellent spirit prevailed, and all seem-
thankful that there was a prospect of having their
itual wants supplied. One man brought two of his
ghters 25 miles, and entreated us to confirm them.'

Wednesday, Aug. 30. 'Rode 18 miles to the Moravian
itution at *Genadendal*. The eight brethren and their
es received me very kindly. We arrived about noon.
it was their dinner hour, we sat down with them.
y invited me to say grace and sit at the head of the
e. But I requested them not to regard my presence.
y, therefore, sung their grace as usual, very beauti-
y. There are nearly 3000 souls in the place, and more
n 600 children in the schools. There are nine young
n from the different tribes being educated as teachers,
l with these I was pleased, though the amount of their
rmation did not seem great. Would to God the Church
this colony could point to a work of equal importance
h this, as the result of her own labours in the cause of
ist among the heathen.'

Friday, Sept. 1. 'Outspanned (unyoked) at an English
ner's, who has several English families of labourers,
no church or Clergyman of their own within 100
es. In one cottage we found a poor English child, of
ut twelve years of age, lying in bed, apparently dying.
did not pray, and said she could not: she knew not
at prayer was, nor could she read. We spoke seri-
ly to the parents upon their neglect, and, poor child!
all knelt down and prayed for her.

The route now lies along the *Sonder-Einde* (endless)
er, a pretty stream, the course of which can be tra-
through the barren plain by the fresher vegetation

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on its margin. It then crosses the rugged stony bed o
the *Breede* (Broad) River, and approaches the very pi
turesque range of the Swellendam mountains, which ris
on the North in great majesty, furrowed with deep ravine
and serrated with crags. The village of Swellendam stand
at their foot, remarkably neat and pretty, composed o
well-built white cottages, not crowded into a street, bu
standing far apart, among gardens, orchards, and grove
of trees. All around are open plains of a dull brownish
hue. The village looks like an oasis in the desert.

The Bishop reached this place at nightfall, and was mos
hospitably welcomed by the Dutch Pastor, Dr. Robertson
who had driven out 10 miles to meet him, and placed hi
church at his disposal for Sunday. But he found her
the consequences of long neglect. 'They have no church
or clergyman of their own within 150 miles. Several o
our people have joined the Dutch communion. But some
are still anxious to remain in the bosom of their own
spiritual mother, and have declined to forsake her, even
though she seems to have forsaken them.'

Saturday, Sept. 2. 'We held our meeting in the vestry
of the Dutch Reformed Church. It was not well a
tended, many of the members of the Church holding back
lest their presence should be considered as a slight o
Dr. R., who has been the friend, the adviser, and the
minister of our people. However, upwards of £60 a year
for five years was subscribed in the room, and they un
dertook to raise £100, in the hope that Government will
give another £100 a year. At present the Government
School-room will be used for Divine Service.

Sunday, Sept. 3. 'At noon, immediately after the Dutch
we held our first Service, and I confirmed several candi
dates. At 3. P.M. we held our second Service. The
Church was full: we had Evening Prayer, and the Holy

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munion: I preached: thirteen communicants present-
hemselves; but most, or all of those, who, having no
ister of their own, are in the habit of communicating
h the Dutch Church, absented themselves. Instead of
g surprised at this, I am more surprised at the hold
ch the Church still has upon the minds of so many of
children, whom she has utterly abandoned. I am sur-
ed, I own, to find them, under these circumstances,
ng £100 a year for five years for a Clergyman, readily
cheerfully. My visit here has been a most interesting
ost painfully interesting one.'

he road still lies over an ugly, dreary, country,
ngely cut by deep watercourses, very troublesome to
s. At *Riversdale* £60 a year is raised for the support
Clergyman. Six rivers have to be forded before the
ks of the Gauritz are reached. This is a large river,
ing down from the Great Karroo through a gap in
mountain chain, and flowing in a very deep, narrow,
steep-sided valley. 'We all had to keep the wagon
e from rolling over, by pulling it straight with a rope.'
We may pass over the entries of a few days on which
hing remarkable occurs, though the Bishop is daily
pied in riding from place to place, discharging his
ous duties, his *horse*-wagon being now exchanged
a stronger *bullock*-wagon, which advances slowly with
effects by the directest route. On Sept. 19 and 20 he
ravelling through the Lange Kloof, which, though
sed by numerous small streams, never entirely dried
has yet a remarkably arid and monotonous appear-
e. Not a tree, nor a house, or trace of cultivation can
een for miles together—scarcely a bush above 3 feet
h, and then only, for the most part, the melancholy
y rhinoceros bush—not a tinge of green, except along
margins of the streams, which are bordered by a nar-

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row stripe of reeds and rushes. The mountains on th South are extremely steep and rugged, rising into a num ber of sharp peaks, but too barren and savage for beauty And, as to the road, 'It is astonishing' says Mr. Bunbury 'how any horses can drag a wagon over such places, and how any wood and iron can stand such jolts.'

From the Lange Kloof the road winds for miles along the valley of the *Kromme* (Crooked) River, which well deserves its name, as it has to be crossed half-a-dozen times in the course of the day's journey. The *Kamtoos* River is next crossed by a floating bridge. The water of this river, about a furlong in width, are beautifully clear; and, as soon as it is crossed, a remarkable change takes place in the appearance of the country, which be comes very pretty, with a pleasing variety of hill and dale and great masses of shrubbery, with broad grassy lawns between. The road in some places, however, is terribly precipitous, but, at length, emerges from a lovely valley like one of the Swiss valleys, upon a naked, arid, plain which continues nearly close to Uitenhage. This is a large rural village, and has a very pleasing appearance from a distance, with its bright white houses spread over a fertile valley, surrounded by wooded hills of different heights. This agreable impression is not dissipated upon entering it. The houses are almost without exception neat and well built, placed apart from each other, and looking most cheerful with their well-stocked gardens and orchards, and green fields intervening. There is scarcely a sign of poverty to be seen in the place, which enjoys, moreover, the inestimable advantage of a copious and never-failing supply of good water. Near the town flows a beautiful little river, the *Zwartkops*, slow, still, and clear, winding gracefully through the valley, and fringed with thickets of delicate verdure, while its surface is most

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utifully decorated with a profusion of the sky-blue
ter-lily, one of the loveliest plants of Southern Africa.
Here the Bishop preached on Sunday, and confirmed on
nday, in the Dutch Church. 'The church was quite
, and many of the poor coloured people were standing
nd the door. I grieve that the prejudices, which exist
trongly in other parts of the Colony with respect to
coloured people, should be found here also, and that
y should not be admitted to worship together with
ir white brethren, and to partake of all Christian or-
ances with them. The feeling, which keeps them at a
ance, is utterly unchristian, and those, who indulge in
cannot look for God's blessing.'

From Sept. 28 to Oct. 1, the Bishop is at Port Eliza-
h—the only sea-port (at present) of the E. province
an ugly, dirty, ill-built hamlet,' says Mr. Bunbury,
sembling some of the worst fishing villages on the
glish coast—backed by low stony hills of the most
rren character, while low ranges of sand-hills extend
ng the shore on both sides of it.' It is, however, a
urishing place, and rapidly rising into importance.

Sunday, Oct. 1. 'We had a crowded church, and about
communicants; many of them were deeply affected
l shed tears. In the afternoon I attended the Sunday
hool. The children of this school have long been in
habit of contributing to pious objects. They made of-
ngs for the lepers, while the institution was in their
ghbourhood. Afterwards, they supported a blind man.
ey were at a loss to know what next to contribute to.
out six months since, when my pastoral letter came,
ering collections for the Missions to the Heathen, the
ldren then all resolved that they would support the
hop's Missions, and to-day they brought me their of-
ings, amounting to £1 14s.'

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At *Addo Drift* (Ford) the *Sunday* River is crossed—a strong and very muddy stream, flowing in a deep channel, with high broken cliffs along its right bank, which it sometimes overflows, and floods the whole country round. And for some miles to the East of this River the land is hilly, and entirely covered with a tall thick bush, in which the marauding Kafirs have often been hidden. Most of the shrubs exceed the height of a man, and trees and shrubs are strangely loaded with a whitish thready lichen, hanging down in tangled branches of extraordinary length. Then the *Quagga Flats* are traversed, wide open, grassy plains, which formerly abounded with larger game: and so on to *Bushman's River*. Then follow large, green, treeless, round-backed hills, almost mountains in size, but without any beauty or interest except as sheep-downs, for which this tract is excellently adapted. At last on Oct. 5, after just six weeks of journeying, the Bishop enters Graham's-Town, having accomplished a distance of 500 miles from Cape-Town. This town, the second of the colony in point of size and importance, is an ugly ill-built place—situated in a hollow, surrounded by long flat-topped hills, whose outlines are singularly unpicturesque, at a distance of 25 miles from the sea, and 1,000 feet above it. The general aspect of the country is miserably naked and dreary.

At this place the Bishop learns that the Governor, Sir H. Smith, was to meet the Kafir chiefs at King William's Town, in British Kaffraria, a distance of *eighty-five* miles on the following Saturday. It is now Thursday evening. But 'I remembered,' he writes, 'that Sir H. Smith had in this colony, ridden 100 miles a day for a week, and determined not to give up the hope of being present.' The account of this journey, and of the interview with the Kafirs, we must leave to our next Number.

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THE
MONTHLY RECORD
OF THE
ETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

NOVEMBER, 1852.

KING WILLIAM'S TOWN, KAFFRARIA.

DIOCESE OF CAPE-TOWN.—PART II.

IEN South Africa was first occupied by the Dutch, as found in the possession of the Hottentots, as far the East as the River Kei. It is generally agreed t these are the aboriginal inhabitants of the Country, have been gradually driven further towards the uth from their former haunts, by the pressure from ind, and the advance of the more warlike Kafir tribes. e Hottentots are supposed to be allied to the Copts, om they strongly resemble. They are mostly of small

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stature and little muscular strength, the soldiers in t
Cape Corps being under five feet high, 'little wizen
monkey-faced, mean-looking fellows,' says Mr. Bunbu
'like so many baboons in uniform.' They differ fr
the negro races in having small and delicate hands
feet; while they resemble them in having woolly h
Their skin is of a yellowish-brown hue, like that o
European, highly jaundiced; but this colour does
affect the whites of their eyes.

The miserable *Bosjesmen*, or *Bushmen*, are conside
to be merely the refuse of the Hottentot population—
behind in patches, here and there, as the mass mo
onward towards the South, and increased by others, w
have been oppressed, and driven out of the Colony,
Dutch cruelty. Separated thus from the rest of th
kind, each little knot of Bushmen has grown up int
feeble tribe or family—so distinct from every other, th
frequently, upon the opposite sides of a river or ridge
hills, they cannot understand each other. They spe
however, only different dialects of the same comm
language, akin to that of the Hottentots, but variou
corrupted and debased. These unfortunate creatu
seem to have descended in the scale of being, physica
as well as mentally—being of very diminutive statu
and of singular ugliness, with all the deep cunning
mischievous propensities of the monkey tribe, to wh
they bear a painful resemblance. Their weapons are
bow and arrow, which latter they tip with poison. Th
possess no cattle of their own; but live upon such prey
they can shoot with their arrows, or upon fragments
them by hunters and wild beasts, or upon winged an
locusts, and small lizards, which, if they have more th
they can use at the moment, they impale (like the butch
bird) upon the thorny bushes, and leave for anoth

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al. But they are often starving for days together. ey are now, indeed, driven back into the interior, far ay to the North of the colony; but, when met with hin its boundaries, it is painful to notice their quick, rried movements, and timid glances, which betray too inly the anxious nature of their lives—exposed to so ny fears and dangers, not merely from their white ghbours, but from the ravenous animals, amongst which y are compelled to live. In former days, when they re first disturbed from their ancient abodes, and were more numerous than now, there were frequent con- ts between them and the settlers. They were looked on as so many wild beasts, to be slain or captured at easure. Often were they hunted down for slaves, par- s being made up for such excursions. 'I saw an old ushman and his wife,' says Dr. Sparmann, 'who, I was formed by a farmer, had a few months before, reigned er above a hundred Bushmen. They were now shep- rds to a few hundreds of sheep. It is a deed that cries heaven for vengeance, to bereave a whole community its head and governor, for the sake of a flock of sheep, e property of some vile peasant.'

Degraded, however, as these poor Bushmen are, there e some signs of art still extant among them. 'In this unt' writes Mrs. Ward, speaking of a Bushman's cave, ve discovered one of those curious paintings, which esent a singular memento of these creatures of an almost tinct race. It was a perfect representation of a buffalo nt. One strange pigmy creature sat sideways on horse- ck, in full chase of the game; another stood at bay, as to prevent the animals from leaving the path into which ey had turned, and others were awaiting them with eir bows and arrows. These drawings were done in va- ously coloured ochres—brown, red, yellow, and black.'

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Till lately there existed among the Hottentots a
Bushmen two barbarous customs, which are no do
still to be found among those tribes of the family, wh
are out of the reach of European influence. These
(i) the burying alive of young children wrapt up in she
skins, in case of the mother's death, and (ii) the expos
of aged parents, who are left to perish with hunger,
to be devoured by wild beasts.

Mr. Moffat once found an old woman thus expos
She had been there four days: her children had left
to die. 'And why did they leave you? I asked. Spre
ing out her hands, she said, 'I am old, you see,
I am no longer able to serve them. When they
game, I am too feeble to help in carrying home the fl
I am not able to gather wood to make a fire; and I c
not carry their children on my back as I used to do.'
wondered that she had escaped the lions, whose trac
had just seen near the spot. She took hold of the s
of her left arm with her fingers, and raising it up, as
would do a piece of loose linen, she said 'I hear the lio
but there is nothing here for them to eat. I have no fl
for them to scent.' Mr. M. tried to remove her in
wagon: but she would not go with him. 'It is
custom. I am nearly dead. I do not want to die aga
Mr. M. continues: 'The sun was piercingly hot—the o
raging in the yoke, and we ourselves nearly delirio
Andso we were obliged to leave her.' Her sons, howev
appear to have witnessed the colloquy from a neighbo
ing height, and to have come and removed her.

The language of the Bushmen and Hottentots prop
and of the other branches of the Hottentot family, (t
Namaquas and *Koranas*, to the N. and N. W. of the
lony,) is distinguished by a peculiar clacking sound,
click, made by striking the tongue against different pa

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the mouth, so as to produce, under different circumances, sounds similar to those of *r*, *q*, *s*, or *t*. The ishmen, besides, have the still more disagreeable sound a *croaking* in the throat.

But there are very few pure Hottentots now left in e colony, and their language is little heard by the setrs. Those who are now *called* Hottentots, or (as they efer it) *Bastaards*, are sprung partly from Dutch, Malay, Negro parents, and use invariably the Dutch language. ese are found also in large numbers in the *Sovereignty*, ond the Orange River, where they live, under British otection, in clans subject to their own chiefs, and are led by the name of *Griquas*, from that of an extinct be: and here also they speak the Dutch, as well as eir own language.

The name KAFIRS, (which means, in Arabic, *infidels,)* pears to have been given to this people by the Mohamedan nations upon the W. coast, which they passed in eir descent towards the South. Among themselves they e distinguished by their own proper epithets, according their nations, tribes, and families. The nation, with ich we have so much to do, as they lie upon our Eastern ntier, is that of the Amaxosa* Kafirs. But there are ny other nations of the great Kafir race, as the Amatem-Kafirs, *(Tambookies)*, the Amapondo *(Pondos)*, the azulu *(Zulus)*, &c. The *Bechuana* tribes, which occy so vast a space in the interior, are also Kafirs.

* The prefix *Ama*, which takes also the forms of *Aba*, *Ba*, *Be*, &c., e Kafir language, marks the plural number; while the prefix , which appears also in other forms, as *Um*, *Mu*, *Mo*, &c., des the singular. Thus a single individual of the *Be*-chuana people xpressed by *Mo*-chuana, and their language is the *Se*-chuana, *Se* g a prefix used to denote *possession*. And this is the characteristic liarity of the Kafir and its family of languages, that the depene of words upon one another, and their inflexions of number, case

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The Kafir language is one of great power, simpli
and elegance; and soft and agreeable to the ear, but
something of a click, probably borrowed from the
tentots. 'They speak very distinctly, and, in ge
slowly, in a dignified manner, with much emphasis,
with more or less of a peculiar cadence, which
amounts almost to a chaunt.' It is spoken (with
dialectic variations) by all the races of the same
family, extending over a vast extent of Central A
from the Congo Negroes on the West, to the Galla
tbe East, and from the Equator downwards, except
the Western side, where the Hottentot races are fou

The Kafirs most probably belong to the negro
though from some of their practices, especially th
circumcision, they have been thought to be of Arab
cent. They have the woolly hair and the general fea
—the thick lips and flat nose—of the negro, but b
means so strongly developed. 'The lower part of the
is not remarkably prominent, and the forehead is
as high and ample as in Europeans.' The colour o
skin is commonly of a dark umber, nearly black: b
is generally smeared with red ochre, with which als
great occasions, the hair is ornamented, being twiste
into little separate knots, and every knot carefully
vered with grease and colouring. The Kafir men ar
though not gigantic, and extremely well proportio
'their fine forms and easy attitudes often reminding o
ancient statues:' but they are more active than str
They wear no clothing except (and that as a prote

and tense, are expressed—not, as in European languages, by ch
of termination, but—by means of certain *prefixes*, which all d
upon that of the noun, or nominative, of the sentence. Each
takes its proper prefix, corresponding to its form and characte
cording to rule; and the other words, which depend upon it,
their prefixes with reference to *that*, and so as to produce a cu
kind of *alliteration* with it: e.g. kose, *c*hief, *i*nkosi *i*nkulu, great

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in) the skin cloak or *Kaross* (called by themselves
, which is dressed, so as to be soft and pliable as
ather, and of a rather agreeable red-brown colour.
f the chiefs, however, wear mantles of leopard's
essed with the hair on: and, on paying visits of
y to the Governor, they are expected to appear
hing approaching to European costume. Their
weapon is the *Assagai* (or, as they call it, *Um-*
light javelin, about five feet long: this spear they
ow with effect some 50 or 60 yards. They use
Knob-Keerie, a thick stick of very hard and heavy
ith a knob at the end—with which, used as a mis-
y can bring down birds on the wing. But they
provided to a great extent with fire-arms, and
ven too much proof of their skill in using them.
men wear a cloak, profusely decorated with beads
ttons, and usually wrapt close around from the
o the ankles: and on their heads they wear con-
a sort of turban adorned in like manner.

Kafirs appear to have no distinct ideas of a Deity,
great believers in witchcraft; and the chief of a
t unfrequently makes use of this superstition, to
a rich subject. The witch-doctor of the tribe is
nto his confidence; and the chief complains of
f some kind, real or feigned. The doctor gives
f a witch-dance, at which the whole *Kraal* are
to attend. They dance in a circle round him,
nds naked in the midst, and, after various mum-
singles out and denounces the victim. The poor
is instantly seized and bound. f he confesses his
t once, he may escape with the loss of all his
y: if not, he is cruelly tortured with red-hot
or pegged down over a nest of black ants, and
eft, till he is either scorched or stung to death,

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or confesses all they want to know. In any case his p
perty is confiscated. Sir H. Smith's people once fou
a man, who had been burnt in thirty-three differ
places, and left for dead. He was a subject of the ch
Umhala, and had been tortured, and robbed of all he h
in this way. He recovered, however, under medi
treatment, and Sir Harry obliged the chief to restore
his property. Yet this same savage, Umhala, 'has b
known', says Mrs. Ward, 'to shed tears and retire fr
observation, on hearing the band of a regiment, playi
in Graham's Town.' Music, indeed, has a most power
and soothing effect on a Kafir.

The Fingoes are also Kafirs, the remnants of seve
tribes, which once lived near Natal, and were destro
by the terrible Zulu chief, Tshaka. They took refu
among the Amaxosa, who treated them as slaves,
gave them the name of Ama-Fengu, *poor people*, or b
gars, which we have corrupted into Fingoes. They w
set free by Sir B. D'Urban, to the number of 17,000,
the first Kafir war, May, 1835: and have stood nobly
us in the present contest with their former masters.

When the Cape fell into the hands of the British,
Great Fish River was acknowledged, (by treaty with
Kafir chief, Gaika,) as the colonial boundary. But wit
the next few years, while the colony was twice chang
hands, numbers of Kafirs had crossed the River, and
tled within the border. Here they kept harassing
frontier colonists by their incorrigible practice of cat
stealing. And at length, in 1811, an order was issued
expel them by force. This order was executed with gr
severity, at a time when their crops were ripening, wh
were, therefore, utterly lost to them. The aged ch
Congo, was murdered in his sleep by a party of Bo

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ıy Kafir women were shot by the soldiers. On
r hand, the chief-magistrate of Graaf-Reynet,
the present Sir A. Stockenstrom, a man of most
e character and great humanity, was treach-
massacred, with his followers, by the Kafirs,
e met at a conference. In the end, the Tslambie
go Kafirs, to the number of 20,000, were driven
e Great Fish River, and much of their cattle was
om them. Gaika, and his people, who lived be-
River, were at this time neutral and unmolested.
afirs now, stimulated by revenge as well as love
er, continued to annoy the colonists, crossing the
d driving off their cattle, and sometimes mur-
heir keepers. Yet they never took up arms openly
the Government: and, when solicited by the rebel
1815, they positively refused to join them. In
fresh treaty was made with the Kafirs, in which
ake was made of treating Gaika as their para-
Chief. This the other chiefs resented, as, though
and powerful, he had no such dignity among
rom dissension, at first, the quarrel at length pro-
open warfare, in which Gaika and his people were
ly worsted by the other confederate chiefs, at the
whom was his uncle, Tslambie. The government
ded to maintain their own protégé, and a strong
soldiers and armed Boers were sent to ravage
e's country, and to capture his cattle, 23,000 head
were divided between Gaika and his European
In return the confederates ravaged the frontier,
tremendous havoc, and made a desperate assault
ham's Town, then in its infancy. The whole
force was called out, the territories of the hostile
were laid waste with fire and sword; and the
afir war, 'in which it can hardly be said that the

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savages were the aggressors,' ended, in 1819, by
British boundary being advanced, 30 miles, from the g
Fish River to the Keiskamma.

For nearly 15 years there was quiet, broken only
occasional depredations upon the borders, and consequ
retaliations, by which, however, an angry feeling
kept up. By this time Gaika had killed himself
drinking, and his power devolved upon his son Sand
Sandilli being a child, his duties, as Chief, were
charged during his infancy by his uncle Macomo, who
still settled upon the Kat River, one of the tributarie
the Fish River, and within the new boundary. He
allowed to remain there till the year 1829, when he
expelled, without bloodshed, but with feelings of bi
and oft-expressed regret on his part.

Other circumstances conspired to excite the wrath
the Kafirs. One of their chiefs was butchered in
blood, when unarmed and in the power of the Bo
And a second forcible removal of Macomo from a
which he had been allowed to occupy for some ye
(it was said, by express permission,) at a time w
his crops were again just ripening, and the country
which he was driven was 'bare as a parade ground,' se
to have given the last edge to their resentment. So
lently were their plans formed, that the frontier colon
were totally unprepared, when on Dec. 21, 1834,
Second War broke out—armed bands of Kafirs burs
simultaneously along the whole border, and sweeping
country as far as Graham's Town. The cattle were
ried off—many Hottentot herdsmen and scattered sett
were murdered—the farm-houses were abandoned
burnt. In one short month the total loss of prop
amounted to £300,000. The Kafirs concerned in
invasion were the Gaikas, under Macomo, and the Tsl

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nder Umhala. The other chiefs took no part in siness, except Hintza, the *Ukumkani*, or paramount of the whole Amaxosa nation, who supported them is counsel but took no active part in the war, his eing far away beyond the Kei.

ength the military were at hand under Col. (now) Smith. The enemy was driven across the Keis- a and Kei, and war was declared against Hintza. ingoes, whom he held in slavery, were set free, and against their former lords: and the Kafir Chief was educed, and obliged to surrender himself, as a host- the fulfilment of the terms imposed on him. As the stalment of cattle was not forthcoming, he offered himself with Col. Smith, and assist in obtaining On the way he made a desperate effort to escape; fter a personal struggle with Col. Smith himself, ttempted to hold him, and was very nearly pierced his assagai, he broke away from his grasp, plunged he Bush, but was shot by one of the British party. as not till September, 1835, that this second war was ht to a close. The frontier was now advanced to reat Kei, that river being much more defensible as ndary to the colony, being free of the *Bush*, which ed the Kafirs such convenient lurking-places, on nks of the Keiskamma, and more particularly on of the Great Fish River. This treaty, however, of D'Urban was disapproved of by Lord Glenelg, and (now Sir A.) Stockenstrom was sent to replace Col. , and make a new arrangement with the Kafirs. British conquests were relinquished, and the border e colony was once more withdrawn to the Great River. The Kafirs were thus reinstated in all their aunts, especially in their favourite Fish River Bush, of course, ascribed our concessions to weakness and

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dread of their power. The principle was adopted
trusting implicitly to the honor of their Chiefs, and
visions were made—some of them highly injudicious
for recovering stolen property in future. These, h
ever, were amended in 1840, when Sandilli came of
For a time things went smoothly; but ere long the
complaints were renewed. Cattle-stealing went on
vigorously as ever, and the Chiefs were unable—perh
unwilling—to restrain their followers. At length,
1846, the *Third* Kafir war broke out.

In February of that year, a German Missionary
been murdered by one of Pato's people. The chief
mised to give up the criminal, but did not keep his w
In March, a Kafir prisoner, convicted of some petty offe
at Fort Beaufort, was sent with others, under the cha
of a Hottentot guard, to the gaol of Graham's Town.
the way they were attacked by a party of Kafirs in
bush. The Hottentot, to whom the Kafir was handcuf
was shot, his hand cut off, and the prisoner liberated.

The troops were now sent to chastise the Kafirs,
met with a desperate resistance in the Amatola Mo
tains: and, meanwhile, the Gaikas poured into the provi
and ravaged the country close up to Graham's To
which was in hourly dread of an attack. The utm
alarm prevailed among the inhabitants, many of wh
were women—the ladies of officers and others—with th
children. The cry of triumph rang through Kafir-la
and woke into fierce activity the tribes 'sitting still.'

The new year (1847) came and found the war still r
ing as furiously as ever. Macomo indeed had surrend
ed himself; but his son declared that 'his father was
drunken coward, and only desired peace for the sake
the canteen.' There was too much truth in the accu
tion. At length, after many painful struggles, Sandi

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arving, was obliged to surrender. He rode into
s Town, on Sunday, Oct. 25, 1847, just as the
ere coming out of Church, closely guarded—
ıded, with downcast eyes, his withered leg hang-
v his kaross.' Yet his followers and friends raged
about three weeks after, five British Officers
rdered by a body of Kafirs. They had gone out
excursion near the banks of the Kei: and must
n watched from the heights, and waylaid on
urn. Their remains were found, with signs
round them, to shew the spirit with which they
ted, and also the ferocity with which the savages
ted their bodies after death. Their mangled
ere collected, and buried in one spot, near the
ıere they fell: but they have since been removed
utmost care, by a detachment of soldiers, under
ection of their chaplain, the Rev. F. Fleming,
beneath the chancel of Trinity Church, which
n course of erection at King William's Town—
Church in Kafir-land.

ec. 1, 1847, Sir H. Smith landed once more at
wn, and, on the 17th, arrived at Graham's Town.
was released from confinement, and was placed
er his tribe, subject, however, to Sir H. Smith
who proclaimed himself the *Inkosi Inkulu*, or
ief, of the Gaikas. Two days afterwards, Pato,
taken refuge beyond the Kei, in the country of
ıe son and successor of Hintza, surrendered him-
h a vast quantity of cattle and arms. The war
v at an end. The Keiskamma was again pro-
to be the border of the British colony, between
ıd the Kei was henceforth to be *British Kaffraria.*
illi, Umhala, and some other of the Chiefs, lands
igned in different parts of this district; the rest
d by the government, or granted out to settlers.

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And now, surely, was the time to have sent forth Messengers of Life among them—an army of soldier the Cross—a body of Missionaries of the Church of E land—at once to Christianize and civilize the vanquis barbarians. Alas! we did nothing of the kind. We possession of their country. We bade them sit down tented with the corners we assigned them. We placed troops in the fortified post of King William's Town the very centre of the province, and planted military lages in different parts, by way of compelling them t der and quietness. And then we expected them to satisfied—at least to remain submissive to the yoke of tish authority! We sent not one single Missionary of Church, to speak to them the words of Mercy, and t them the true Lessons of Peace and Love. And now wonder that they have again rebelled—that the G 'who judgeth righteously the earth,' has suffered our as a nation, to find us out, and brought back upon u a fearful expenditure of blood and treasure, the co quences of our own most guilty neglect! Already, at lowest computation, the expenses of the present war h amounted to *a million and a half of money*, enough to h supported a body of *a thousand Missionaries for a spa ten years*. And the additional outlay of each month, du the continuance of this distressing conflict, exceeds whole annual income of the Gospel-Propagation Soci Thus the righteously-working Providence of the Almig draws from us, compulsorily, by way of taxes, a sum va surpassing that, which would have enabled the Soci through the hands of the Bishop of Cape-Town, to have on foot, at the close of the last war, an effective Chu Mission among the Kafirs. Who can doubt that su Mission, under the blessing of the Prince of Peace, w have checked in its very first beginnings, and, most pr

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e altogether prevented, the present outbreak? God
at we may take warning *this time*, and may under-
t length the meaning, and answer heartily to the
His Providence, in placing within our charge, as a
n Church and Nation, so many hundred thousands
, 'for whom CHRIST died!' It is the special object
Bishop of Cape-Town, in his present visit to En-
o raise funds for the carrying on an extensive Mis-
work among the Kafirs, as soon as ever this war
e ended, as well as among the 115,000 Zulus of
mentioned in our last Number.

Fourth Kafir war, which is now devastating the
broke out on Christmas Eve, 1851, just three years
ne close of the former. There had been rumours
intended movement, which the sufferings of the
for want of food, and their sense of past injuries,
ed not improbable. Sir H. Smith summoned San-
a conference of the Gaika chiefs. The young war-
dvised by his able brother Anta—refused to attend.
pon he was deposed, his land confiscated, and his
Sutu set at the head of the tribe. On Christmas
party of 600 soldiers, being sent to seize him, were
a defile, probably by the treachery of their guides,
fir police. Many of the soldiers were killed, and
r was openly begun. The male inhabitants of the
y villages were all massacred. And, at this mo-
he Kafirs have made good their ground against
attempts to drive them out of the colony, and still
lance to our arms. The principal chiefs engaged
war are Kreli, the Chief paramount, Faku, Chief
Ama-Ponda, Sandilli, Macomo, and Pato of the
aika. Umhala, Stock, and Seyolo of the Tslambies
tting still' themselves: but their people seem to be
ngaged—at least, in receiving stolen property.

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We left the Bishop of Cape-town, in our last Numb
contemplating a long ride of 85 miles in one day, in or
to be present at a conference of the Governor with
Chiefs at King William's Town.

Friday, Oct. 6, 1848. 'Rose at 4 this morning,
ready for a start at 5. My dress was any thing but e
copal—white hat, leathers, and jack-boots: but it is
possible to be punctilious in these matters, on occasi
like the present. Our first stage was 33 miles to Tru
peter's Drift, which we reached at 10 A. M. Here
got fresh horses, and arrived at Fort Peddie, 14 miles
1 P. M. Between these stages, our horses had to sw
the Great Fish River, and we found ourselves amon
the hills in a very bushy country, the scene of seve
contests between our troops and the Kafirs.' This tr
is of a most rugged and savage character, a chaos of gr
hills, in long flat ridges, with very steep but not roc
sides, divided by extremely deep, narrow, gloomy
vines. Hill and hollow are alike covered with impe
trable thickets—'such as are scarcely to be met with,' s
Mr. Bunbury, 'in any other part of the world. Yet
Kafirs make their way through them with wonderful sl
and activity, creeping like snakes among the thicke
where no white man can follow them.'

At Fort Peddie the Bishop makes some arrangeme
for Church Building, and for holding a Service on
return. 'At 2 P. M. we started again on fresh horses
full gallop. We stopped for a few minutes at the Ka
Police Station. There were 30 men here, with wives a
children, a very fine well proportioned set of men, e
ployed to recover cattle stolen by their countrym
There are more than 200 of them on the frontier, w
with their families must exceed 1000 souls. They
very faithful, while in our pay: but *nothing whatever*

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their religious improvement or the education of ren, except by occasional visits from the Wesleyan y.' Can we be surprised, after this, to hear that long ago deserted to the side of their country- ing with them their arms and horses?

shop reached King William's Town at 7, P. M. y thankful,' he writes, 'that I came here. The ave presented a memorial to the Governor about . He has promised them £20. The Wesleyans ag great efforts: they too presented a memorial. of the three, who presented it, said 'They were en, until they despaired of any thing being done urch.' I had much conversation with the officers e Church, and encouraged them in their good th promises of assistance.'

day, Oct. 7. 'The meeting of the Kafir Chiefs l for 12 o'clock this day; but, from an early hour orning, they came pouring in with their trains ers, some on horseback, others on foot, through us roads, which meet at King William's Town. ore noon the whole town was in a state of great d excitement; and groups of these fine-looking ere formed in every direction. At 12 we walked sion to the place of meeting. There were about present, and three females. These, equipped in of odd European garments, sat around in a e, beyond which was another large semicircle of arthy followers. The Governor, Sir H. Smith, l them through the interpreter, in tones now of thority and sternness, now of kindness. He then pon the Chiefs to speak. Sandilli, Macomo, made short speeches, expressive of their delight Sir Harry among his children. When they had e Governor told them, that the great Father of

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the Christians—the Lord Bishop—the chief Minis
this land, of the Church and religion of our Queen
was appointed to teach him and all in this land th
to Heaven, and to whom all the Christians looked
their Inkosi Inkulu (great chief) in religion, had
90 miles yesterday to be present at the meeting—t
had come to ask them how he could do them good
especially, to see if he could establish schools an
them, or send ministers to them, and that they mu
the matter over amongst themselves, and promise t
to support their teachers, by giving a calf, or som
else, to feed them—and let him and me know in
way we could serve them. After this I addressed
to the same effect, assuring them of my earnest de
see them become Christians, and of my readiness,
name of the Church of England, to send them Minis
God to teach them the way to Heaven. A female ch
and Umhala both replied, saying, that they had nev
so great a man of God come before amongst the
they knew not what to answer: but they wish
schools, and to be taught to know God.

Sunday, Oct. 8. 'Divine Service in the band-r
with a congregation of 200, and 15 communicants.
offertory collection for a Church exceeded £120.
evening I had a long conversation with Kreli, the
mount Chief. He is a tall man, with rather a good
tenance and a fine eye: but he is not regarded as
of ability. Umhala, the ablest of the Kafir chief
present, but very sleepy. Kreli did not appear to b
in a future state, or, in fact, in anything. After talk
him for some time on religion, I found he was getting
of it, so dropped the subject. I told him that, pe
next year I should pay him a visit, for I thought of
up to Natal through his country.'

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ay, Oct. 9. the Bishop rode back to Graham's
and adds, speaking of King William's Town,
ust be the centre of our future missionary opera-
May we, at no distant day, see a band of zealous
etrating from this point into some of these strong-
Satan, and rescuing, from the snare of the evil one,
Heathen, who are now led captive by him at
'—a wish, alas! which is still unaccomplished.
ay, Oct. 11. 'I confirmed 112 candidates. The
was crowded—the candidates much affected—
ws of them weeping and sobbing together. There
ny dissenters present, who seemed deeply im-
with the service. The editor of the Wesleyan
er offered to print a number of copies of my ad-
ee of expense, and to distribute them, as well as
y each of the candidates with one. Such a request
not refuse. God grant it may be of use in the
on of His glory, and the good of souls!'
Bishop held at this place (Graham's Town) a
the Clergy of the Eastern Province, and on the
ordained a clergyman, on which occasion aisle
s were crowded. There were 150 communicants,
children in the Sunday School, 'of whom 50,' he
ve already become subcribers to our Church Mis-
On Monday he held a Church Meeting, at which
ple engaged, in the most hearty spirit, to raise
the completion of their Church, (to which the
dded £50 from his fund,) and £100 a year for an
al Minister: and expressed their readiness to co-
with their chief Pastor in contributing towards the
Society, with its many most important objects—
es, schools, pastors, their widows and orphans, mis-
olarships, training of teachers, books and tracts.'
ishop proceeds to Fort Beaufort, which he finds

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to be 'a much more important place than he had
posed. There could not have been less than from 20
300 persons present at Divine Service in the large
rack-room, with about 30 communicants. They h
nearly finished a Church, but have no Minister. I infor
them that I would send them a Clergyman for one y
free of all expense, his stipend to be paid by the S. P
At the end of the year, I told them, they would have
contribute to his support.'

Saturday, Oct. 28. 'Fort Retief is situated in a so
what dreary spot; but we soon got into the country, wh
gradually improved, till we reached the Mancazana R
which is beautifully situated in a fruitful valley,
rounded by fine mountains. There are more of the
loured population employed here than, I think, in o
parts; and, so far as food is concerned, they are, I beli
kind to them: but I fear the instances are very,
rare, where any attempt is made to raise their charac
by instruction. It is painful to see the degraded cha
ter of these poor creatures. Around each farm there
be a dozen of their beehive huts, made of a kind of r
In each hut there dwells a man, his wives, and a co
derable family of little naked savages, scarcely raise
condition above the pigs and cows by which they
surrounded, but with intelligent countenances and a
manly bearing. May God, in His infinite Mercy, dis
the hearts of His people at home to provide the me
and the men, for the establishment of His Church
Kingdom in this desolate portion of the earth, for
bringing within His Fold these poor lost tribes, who
though in the midst of a professedly Christian peo
sitting in the darkness and shadow of death!'

Sunday, Oct. 29. 'A large and devout congregati
We had 11 communicants, one or two of whom w

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much affected: the offertory amounted to between £5 and £6. After Service, several spoke to me of the state of spiritual destitution in which they had lived, never having seen a Minister of their Church.'

Saturday, Nov. 4. '*Cradock.* This is an increasing place. I find here a Dutch Church, Wesleyan and Independent Chapels: but no English Church or Clergyman. Again I had to listen to the painful tale I have so often heard, of many of our people having already joined other communions, after waiting for years in the hope of seeing a Minister of their own established among them. I have had a list of about 60 persons, chiefly heads of families, who still call themselves English Church-people.'

Sunday, Nov. 5. After Service I had an anonymous offering of £15 sent in 'from one, who had lost his all in the late Kafir war, but was again prospering through the Mercy of God.'

Thursday, Nov. 16. 'Amidst the mountains, after having passed for some days through vast dreary plains, interrupted by rocky eminences, abounding with springbok and gnu. The change was very refreshing. Reached *Graaf Reinet* about six. The approach of the town by the banks of the river, with the mountain-crags hanging over it, is very beautiful, and the town itself is charmingly situated among the hills. It contains about 4000 inhabitants, and is laid out in squares, with streets crossing each other at right angles. Almost every house has a garden, abounding with the fig-tree, peach, vine, mulberry, pear, pomegranate, apricot, &c. Little streams of water run through almost every street. I found a packet of letters—several from England, containing accounts of the falling off of my subscriptions, just as I have been pledging myself to nearly £400 a year beyond what I had raised in England. But God will provide!

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Sunday, Nov. 19. 'Divine Service with Holy Com
nion in the Dutch Church. Many of the Dutch
present. I preached on the necessity of coming
Christ in order to salvation, and the way in which
must come. I have both confirmed here and adm
tered the Holy Communion to some, who were bro
up in the Dutch Church. Our collection to day for
Vessels amounted to upwards of £18.

Tuesday, Nov. 21. 'Some Jews sent a contributi
our Church, at Graaf Reinet, having heard the
noon sermon on Sunday, in which I endeavoured t
up our people, to take part in the erection of the
of God, by shewing the spirit in which God's an
people engaged in the erection of the Tabernacle, an
rearing and restoring of the Temple.

Saturday, Nov. 25. *Beaufort.* 'I found a lady
who said 'she had been 38 years in the colony, wi
seeing any Minister of her own Church.' Several
having quite despaired of ever having a Clergyman
them, have joined the Dutch Church. I held a me
of the English at 3 P. M., in order that we might take
for the erection of a Church and the raising a sti
for a Minister. Nearly £200 was raised in the roo
a Church, and nearly £50 a year for five years for a
gyman: and these sums, it is expected, will be gr
increased. I was not able to promise them much a
ance, being pledged already much beyond the
placed at my disposal. After the meeting several pe
came to see me. They spoke in affecting terms of
spiritual destitution, and of the awful condition into w
many English settlers have sunk from want of the M
of Grace. One gentleman declared that, though his
ily had, from lack of means in his own Church, j
another communion, yet that in their hearts they

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with their ancient Mother, and that they should return to her fold as soon as they had the opportunity.'

Monday, Nov. 27. 'Rose at 3 A. M. Our route to-day has been (for 70 miles) along a dreary, barren, desolate Karroo. Our horses stuck in the dry bed of a river. After whipping the poor jaded beasts for some time, our men suggested that Mr. Green and myself should put our shoulders to the wheel, which we accordingly did, and at length got out. We outspanned for the night near a little muddy pool in the bed of the river: and here again we were obliged, as it was growing dark, to become hewers of wood for our fire, and drawers of water, while our men were otherwise occupied.'

Tuesday, Nov. 28. 'Rose between three and four. I walked on ahead of the wagon for two hours. Then we travelled on till we arrived at the top of the Zunyberg mountains, where one of our wheels gave way with a great crash. I started on foot with Ludwig, to get assistance. We walked on 18 miles under a hot sun, till near 9 P. M., before we reached a house, and found ourselves 12 miles beyond the spot, where I was told there was a house, but where we found none. I was very tired when we reached the place, and was thankful, on coming at a pool of water, to kneel down like the cattle and drink: but would have gladly given up my place, to our poor parched horses, who had no water within several miles of them. We found it was too late to send a wagon that night, the oxen not being in the kraal. I therefore asked, if I could sleep at the farm. The good people readily assented: but alarmed me by covering the floor of my room with beds for the whole family, which, however, with a hint from Ludwig, they moved into another room to my great consolation.'

Thursday, Nov. 30. 'Christian produced an ostrich's egg,

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which he had got from a coloured woman durin
journey yesterday, and it satisfied the hunger o
whole party.' The Bishop at length 'gets out o
Karroo country, which is essentially a barren and
land, where no water is.' He is soon met by two g
men, who have ridden each a hundred miles to meet
and proceeds along his 'old friend,' the Lange
through George to Worcester. Here he finds an E
farmer, who had come 180 miles to be confirmed.
had not seen an English Clergyman for many ye
was well instructed in religion, but had been livin
15 years, unmarried, with a coloured woman. He
anxious to be married to her, but she was not bap
and upon examination we found her not sufficient
structed. The nearest (Dutch) Church is 150 mile
tant. What can we hope for or expect in such a
of things? He is during the next four months to in
her more perfectly in the Christian Faith, and after
to bring her to Cape-Town, for more full instruction a
baptism: after which I have promised that they sh
married and confirmed. After Service some memb
our Church spoke to me, with tears in their eyes,
comfort they had in once more hearing their own
ters and their own Liturgy; and earnestly entreated
send a Clergyman to them. I promised to do what I
towards providing them with a Service once a mon

The Bishop returned to Cape-Town on Dec. 21,
after a journey of nearly 3000 miles, and an absence o
months—'having seen' he writes 'with his own
the condition of the greater portion of the diocese
having been convinced that our day of grace as a C
has not passed away, but that God has still a great
for us to do in Southern Africa, if we have but the
and the faith to enter upon it.'

☞ On p. 255, for 1851 read 1850, dele Faku &c., and read Anta, Pato, for Pato

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THE

ONTHLY RECORD

OF THE

FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

DECEMBER, 1852.

ZULUS.

r. *Chief's Wife.* *Chief (Dingaan).* *Praiser.*

OCESE OF CAPE TOWN.—PART III.

r Monday, April 1, 1850, the Bishop of Cape nmenced his fourth visitation, 'intending,' he f God permit, to pass through the Great Karroo erg, then to cross the Orange River, and travel, he Sovereignty, to Natal, returning to the Colony Faku's territory and British Kaffraria. I then

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purpose to visit the whole of the Eastern Province
return home by the sea-coast.' We shall extract so
the most striking parts of his journal.

April 5. *Worcester.* 'Our congregations have
very good, and many express their earnest desire to
an English Clergyman settled at Worcester. This I
not promise them, as my funds are entirely exha
Since I was last here, they have raised themselves
a year for this purpose. May God speedily enable
provide for their wants!'

April 10. The Bishop loses a horse from inflamm
'We staid by him till he died. I felt more on the
sion than I could have conceived; for, when one h
other companions, a man soon becomes attached
horses. While moralizing on the carcases of oxen
are strewed along the whole length of the road, I
thought that my poor horse would so soon be add
the number. However, his lot may be better than
of his companions, who have nine months' work
them, and some thousands of miles to travel before
return home. I gave £20 for him only a few days
It was quite dark before we quitted him. I had
before the cart for a mile or two, to point out the
and warn the driver of stones, rocks, and gullies.
arrived at a wretched hovel, where an uncouth fa
with his family, suffered us to outspan. I slept i
cart, and would gladly have cooked my own supper
my own provisions: but I thought it might give of
and so partook of a very uncomfortable meal with
—A farmer told me that he rented 10,000 acres o
Karroo land of the government for £1 a year.

April 12 and 13. 'Two dreary days' journey, over b
stony hills to Beaufort. Here I paid a second visit
aged lady—one who is a 'widow indeed.' Her

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ayer Book are her chief companions, and she is faith, humility, and zeal. When last I was here, ought me most earnestly to send a Clergyman, for been 38 years without seeing the face of a Minis- her Church. Her earnest prayer has been daily up for a faithful pastor, and God has in Mercy it. She seemed full of gratitude and love, and rrowed that she could not do more for her Lord. shed my spirit greatly to converse with her, and how God had, apart from outward means, thus and perfected a soul. Her great desire now is to her children, who, almost from necessity, have another Communion, return, before she dies, to om of their own Mother-church—though a Church has not, until now, been a Mother to them. Some ready done this. One I am to confirm before I leave.

l 18. 'A long day's journey through the Karroo. re 11 hours in the saddle. It was late before we d a farm, which the farmers do not like. Nothing, er, could exceed their kindness. They soon pre- food for us, and gave up their beds to us. But of us slept the whole night, for very sufficient We were off again by starlight at 4½, and had long day—12 hours—to Graaf Reinet. Our horses, r, seemed quite fresh. It is wonderful how they We cannot have passed over less than 60 miles bad road to day.

l 20. 'The Archdeacon (Merriman) not making pearance, as expected, we walked out to look for We met him at some distance, coming on alone bag over his shoulders, a bundle under his nd his staff in his hand. He had been delayed a the loss of his horse. He, therefore, left his tent afir hut, and walked on with his Kafir man, who,

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as usual, had sore feet, and, being knocked up, was
ging behind.

Sunday, April 21. 'I confirmed 14 candidates, am
whom was the Archdeacon's man Wilhelm, the first K
who has been thus received into full communion
the Church. He was very devout and attentive. May h
the first fruits of an abundant harvest.—Within the
few months, a Romish Priest, with three nuns, has arr
here. They have had, at present, but little success.

'I have been much pleased with my visit to Graaf
net. The congregations have been excellent. Ther
everywhere, in spite of government schools, mainta
at great expense, people are looking to us to supply t
with education. I have promised to provide a dea
schoolmaster, if they will guarantee an income of £1
year. He will be curate to the Minister of the Pa
In course of time, I trust, with the aid of Schoolmas
to be able to supply the outlying districts (20 or 30 m
away from the Church) with, at least, occasional servi

April 24. *Richmond.* 'The Dutch minister kindly
ced his Church at my disposal, for Evening Service.
the English and many Dutch were there. It was the
time that the prayers of the Church of England had
been offered in the village—the first time that a Mini
of that Church had ever set foot in it. Moreover, t
is not now, nor ever has been, I believe, a religious tea
of any English sect whatever in the place. I was pa
to see how little acquaintance the English seemed to
with the Liturgy. None knelt—none even stood—al
motionless, even while singing the 100th Psalm. I m
say, the poor people felt and lamented this, and pre
me earnestly to send them some Prayer-Books. I pre
ed to them and invited all, who desired my counsel
advice, to visit me at my lodging in the morning. S

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ral came. One, brought up an Unitarian, whose family had turned Romanists, desired to be confirmed in the English Church, and, if needful, to be baptized. He was an educated man, and I promised to send him some books, and to make arrangements for his reception into the Church. Others came to state their convictions that they were falling away from God, and their sorrow for it: others to express their desire to live nearer to God, and their inability to do so, and to complain of their destitute spiritual condition. One undertook to call the English together, and try to arrange for building a Church-school. I promised to give him £20 towards it, and to try to get a teacher, who should hold Divine Service in it: but told him that it was very uncertain, whether I should be able to send one, as my means were at present quite exhausted. May the Lord provide! I left the place with very painful and melancholy feelings.

'We spent the night at another kindly Dutch Boer's. On no one occasion have I ever been refused admittance into the Boers' houses. At most places they expect to be paid only for the forage, and are not unfrequently surprised at receiving payment for board and lodging. My dear friend, the Archdeacon, indeed, is sometimes shown to the door, and refused a morsel of meat, and told, as a favour, 'he may lie in an outhouse.' But this is, I believe, in consequence of their suspicions of him, and not from any desire to be inhospitable. They cannot believe that a predikant (minister) would *walk*. They never knew or heard of such a thing, and call him to his face an impostor—a discharged soldier—a convict. It is in vain to tell them that our Lord and Master and His holy apostles walked. It may have been so, but 'they know predikants never walk.' The Archdeacon has had, in consequence, but mean fare, and has, I fear, at times been in actual

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want. But nothing can damp his indomitable energy, break his heroic spirit. He is cheerful in the midst of eve trial and hardship that he is called to endure. W may all love him, and admire his self-denial and zeal.

We may as well, however, insert here a scene from later portion of the Bishop's journal. 'We passed t night at an inhospitable Dutch Boer's place (near C dock), who received me coolly enough, as an Englishma but, after I had retired to my cart, finding from my m *who* I was, regretted that he had not known it before, he would have refused me shelter. As it was, I was debted to him for nothing but a little tripe and pigs' f for supper. I passed a sleepless night. There being forage, but what was growing in his field hard by, poor horses, after travelling nearly 50 miles, were oblig to be tethered for the night, without their suppers, to empty wagon. They were, consequently, very restless, a one of them got his fore-legs entangled in the wagon, a passed three hours erect upon his hind legs, struggling free himself. I thought they were merely quarrelling, at length I got up, and was enabled to release him. started in the morning without breakfast, the family sisting all attempts on my part at friendly conversatio The good-wife at parting refused me a piece of bread the road. At the next farm we came to, the people we very obliging, and gave us what they had. At night, slept at another Dutch farm, at which the family were perfect contrast to those of the previous evening. Th were cheerful, amiable, and kindhearted, and treated m as do generally the respectable Dutch Boers, all the mo courteously, out of regard to the sacred office which I be

April 17. *Colesberg.* 'Soon after my arrival, one the Deacons of the Dutch Church came to inform m

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ome of their elders, country farmers, objected to
ng the Dutch Church to-morrow, and found fault
heir minister for offering to lend it. Of course, I
ed using it, and held service in the court-house,
was quite filled with a congregation of 70, of
eight were confirmed, and 20 communicated. The
arrival of several Romish priests has added to
larm. The Romish bishop is to be here next Sun-
The Bishop now passes into the SOVEREIGNTY.

il 30. 'Slept at Philippolis, the capital village of
Kok, one of the Griqua Chiefs, who receives £300
from Government, and whose country forms part
Sovereignty. The Missionary at this place has
ed £100 from his people this year, towards the
of the London (Independents') Missionary Society.

y 1. 'The road from here to Bloem-fontein is as
generally as a road in England, though the hand of
nas not been employed upon it. The country con-
f large plains, bounded by low mountains or rocky
s. At Boom-plaats I surveyed the field of Sir H.
's late battle with the Boers. The rebels were post-
hind some strong koppies; but retreated speedily
ne to the other, till their retreat became a rout. I
the graves of our brave officers and soldiers, who
ried in a walled inclosure in the middle of a gar-
nd, hearing that they had been interred without any
us service, I read our office for the Burial of the
over their remains. I did so, because it was a sa-
ion to myself to do it, and because I thought that
ht be some consolation to their surviving friends.

y 3. '*Bloem-fontein.* 'A deputation of military and
ns waited on me to welcome my arrival, and to
in my hands a list of subscriptions towards a church,
nting already to £200, and expected to reach £300.

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I told them that all my funds were exhausted, that I
applied without success to the High Commissioner of
Sovereignty for a stipend towards a Clergyman, and t
if one were to be fixed here, it must be chiefly thro
their own offerings. I own, I feel that a just measur
favour has not been dealt out to our Church. There
two Dutch Ministers already appointed, each wit
salary of £250 from Government. Could more Minis
be found, they would, I understand, receive similar
pointments. Yet the population, in the capital and
village in the Sovereignty, is nearly exclusively Engl
A sum of £1400 has already been paid to Governm
for land—nine-tenths of it by Englishmen. Out of
sum, £500 has been given to the Dutch church and sch
the subscriptions to the church being £225. Hitherto
have got nothing for our church, and I have been refu
£100 a year towards a Clergyman's stipend, altho
there are here 250 of our troops, beside civilians.
Smithfield, the whole of the land-fund is promised to
Dutch Church—at Harrismith, one-half—at Winb
two-thirds. The great bulk of the population in t
villages will probably be English. Bloem-fontei
rapidly rising into importance, A press is coming
and a newspaper is about to be started. The Rom
bishop is soon to visit it with a view to fix a priest th
and the Methodists have decided to make it a station

May 7. 'Rode 45 miles to *Thaba-unchu*, the Kraa
rather town, of the chief Marokko. It contains 2
houses, with a population of 8000. The houses are rou
built of clay, and thatched—each surrounded by a
stone wall, making a kind of court. The people are
chuanas of the Barolong tribe. They are very ric
cattle, which cover the country for some miles rou
The chief is not a Christian, but is much under the

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hence of the Wesleyan Missionary, who resides among hem. There are not more than 150 Christians, and about 0 scholars in the school. The tribe practises circumision and polygamy. The men are very indolent, and do othing but sew and make karosses; the women build the ouses, till the ground, &c. I did not see a single garden, xcept the Missionary's. They appear, indeed, very little ivilized, and in appearance, manner, and bearing, are far inferior to the Kafirs.

'The Vaal River separates the Sovereignty from the Independent, Republican Boers, about 10,000 in number, nder their elected commander Pretorius. Their feelings re very bitter against the English. It is quite clear hat they have some kind of slavery amongst them: they alue, it is said, a young child at an heifer. They are very nxious for a predikant, and offer him £270 a year. Some f them fancy that they are on their way to Jerusalem, eceived by the apparent nearness of Egypt in some of he maps in their old Bibles: for they are very ignorant nd very superstitious—just ripe for the operations of the omish Priests, except for their great terror of Popery.

May 8. 'We rode 40 miles to Makquatlin, the village f the Basuto (Bechuana) chief, Molitzani. The appearnce of it was very cheerful and pleasant, as we approached. The people here (1200 souls) shew much more gns of industry than Marokko's. They grow grain yond their own neccssities, and the Christians (of whom here are 100, with 100 school-children, under the Paris I. Society) have built neat houses after the European shion, with nice walled gardens round them. The chief as been suffering greatly from war with his neighbour inkoneyalla, who burnt down his former village, a ile from this, a few months ago. The Missionaries reained, and the chapel and house were filled with aged

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women and children. Not a thing or person was to
by the enemy. Sinkoneyalla sent word that he
that the Missionary was a servant of GOD, and w
for peace and not war.

'Eight months after this, however, Molitzani was
to account for attacking a neighbouring M. Station
refused to pay his fine, and troops from Bloem-fo
with the help of Marokko, were marched against
The Chief was rewarded with a share of the cattle
on the occasion; but, soon after his return, he was att
by Moshesh, the most powerful Chief in the Sovere
and lost 4000 head of cattle. We have insisted o
shesh restoring these, and giving satisfaction. Up
time he has not done so: and the Kafir war prevei
enforcing the demand.

May 9. 'Rode with Major Warden to Merimi
meet the three Chiefs, and passed through a co
which a few months ago was full of life, but i
desolated by war. I saw not less than half a
deserted Kraals, but not a human being, or head of
or even game. The inhabitants, through fear o
koneyalla, had all fled, but are now inclined to r
Molitzani came up in good time with his followers
Bishop waited long for the others, but they di
appear; and he was obliged to leave, in order to rej
cart, and push on his way before nightfall. Two s
were sent with him as guides, and one of Moli
people, who was said to know the country. After
hard for three or four hours, they were all at faul
had completely lost the way. The Bishop mou
hill to take a view, but 'saw nothing on every sid
one wide and dreary waste.

'It was now getting dark, and the horses were kn
up. One soldier was so stiff that he could hardly m

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help, to get into his saddle. I walked on
advance. At one time I was tracked by some
nal. Several more were howling round about.
country as this, where you may travel for days
eeing a house or meeting a person, it is a serious
lose one's way, especially if unprovided, as I
food. I did not, however, feel the least uneasy,
that I was in the hands of a gracious Father,
brought me through greater difficulties than the
After about an hour and a half, while I was
of offering up the Lord's Prayer, under a very
ıse of the presence of God, one of the soldiers
that he saw a light. Another half-hour brought
rm close by Winburg, where the owner received
r. I slept in my wagon—my men within the
hich it is well they did, as it rained nearly the
ght. A farmer's house, hereabouts, has only
ı in which the whole family, and frequently
, sleep. They are contented, however, to undress
in a week.

. 'The night very cold. As lions abound here,
e to the grass, both for warmth and to frighten
l beasts.'

2. The Bishop is met by Mr. Green, the clergy-
Maritzburg, who had been riding six days (400
neet him. 'We now caught views of some fine-
ountains.'

1. 'As evening came on, we began the descent
ıkenberg into NATAL. It was so very precipitous
pole cracked in several places, even though we
the cart, and carried the baggage ourselves for
ı half a mile. Night came on, and we outspan-
e foot of the steepest declivity. I never knew

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my driver baffled before. As the pole had cracked b
we reached the worst part of the road, he said, he
not lock the wheel, and, if we went down with i
locked, all would roll over the precipice into the
below. He said, 'We must turn back—we coul
attempt it.' As this was impossible, we did attem
and got safe to the bottom, though through many dan

'When day dawned, a glorious view appeared. A
Kloofs in the mountains, around and above us, were
ered with wood, to which our eyes had been strang
late. Before us was a vast range of undulating cou
The grass, which had so long been dry and withered
here green and verdant, and several sorts of flowers
in blossom. I know not whether the change of
affected me at all, but I have seldom enjoyed a two h
walk more. During the whole of the time I was en
to maintain almost uninterrupted communion with
We reached at length a deep ravine, in descending w
the pole of the waggon snapped in sunder, and I tho
my driver would have been killed, and the cart da
to pieces. Happily, the horses behaved well, and
cart reached the bottom without further damage.
the help of a kind farmer, (the first we had seen for
days,) we spliced our pole and proceeded after tw
three hours' delay.

'The next day passed without any serious acci
though with several trifling mishaps to the cart
harness. The soil of the country seems very fe
Much of the grass is as high as full-grown whea
England. We passed one fine river, the Tugela.

May 17. 'Breakfasted at the Bushman's Drift, a
tary post upon a fine river—placed here to check the
predations of the cattle-stealing Bushmen, who dwe
the Drakenberg mountains. They are very bold and

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mes. Quite lately thirteen of them committed
ous murder in the Sovereignty. One of them
loyed by a Dutch farmer. He asked him for
ne day, when he had none, or would not give it.
hman said, he would be revenged. In about a
erwards, he came by night with thirteen of his
l attacked the farmer's house. When he appeared
r, they shot him with their poisoned arrows, and
ered his house, and killed his wife and all his
in cold blood, battering in their skulls with Knob-
Troops were sent after them, but met with a
resistance. Six of the Bushmen were killed on
and the others were brought to Bloem-fontein,
ey were tried, condemned, and executed.
s the ninth night that I have been unable to un-
go to bed, while I have been taking long walks
y. The next morning we reached the Umgeni
ter a drive of four hours over a hilly country.
e river rushes over a perpendicular rock into a
00 feet below. The valley itself is wooded and
ue. I do not know that I have seen a finer fall
rt of the world.
eached Maritzburg at 4 P. M. The first view I
f it was from the top of the mountain at whose
y. The descent to it is long and steep. No one
our arrival for at least a week to come. They
it impossible that I could accomplish the jour-
ne time proposed. I told them that I make it a
keep my engagements, if God permit. Before I
-Town I wrote to say that 'possibly I might be
Thursday—more likely on Friday—probably not
rday.' I bless God that He hath brought me
in safety—having travelled 1400 miles with the
rses in less than seven weeks.

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WHITSUNDAY, May 19, 1850. 'A little more t
year ago, there was no Clergyman of the Church of
land in this Colony. Now there are two, and a thi
his way, sent by the S. P. G. A large emigrant
lation is, however, flowing in, and there is a vast mi
ary work lying before the Church among the 11
Zulus, who have of late come into the Colony. Ou
vices were held in the Government School-room
upper part of which is partitioned off, and properly
up for Divine Service. There was a large congreg
quite filling the room; and there were 25 communi
When the choir broke forth with the Psalm, 'O co
us sing unto the Lord, &c.' I was for the moment
overcome, and could not refrain from tears. That
'How shall I sing the Lord's song in a strange l
rushed into my mind. The sacredness of the day
its peculiar fitness for the first Service of the first B
of the Church of God in this land—the devout and
rential manner of the congregation, that had been g
ed by the zeal and earnestness of my dear friend
Green—gratitude to Almighty God, for what H
already wrought for us—and a very fervent desire tha
'Who as at this time did teach the hearts of His fa
people, by sending to them the light of His Holy S
might pour out abundantly the gift of His Spirit
our infant Church—all these contributed to make m
very deeply the Services of the day.

Friday, May 31. 'The Queen's Birth-day. Afte
review, I went with the Governor to receive the am
sadors of Panda, Chief of the Zulus. They had no
thing, except a dark kind of blanket, but were fin
telligent men. They delivered their message sit
'They had been sent to congratulate the Governor o
arrival, and wish him health and prosperity. They a

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nda admired the British Government for its jus-
d liked it much better than that of the Boers—
particularly approved of the arrangement about
tle—that he thanked the Government for what
en sent, and hoped that more had been found.'
arrangement, above referred to, was to the effect,
any of Panda's subjects chose to take refuge from
anny, by coming into the colony under the pro-
of the British Government, they were to leave
ir cattle behind, which became the property of
hief. With this Panda was thoroughly contented,
adily compounded for the loss of his people by the
e of his kine. In spite of all restrictions, his peo-
flocking into the colony by thousands, to enjoy
ssings of English Government, and, let us hope,
nade partakers of the yet higher blessings of the
h Religion. At present, they cheerfully consent
the annual tax of 7*s.* 6*d.* which is laid upon each
ıd, by the last mail, have paid up for the past year
amount of £9600.

state of things presents, indeed, a most delightful
st to their condition, but a few years ago, when
was no refuge for them from the oppression of
yrant—not even under the protection of English
'or, while the three Zulu brothers—Tshaka, Din-
ınd Panda—are popularly said to have caused the
of a *million* of human beings, either in desolating
r by acts of private vengeance, it must cause an En-
heek to burn with shame to know that, in 1835, a
was agreed upon, through the agency of the late
Gardiner, between the second of these monsters, Din-
ınd the English residents at Natal, by which it was
ed that any of his subjects, who might *hereafter* es-

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cape into the colony, should be seized and sent back immediately, though the punishment sure to b out to the offenders was, as Capt. Gardiner tells u 'knocked on the head with knob-keeries and impe

A most painful instance occurred, just after the had been signed—before it had reached the colo before it could possibly have been notified to Dingaan's subjects. A female chieftain, a male and servant, and three children of the latter, mad escape, and joined their friends, who were already in the colony—happy in the idea of their security British protection. Alas! the elders of the part seized at once, and taken back by Capt. Gardiner h All his intercessions on their behalf were in vain. were first doomed to be *starved to death*, and he lef undergoing this punishment, though it was afte exchanged for a more violent death. But he left only to complete the dastardly surrender. The required the *children* also, and they too were sen Headman of the little village, where they had refuge, was their relation:—but we will give the of Capt. Gardiner himself, in this part of his nar 'Casting away his assagai, he threw himself up ground, and only implored that he might be boun sent to Dingaan in their stead. This, of course, not be.... The men, who took them back, promised kind to them by the way, and *on no account to ment fate*, which probably awaited them. My heart sickens thought of such barbarities; still it is a duty we the 2000 natives now residing here, and who, to with ourselves, would all, on some night, have pr been immolated, but for the security of the present t It appears, however, that there was a point, at whic claim of 'duty' was considered to have had its limi

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the rights of humanity to begin. For Capt. Gardiner writes, 'On their leaving this morning, I sent, on my own responsibility, the following message to Dingaan, well knowing that it would express the sentiments of every European in Natal: 'If deserters must be killed, let them be killed at once; but, if they are to be starved to death, we are resolved that *not another individual shall be sent back*!' Altogether, it would be difficult to point to a more humiliating page in our colonial history.

May 28. The Bishop proceeds with the Governor to D'Urban. 'Our drive was through a beautiful undulating country. I should have called it well wooded; but the timber is so small as scarcely to deserve the name. Much of the country is like an English park, and brought forcibly to my mind thoughts of our dear native land. We caught several glimpses of the sea, and, as we approached D'Urban, we commanded a full view of the bay.' Unfortunately, there is a bar of sand which blocks the entrance to this noble bay, for vessels drawing more than eleven, or, sometimes, seven feet of water. The entrance to the port is narrow, but it immediately expands into a beautiful oval sheet of water, having a low island at its upper end. 'On a summer's evening,' writes Mr. Methley, 'it is exceedingly pleasant to sail around it: as the boat proceeds, there is an ever-changing panorama of nature's brightest pictures; profuse and lovely vegetation margins the water; and, as you near the islands, flocks of flamingoes, pelicans, and cranes, rise startled on the wing. Soon you glide into a canal-like passage, the trees on either hand arching above, and forming a fairy-like vista, through which the evening breeze comes cool and refreshing. Underneath the clear water, you see the fish darting to and fro between the matted roots of the

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mangrove; and, as the rich flood of light from th
ting sun leaves the waters of the bay, you hear the
of the Kafir, or, far off on the hills, the distant ho
the hungry jackal. Sometimes a vulture or a cran
sailing overhead. The short twilight dies away, a
fire-flies dart around, enlivening the gloom. Night t
her sable mantle over sleeping nature, and the
constellations of the South appear, but seldom look
upon a scene of greater loveliness.'

The Bishop (having alas! no Church of England
sions to inspect) starts to visit the *American* stations
the N. E. coast. 'In one point,' he writes, 'the Z
find, differ from the frontier Kafirs. The latter a
sentially sceptical, and doubt or dispute all you say
former are ready to believe, when truth is pressed
them. The great difficulty in the conversion o
people will be, that they practise fearful abomina
and love to have it so. During our day's ride w
tered several Kraals. Most of the inhabitants fl
hid themselves at our approach. We understood
they were afraid of the *sambok* (whip of hippopot
hide), which, I apprehend, in days I hope for ever
by, has been freely administered to them by the
man. Such of them, as were not frightened, s
always thankful to be noticed. One said, 'It was a
day for him to have seen his great Chief (the Gove
He should be the happier for it.' These savages h
delicate, and sometimes very striking way of expr
themselves.

Mr. Grout's station is very beautifully situated
banks of the Umvoti. He has an excellent hous
well-stocked garden. There were about 50 in the sc
chiefly adults—and we were much pleased with the
pearance and examination. They were all cloth

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esses, and there was a modesty, diffidence, and
y of look about them, very different from that of
then countrymen. The latter walk about, even
wns, entirely naked, with shield on arm and as-
knob-keerie in hand—their fine forms improved
owns which the married men wear on the head,
bodies adorned with rings and beads: but one
idea of the picturesque, in a sense of their pre-
radation. The most advanced pupils read our
ermon on the Mount, from the (translated) gos-
t. Matthew; and one young woman read very
English. They shewed an acquaintance with
ng doctrines of Christianity, and the outlines of
history. They sang and chanted very nicely,
language being peculiarly adapted for chant-
eir knowledge of arithmetic and geography was
: but the young women had both cut out and
the clothes they wore.'

naking arrangements for building a Church at
the Bishop returns to Maritzburg; and visits
eyan M. Station of Indaleni under Mr. Allison—
advanced in the colony. There were 120 pro-
hristians, several of whom had built houses in
fashion, and were cultivating enclosed gardens.
20 boys in his own house, at a cost of £350 a
is people have made £140 by labour, chiefly in
wheelbarrows for Government.' The Bishop had
leasing conversation, for three hours, with eight
ost advanced converts, who were sent out as
among their brethren. 'Their old gods,' they
re their ancestors—some good and some evil.
ted about everywhere—some in snakes; conse-
they never killed snakes. Even Panda would
gst their gods when he died.'

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The next day the Bishop arranges for a Church a
ritzburg, for which the people had raised £400, (b
£200 for a school.) They agreed still to go on incre
their fund by the weekly offertory. 'I informed the
ing that the Secretary at War had refused £100 a
for a military chaplain: and yet there are here 6
our troops dependent upon voluntary services.

May 25. There was a review of 900 Kafirs. '
came pouring down from the heights, chanting a
monotonous warsong. Then they stood in a semicir
front of the Governor, with their chief (Mr. Sheps
at their head. (He is to them the same as Panda or
to their respective people, and has his Kafir subord
chiefs and counsellors.) A public orator, grotesque
coutred, now stood forth, and proclaimed, in stent
voice, his Chief's praises—to which the people sh
approval. Mr. Shepstone then did homage to the G
nor, who rode in and addressed them, and announc
new law against cattle-stealing, which they assured
they would obey. After this they began their
dances, and kept them up for hours. At times they r
forward vehemently, in great excitement, beating t
with their long sticks (they had no assagais) and kic
against their huge shields. Sometimes a favourite
rior would run out, and take several bounds in the
show himself off. One, who was thus figuring away
recalled; 'they had never heard that he was a great
rior.' Altogether the sight was painful and humilia

Before the Bishop left Natal, he drew out a pla
Church Missionary Institutions among the Zulus,
manifestly given into our charge by the direct P
dence of God,) similar to those conducted by the Mo
ans in other countries: and he is now in England fo
purpose (among others) of raising funds for this wo

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nesday, July 2, 1850, the Bishop left Maritzburg for
AND, after a six weeks' residence in Natal, 'with
full of hopes and fears for the future.' 'New vil-
e springing up in every direction: yet I dare not
lergy out to take the spiritual charge of them. I
o funds to fall back upon—nothing upon which
epend for the maintenance of a ministry for a few
o come, until the people shall be able to build
vn churches and support their own pastors. May
His Mercy provide a remedy. Thy Kingdom come!
nesday. 'Three Kafirs joined us as guides. One
d his shield and assagai. They took a prodigious
y of snuff, which they administered to themselves
ory spoons, carried in the hair. Almost the whole
is now burnt up, and as black as a cinder—the
aving been set on fire, for want of stock to eat it
We met an Englishman with his wife in a wagon,
d just been burnt out of his tent, and had lost
hing—amongst other things, a little child, as he
d, but which was afterwards found, somewhat
near some very long grass, where it had lain two
lays and nights. We had a very difficult day's
over the mountains. Some part of the country
there is not much wood, however, and one sees
but mountains, with narrow valleys between
There may be plains in Natal, but I have not seen
nor do I know of any country in the world, which
nountainous, though the mountains are not very
Some of the descents were fearful. I thought, sev-
nes, that cart and horses would have rolled down
r. The ascents were no better. Once we had to
load the cart, and I ran before the horses, leading
ith a reim, while the Kafirs ran behind with stones
the cart at the resting places. I never remember

to have been more oppressed by any exertion. H
hill been a little longer, I am sure I should have
We passed the night in a valley half way up a mo
In the morning the horses had strayed: we feare
were stolen by Bushmen, but found them at las
tracing their spoor for three miles up the mountai

Friday, July 5. 'We have had a most disastrou
journey, and yet have much cause for thankfulnes
ascended the mountain, which hangs over the Umzu
well enough: but in the descent I saw the cart r
In an instant, it was turned completely upon it
quite crushing my tent, and the wheelers were o
backs, with their feet in the air. Ludwig was in
being under the cart. We extricated him wit
difficulty, and found that, by God's Mercy, he was n
bruised. We found the cart, however, seriously da
and the loss of it seems to me like the loss of a h
read, wrote, slept, in fact, lived in it for months.
am without shelter: but, thank God, we need not
much rain at this season. We had still a very
country to travel over. It was a plain crossed by
number of deep ravines. There was no road—n
a track to guide us. I was amazed that we got
through our troubles, only breaking our harness
eral places: but we arrived at the Umzumkulu
sunset. Some of the grass on the banks was
eight feet high: the horses were quite lost in it.

'It is singular that the two worst accidents, w
have had in all my South African travels, shoul
happened in coming into, and going out of, Nata
exit was not much more dignified than my entran
I drove on foot four of my horses for a considera
tance, and had a knapsack on my back, and tw
packages in my hands. I reckon the actual d

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from Maritzburg to the Umzumkulu to be 80 miles. I have walked nearly the whole of this, and shall probably have to walk most of the way to King William's Town, 370 miles further.

Saturday, July 6. 'After bathing, I started on foot with a Kafir guide, but waited at a bad *drift* (ford) for the cart. When it came up, Ludwig informed me that he had had at starting another upset, precisely similar to that of yesterday. He was again under the cart, and both he and the horses once more, by God's great Mercy, escaped without injury. The only additional damage to the cart was a considerable crack in the pole. In the early part of the day we had some very difficult drifts. Before starting, I dreaded the ascents and descents of the mountains very much: but now I find that there is more danger in a plain, every where cut by ravines. The whole country for the last 15 miles was burnt up, and not a blade of grass was to be seen. It is all uninhabited, but appears to be equal in fertility to any part of Natal.

Sunday, July 7. 'On the banks of the Ibesi. After we had breakfasted, I tried to instruct our three Kafirs, Mr. Shepstone kindly interpreting. I spent a most interesting hour with them. They had heard something of the Christian religion from a Missionary. They said, they thought at first very lightly of it, but they began to think there must be something very great in it. They listened with much attention and apparent interest, while I explained to them the Being and Nature of the true God, and told them that He was their Maker and Preserver. They said that, in their ignorant state, they had some idea of a great Preserver, different from and above the gods, their ancestors. I passed on to speak of God's Commandments, and so of the nature of sin and its punishment, of a Redeemer, of repentance, and of faith.

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They appeared very much struck with God's attrib
of Love and Mercy, so different from any thing
knew of, or had experienced from men. After speal
to them about praying to God, and asking if they un
stood me, they said—'Yes: it was like going to
Chief, and asking him to forgive them any fault.'
expressed astonishment on being told that God for
those, who were sorry for sin and left off sinning. '
few Chiefs ever did this.' I spoke then of the torm
of hell, and the happiness of heaven. My explan
of the latter seemed to affect them. 'Would they
me to send a teacher, to instruct them about God?'
should wish it very much. 'Would they listen to h
They would, and would tell their friends and chil
what I had told them. 'Would they give oxen and m
(heads of Indian corn, which are used, boiled in
for food,) to feed a teacher from God?' They thought
Chief would. Upon telling them that this was the
day of Christians, and that, though we prayed to
every day, yet this was our chief day of prayer, and
they must be very quiet while we prayed—they dou
themselves up close beside us, and put their kar
over their faces, while I offered the prayers of the Ch
O my GOD! raise up, I pray Thee, faithful pastors, who
teach these lost ones the way of life! Stir up the h
of many within Thy Church, to offer of their subst
for the establishment and maintenance of a Mission-
in this diocese; and bless the means, which thy
weak servant shall adopt, for the conversion to the
of the multitudes in this land, who neither know
nor serve Thee!'

Monday, July 8. 'We had a blustering night, and
little sleep. It blew almost a hurricane, so that,

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e, I thought the cart would have gone over us, as nder it. Our curtains were but little protection. le country was burnt up as far as we could see, were thankful to find a patch of withered grass ie muddy water for our cattle. The road was tter, but the country looked very dreary, though it is rich and fertile. The moles and worms had d up the soil, since the fire had passed over it, as precisely like ploughed land. There was not bitant or a hut to be seen, over about 100 square country. This part has been depopulated by and it is a portion of the district ceded by Faku head of cattle.

in to feel that there is some truth in the saying, ou wish to sleep well on the ground, you must dig es, one for your shoulder and one for your hip. es are getting very sore with the hardness of my but, as I walk nearly from sunrise to sunset, I am y sufficiently tired to sleep well at night. In the I was out for two hours, looking for the horses, ad strayed to a great distance, in a vain search

We had a difficult day's journey over a succes- mountains and valleys. We have had to-day con- o put our shoulders to the wheel, to get our cart s troubles, and also to hold it down with a reim, r the country is uneven, or down any steep des- This last is very fatiguing. I am surprised to find even the Kafir guide (our first three having long turned) knows any thing of the country. Our p in finding the way has been what we suppose e track of Mr. H.'s wagons, when he came this ew weeks since, to negotiate with Faku for the r of his land. We saw no traces of human beings lings. The sea-coast, however, I am told, is in- and abounds with wood.

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Wednesday, July 10. 'Another most anxious, fati
wearisome day's journey, over a country still uninh
and burnt up. Our road has, I think, been more d
than ever, and we consider ourselves as lost amo
mountains. The horses are getting sensibly weal
want of food, and refused several hills. The only
to get them through a difficulty, is for me to walk
and lead them. Nearly the whole day I have bee
employed, or in holding down the cart with a re
am, consequently, getting as much out of condit
my horses. Towards evening we arrived opposi
highest mountain we have yet ascended. I pron
it perfect insanity to attempt it. But there was no
native: so, after resting a little while, we determi
try the ascent. I led the way in my shirt-sleeves,
have discarded my coat, which is in no better co
than its owner—the days being very warm, thou
nights are cold,) Ludwig drove, Mr. F. held do
cart, and the Kafir carried a great stone on his sh
to put under the wheel. After great efforts and fr
restings, we managed at last the ascent, and outsp
for the night on the top of the mountain. It was i
neighbourhood that Capt. Gardiner was once redu
live on sugar for some days. And not very far fro
Mr. F. told me, he was himself enclosed betwee
rivers, with nothing to eat but some sambok—st
hippopotamus' hide. Thank God, we are still pr
with food, though our stock is getting low. Bef
left Maritzburg, I understood that I was to make n
vision for the way beyond the Umzumkulu—that
we should have an ox every night, &c. I laid in,
ever, 40 lbs. of biscuit, (happily much burnt, and the
it has lasted us longer,) and 30 lbs. of salt beef; a
this, Kafir and all, we share alike.

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day, July 11. 'From the top of the mountain we
the country for miles round—every where burnt
black. On retiring to perform my ablutions, I
yself as black as a pitman, just out of the pit—
ash penetrating through all one's clothes on a
lay. We have made a better journey to-day,
we have had quite enough of difficulties—only
ppalling. It seems strange to travel over so fine
y, abounding in wood, clothed with a rich grass,
ully well-watered, with a beautiful climate—and
not a vestige of man or his habitations. War has
land desolate and without an inhabitant.
y, July 12. 'At mid-day six Kafirs came up, with
of melies on their heads, which our half-starved
evoured voraciously. These natives belonged to
Jojo, next to Faku in power. He has 40,000
nder him, Jojo about 8000. There are several
chiefs with 2000 or 3000 each. At night we finished
provisions, except four biscuits and a little cheese.
day, July 13. 'Reached Palmerston at sunset,
be to God, in safety. We have travelled during
12 days not less than 250 miles, nearly the whole
n I have walked. I ought to be thankful that I
en able to do this, considering that for two years
ife I could only move on crutches. I was very
received by the Wesleyan Missionary here. His
unday congregation is 300: he has 40 baptized,
ge day and Sunday schools. He greatly desired
Church Mission founded in this country. Sad,
is it, that, in all these distant outposts, there
be no work carried on by the Church! The Wes-
have spent £10,000 a year for the last 10 years.
lependents spend £6000 a year; and other Pro-
denominations, exclusive of the Church of Eng-

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land, make up the total to £30,000 a year.' In the
1846, (the year before the consecration of the Bishop
whole charities of our Church, expended in this lar
Missionary purposes, amounted to £75 a year, disp
through the hands of the Gospel-Propagation Socie

Sunday, July 14. 'The Kafirs had a prayer-meeti
day-break, conducted entirely by themselves. Ab
A. M. the Sunday School began, also managed exclu
by natives. At 11 A. M. there was morning prayer.
consisted of a portion of the Liturgy, translated int
fir, (used in all the Wesleyan Missions,) singing,
sermon. They chanted the Te Deum very tole
After this service, I addressed the people, (betwee
and 300,) through an interpreter. There was afte
service at 2½ P. M., after which about ten of the
tians came to express their satisfaction at seein
here, and their appreciation of what I had said to

Monday, July 15. 'I had a most beautiful ride
banks of the Umzumvoobo. Some of the views up
down the river, and over the sea, are magnificent.
whole county is thickly inhabited by Faku's people
Amamponda. These Kafirs are more heavy, dull, and
pid, than those in Natal and British Kaffraria; and,
told, they are looked down upon by the other t
They drink and smoke excessively.

'Next morning, we went down the river in a boat,
miles, to its mouth, and back again—a most enjo
day. This is one of the finest rivers I have seen in S
Africa. It is about as broad as the Thames at He
but, at the mouth, is nearly a mile across, between
Gates'—lofty mountains on each side of the entr
Unfortunately, like all the other rivers on this co
has a bar at the mouth, which leaves only from 3
feet of water. The general depth varies from 5

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The banks are well-wooded, and very precipi-
erhaps 800 or 1000 feet high. We saw a great
ppopotami swimming about.'

visiting the Wesleyan Stations of Buntingville
rley, the Bishop rides on horseback (60 miles) to
ion Station of Beecham Wood, through the Aba-
Tambookie) country. 'The general features of
are now hilly slopes. The grass is still abun-
t there are not so many streams. There is a slight
in the dress of the people. The married men
wear the crown, which is so becoming in the
d Pondo. The women wear more rings on the
d even on the toes, and a handkerchief round the
hich would give them a pleasing appearance, if
not always so dirty.'

lay the Bishop rode on (25 miles) to Butterworth,
Wesleyan Station. 'The country between the
nd the Kei, 100 miles long and 50 broad, belongs
the paramount chief of the Kafirs in B. Kaffra-
e there is a dense population. Nowhere have I seen
als so near together, the cattle so numerous, the
closely cropped, or more land under cultivation.
Missionary at Butterworth, like the rest of his
, received me most kindly and hospitably. He
is mind freely with respect to our past neglect
oncern. He said it was a disgrace and reproach to
rch of England, that it had so long delayed to enter
e work, and that 100 more Missionaries, at least,
quired in this land. I told him that I felt the
n keenly—that I was deeply conscious of our sin
hat, if God spared me for another year in health
ength, I purposed going to England to raise the
y means.

ay, July 21. 'The Services were the same as at

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Palmerston. The chapel was crowded to excess
nearly 500 people, of whom 100 were Christians, t
catechumens or inquirers, or such as came out of cu
They all knelt and made the responses. I preach
the second time to the heathen through an inter
The Sunday School contained 100 children. The
to-day has been a most interesting one. The whole
of this land are ready, at least, to hear the Gosp
attend our Churches and Schools, to read our boo
be taught by us. The field is white unto the h
but the labourers are few: so far as our Church i
cerned, alas! they are none.

July 23. B. KAFFRARIA. 'I have passed to da
much of the country, that was the scene of the late
war. Nigh to the road-side on the floor of a trader's
in ruins, are the graves of five young officers, wayla
killed by the Kafirs upon a neighbouring mountai
p. 253.) Most of them were killed at once by the a
of the enemy; but one (probably Capt. Baker) de
himself for some time, with his back to the roc
slew five Kafirs before he was despatched himse
last act being to tear an assagai from his own bod
hurl it back upon the adversary. I had an acco
the whole affair from a very fine Kafir chief, wh
one of the attacking party.—We arrived at King
liam's Town early on Wednesday. I am much please
the state of things here. The congregations are goo
Mr. Fleming, the Military Chaplain, is labourin
lously amongst all classes. The foundations of the C
are being laid. The plan is early English. It w
perhaps the nicest and most correct little Church
Diocese, and is to be entirely of stone, of which th
abundance, of a good quality, in the neighbourhood

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rsday, Aug. 1. 'This day I went, accompanied by
eming, to visit Umhala, to whom I had promised Mis-
s. He is the principal chief of the T'Slambie tribes,
s upwards of 10,000 people under him. He is
ear, a promising subject himself, being addicted to
ng and 'eating up' his people: but he is able and
tial, and there is no Mission of any kind for his

We pitched our tent about dusk, and soon after
down to visit him: but had hardly started before
two of his messengers, coming to ask for a present.
nd him sitting in a large smoky hut, in the midst
counsellors, wives, children, &c. There was a fire
earthen bason in the middle of the hut, which
ly lighted it. Most of the people were smoking,
d been drinking beer before our arrival. We crept
e crowded reception room with some difficulty,
ere nearly blinded with the smoke. I sat down
floor, and bade Mr. Shepstone explain to the chief
was. He got up to welcome me and to shake

'Did he remember to have seen me before?' He
ly recollected the two occasions, on which we had
told him, that I had not yet heard of the teachers
I had sent for, but that I hoped they would soon
He said, 'I must send him the Archdeacon,' who
en to see him: 'he had taken a great fancy to him,
uld have him for his teacher.' I told him that he
ot well be spared, and enumerated all the places
to look after; but said I would send him a good
whom he would like. Umhala then said that 'He
great Chief, and that I was a great Chief—that he
be very glad if I would come and teach him—but,
, he knew, was impossible, I must send him the
eacon.' This he repeated twenty times during our
sation, which lasted about two hours.

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'I gave the Chief a blanket with red stripes, ar
Fleming gave some beads and knives to his ch
He told us he had 10 wives, and 26 children. So
these had very sweet countenances. He assented
I said about religion, but did not seem much inte
although he asked me questions about the soul c
back after death, to visit those yet in the body.
most of the heathen in this land, he professed to l
in one only true God. I pressed upon his attenti
Commandments of God—with special reference to
vices and sins—the doctrine of a future judgment, a
misery or blessedness of the dead. I then talked
of the country through which I had come: but
that he knew very little, even of the greatest chi
a distance. He knew Faku by name, had heard of
hesh, but never of Panda, though he had heard
brother Tshaka and his wars. He promised to he
Missionaries in every way in his power when they
All his people listened with much interest, and h
so excited, that the perspiration ran down his
body, during the greater part of our interview. Afte
ing some sour milk, we parted very good friends.
him that I always prayed to God for him and his p
and should continue to do so—that, though I was a
yet I was but chief minister, or servant, and that, i
had not given me other work to do, I would wil
settle down among his nation, and teach them the
ledge of the one true God and of His Son Jesus C
Whatever may be his motives, I am sure that he w
thankful to have clergymen for his tribe. God
that such may be speedily raised up. I parted
Umhala, satisfied, on the whole, with my interc
with him. I liked his manner, in spite of my distr
him. He said, apparently, with some feeling, th

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new there was a God, and that he must serve Him; hat he could not do this without His help, and that he nust pray to Him for help, and that he would pray. Ie gave me at parting his assagai, as a token of friendhip and peace. In the present war Umhala is 'sitting still.'

On Aug. 3, the Bishop leaves King William's Town nd B. Kaffraria, to re-enter THE COLONY—visiting the ifferent places in order, through which we have followed is steps in his former Visitation. We may select a few assages bearing upon this part of his journey.

At Port Elizabeth he finds that the children (see p. 239) still bring their weekly pence for the Bishop's Mission —alas, not yet in operation. The box contained £6.'

Sunday, September 22. *Graham's Town.* 'This day I rdained a Deacon and four Priests. There were ten lergy present. The congregation was very large—comunicants about 90. The offerings for the sick and aged lergy amounted to nearly £26: yesterday, when the hurch was consecrated, they were about £12 for the uilding. On the next two days, the Bishop held a synod f the Clergy of the Eastern Province, to deliberate about any matters of importance to the Church—especially, ie Missions in Kafirland and Natal. 'I do not think at, during the month I have been at Graham's Town, have had more than an hour or two of leisure. Indeed, have been obliged to leave it, with much, which ought have been done, left undone, and much more done, fear, in a slovenly way—though I have worked, I may irly say, night and day. My dear friend and brother, e Archdeacon, seemed almost worn out, when I left.

September 26. *Fort Hare.* 'During the last two days, have heard a good deal about the probability of a Kafir utbreak. It is said that they are suffering so much from

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the long drought, that they think they may as well die by the ball as by famine. It is certain that they are in great distress and want. Their melies are all gone, and the price of them has risen from 4s. to 30s. a *muid*. Milk they have none. The cows give none, and are dying of starvation. The ground is too hard to allow of their sowing seed for the pumpkins. And these three things form the chief food of the Kafir. He relies upon his melies for five months in the year, milk for four, and pumpkins for three: and all these have failed him. I drove out in the afternoon, with Col. Cooper, and had brought vividly before my eyes the state of destitution to which these poor people are reduced. The Mimosa has been stripped of its bark for food, and that, with roots, which the women are digging up all over the country, forms now their chief support. Is it any wonder they begin stealing? They are at present in a state of great excitement, which is thought to have arisen in part from the appearance of a 'prophet' among them.—We passed by Macomo's Kraal: he was standing by his hut, smoking, and stupid from drink. He came up, however, to shake hands.

'There has been a shocking murder committed in this neighbourhood within the last few days. A farmer's son was out in the veldt with his servant, an Englishman. They saw a Kafir going along the road, and called to him to stop. He did so. They asked for his pass. He had none. They told him they would take him prisoner, and proceeded to loose the rein from their horse's neck to bind him. He ran away, but stopped about 20 paces off. The English servant walked up to him, and deliberately shot him in the neck, and he fell down dead. The farmers, doubtless, have much to endure. They lose immense numbers of sheep; but, if such deeds as these are perpetrated, we may justly expect Kafir wars, as God's scourge

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sad chastisement. The poor Kafir had about seven pounds of meat and a chisel. He had no assagai, not even a knife; and, it is supposed, was on a journey. The murderer is in custody.

Oct. 7. 'We arrived about 5 P. M. at the Moravian Mission Station of Shiloh. The good brethren received me most kindly, and, the next morning, I walked around their village and grounds. There is a vast superiority in the Moravian establishments, so far as civilization and improvement are concerned, over all other institutions in the colony. There is more work done, greater industry, and a more rapid advance in agricultural and mechanical operations. There are two watercourses cut here, three miles long, which were full, even in this dreadful drought. The gardens were in excellent order, and abounded with a variety of fruit-trees, walnut, peach, apricot, vine, mulberry, apple, and pear. Some very large fields, all under irrigation, were fenced in with a willow hedge. The churchyard—a quiet, secluded, peaceful spot—was surrounded with an excellent quince fence. The oak and the willow were on every side. All seemed busy: I did not see any lying laxily about. Several very good mud houses were in course of erection. A Kafir was planing a door in the carpenter's shop. They shewed me, with some pride, a bell they had just cast, made out of the hoops that surrounded some ammunition casks, left at the station during the last war. It was 45 lbs. in weight, and sounded well. It seemed to me an illustration of the promise, that 'the sword should be turned into the ploughshare and the spear into the pruning hook.'

Oct. 1. 'We slept at Kama's town, a Wealeyan Station. This station is built upon land given by the Government to this Christian Chief, who has stood by the English in both the last wars, (and in the present,) literally renoun-

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cing kindred, land, and home, for the Gospel's sake
is brother to Pato and Cobus Congo, both powerful
in B. Kaffraria. I talked much with his two son
are living on the Station, both very excellent young
I had much conversation with them.

Oct. 9. 'Kama, hearing that I wished to see him
over this morning from his own place, distant abou
miles. He was well dressed, and had a fine open c
nance. His people are about 3000 in number, and
head of a family pays £1 a year to the Govern
Kama says that, before the prophet, Umlungeni, app
no one dreamt of war: but now they will do wh
he urges. Many of his own people are gone after

Oct. 31. 'The charges for repairs of my cart an
forage, in the present severe drought, are exorbitan
the three last villages I have paid upwards of
Indeed, so heavy are the expenses of a long visit
that the mere cost alone would prevent my repeati

Dec. 24. 'Reached home at 10 A. M. How s
be sufficiently thankful to Almighty God for His
Mercies towards me, during this anxious and lab
Visitation, which has lasted nearly nine months, a
which I have travelled upwards of 4000 miles, and
now returned home, to find those nearest and dear
me in perfect health and safety! On this very d
war broke out, and on this self-same day Archd
Merriman walked into Graham's Town, after a six
Visitation, in which he had travelled 800 miles on
and for the last three weeks had been in the parts
exposed to invasion. Had he been a week later, he
have been in imminent peril. But a Merciful Provi
watched over him. Several of the Clergy, with
wives are, I grieve to say, in much danger—the pla
which they are resident, having been severely atta

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THE

THLY RECORD

OF

HURCH MISSIONS

ECTION WITH THE SOCIETY FOR THE

GATION OF THE GOSPEL

IN FOREIGN PARTS.

VOL II.

LONDON:
, BROWN, GREEN, AND LONGMANS.
1853.

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PRINTED BY THOMAS PRIEST,
NORWICH.

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Mequarri Dance
Kingston, Jamaica
Dyak Blowing Sumpitan
Sarawak Town and River
Mission House, Sarawak
Port Louis
Poomindie Mission Station
Durban
Trinity Church, King William's Town

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

JANUARY, 1853.

CODRINGTON COLLEGE

DIOCESE OF BARBADOS.

ARBADOS, *the most ancient of all the British colonies*, is
e of the Caribbee Islands, and the *most Easterly* of the
hole West Indian Archipelago. In extent, it is about
miles in length, 13 in breadth, and 55 in circumference,
d contains an area of 166 square miles—rather larger
an that of the Isle of Wight (136 square miles.)

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The surface of this island is generally low and
except in the N. E. quarter, called Scotland, where
ever, the highest land is only 1145 feet above th
The soil is thinly laid over a mass of coralline rag,
protrudes through it every where. And so very pr
is this mould, that means are taken at the bott
shelving fields, to prevent its being washed awa
rainy season. It requires constant manure, as i
gland: but, in spite of the poverty and scantiness
soil, the production of the island is astonishing.

'The characteristic beauty of Barbados,' says Mr
ridge, 'is its finished cultivation, and the air of li
domestic comfort, which the entire face of the c
presents.' These have procured for it the name of
England. It is the healthiest of all the W. I. is
being open to the seabreezes, and almost entirely
cultivation. The population is now about 123,000,
to a square mile, which is more than double that o
land. During the last six months, however, the
Fever has been ravaging this, as well as the other i

But Barbados is subject at times to fearful hurr
One of these occurred in 1780, which raged wit
digious violence for 48 hours. The whole islan
devastated, 4326 persons perished, and the loss of pr
was valued at £1,320,564. On Aug. 11, 1831, this
was again visited by a rotatory storm of yet mo
tructive character. Almost all the houses were l
to the ground, or unroofed—the Governor and his
were forced to take refuge in a cellar—the custom
was blown down—all the churches were damaged,
of them were left in ruins, and two utterly dest
This happened in the night, while the wind still
on with unabated fury, first blowing from the
then veering to E., then back again to N., and on to

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Again it shifted, and blew fiercely from the E., then from the S. E., and about 6 A.M. burst from the S. W. with tremendous violence, while torrents of rain deluged the country for two hours. Daylight disclosed to the terrified inhabitants a most wretched scene. The fields were become a desert; their canes and crops of all kinds were destroyed, except in a few sheltered positions; the largest trees had been snapped like reeds, or torn up by the roots; 5000 lives had perished, and the loss of property was past all calculation.

It is not known when this island was first discovered. It appears, however, in a M. S. map of the world, preserved in the British Museum, and believed to be older than 1536, and is there named Bernados. In 1605, an English ship, the *Olive*, touched upon the coast, and landed a part of her crew, who erected a cross, and took possession of the island, (which was found to be without inhabitants,) in the name of their King, inscribing on a tree, 'James, King of England and of this island.'

For 20 years Barbados was entirely neglected, till a ship of Sir William Courteen, a famous London Merchant, having been driven to it by stress of weather, brought home so favourable a report of its capabilities, that the owner began to wish to settle a colony there. Meanwhile, Lord Ley, afterwards Earl of Marlborough, had obtained from King James a grant of the island for himself and his heirs for ever: and, under his patronage, Courteen equipped two large ships, and sent out a body of settlers. One of these vessels only reached Barbados, and 30 men landed, in February, 1625, who founded James-Town (near the present site of Hole-Town) on the W. side of the island, and where the Olive had touched so many years before.

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The first governor was William Deane, and th
chaplain, Nicholas Leverton, of Exeter College, O
Unhappily, so great was the discord and prof
which prevailed among these earliest settlers, th
Leverton gave up his charge in despair, and jo
party who attempted, unsuccessfully, to settle in T

In 1627, James Hay, Earl of Carlisle, urged on
representations of Mr. (afterwards Sir) Thomas W
(who had formed a small settlement upon the isl
St. Christopher,) obtained of King Charles I the enc
grant of *all* the Caribbee islands—to be held b
as 'absolute proprietor and lord,' subject only
Majesty's rights of allegiance. As this grant inte
with the former, it was strenuously opposed by
Marlborough, who, however, at length relinquish
claims, on condition of receiving, for himself and hi
for ever, an annuity of £300 from the Earl of Ca
In this new patent, twenty-two of the Caribbee is
including Barbados, are mentioned by name: a
usual, we find a distinct reference to the Miss
duties, which, in those days, were invariably couple
efforts at colonization—the very first ground assig
the grant being 'a laudable and pious design,' on th
of the petitioner, 'of propagating the Christian Rel
as well as 'of enlarging his Majesty's dominions.'

Although the two lords had compromised their q
yet the rights of Sir Wm. Courteen, the true colon
Barbados, had been entirely passed over. Being
deserted by his first patron, he applied to the E
Pembroke, who was then Lord Chamberlain; and,
six months after signing the former document, the
was persuaded to regrant the island to this noblem
trust for the enterprising and deserving merchant.
was done, however, during the absence from En

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Carlisle upon a foreign embassy. As soon as he
l, the irresolute monarch was obliged to revoke
rter he had just given, and to restore the island
ormer Proprietor. To secure his rights hence-
, the Earl now contracted with a company of nine
merchants, agreeing to grant them 10,000 acres
and the power of appointing their own Governor,
ition of receiving, from each holder of 100 acres,
ds of cotton annually. The new settlers landed
1628, and laid the foundation of BRIDGE-TOWN,
sent capital—about 10 miles to the south of Cour-
ettlement. The next step of the Governor was to
n the former settlers. They made their appear-
ut utterly disclaimed all dependance on the Earl of
, and refused to submit to his authority. Both
now took up arms, and were about to give open
o each other, when the conflict was stopped by Mr.
ne, 'a pious clergyman,' rushing in between them,
rsuading them to refer the whole matter to the
blemen in England. These appealed to the King
, and the result was the issuing of a new royal
confirming the authority of Lord Carlisle, and
val of a strong military force, to keep the other
n order. A council of twelve settlers was now
ed to assist in the Government of the island; new
were issued for nearly 16,000 acres of land, and
ones were confirmed; and the country under culti-
was divided into six parishes, in each of which it
seem that a clergyman was stationed. For, five
fter this, we find instructions issued to the next
or, in which, besides the annual tribute to Lord
, he is required to secure, upon each new grant of
e dues of the Governor and *the Clergy*.

quarrel however, between the two parties was kept

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up abroad, long after it had been settled at home. We have seen how indifferent was the character of the James-Town settlers; and those, who had lately come, with however good intentions, were followed ere long by others who 'neither shared in their sympathies, nor echoed their prayers.' As the unhappy reign of Charles I went on, the utter confusion and distress, which prevailed in the mother-country, prevented any attention being paid by the Church at home to the affairs of these distant colonies; but in more senses than one, 'the calamities of England,' as an old writer says, 'served to people Barbados.' When the King's cause grew weaker, many of the royalist party voluntarily forsook their native land, and settled in this island, which at that early period was exceedingly prosperous. 'It was much the richest plantation,' says Clarendon, 'and principally inhabited by men, who had retired hither only to be quiet, and to be free from the noise and oppressions in England and without any ill thoughts towards the king, many of them having served him with fidelity and courage during the war, and, that being ended, having made that island their refuge from further persecutions.' He adds that 'they had gotten good estates there,' and that 'it was incredible to what fortunes men raised themselves in few years, in that plantation.' One emigrant, Col. Drax, is mentioned, who had gone out with £300, and 'hoped speedily to buy a landed estate in England of £10,000 a year;' and another, Col. Modyford, who had 'resolved not to set his face towards England, till he had amassed the sum of £100,000.' Such, indeed, were the inducements to emigrate to Barbados, that, in 1650, there were said to be 20,000 white men in the island, and a few years afterwards, 50,000, besides a far greater number of negro slaves—so that the population was then as large almost as now. Many of these earlier planters are spoken

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ry estimable characters—men of humanity, intelli-
and industry—who 'strove carefully to put aside all
tion of the unhappy differences, which had dis-
them at home; and, though they were of different
ions, yet their discretion ordered every thing so
at there were never any fallings out between them.'
ng all this time, from 1641 to 1650, Philip Bell was
or, a person of great zeal, uprightness, and wisdom.
ded the rest of the island into five parishes, making
n all, (as they still remain,) each of which sent two
s to the assembly: and provided in each of them
ch, and a Clergyman, who received no tithes, but
id a pound of tobacco on every acre in his parish.
Acts relating to religion were passed in Governor
ime, from which we may quote a few passages, as
now very plainly the spirit of his government,
hey indicate that disturbing forces were at work in
os, as well as in the mother country.
of these complains of the distractions which pre-
in the island, by reason of 'divers opinionated and
ceited persons,' who 'have declared an absolute
to the Government of the Church of England, &c.,
retence of an alteration of Church-Government in
d,'—and strictly enjoins conformity.
her runs thus: 'That Almighty God may be
d, and that He give a blessing to our labours, it
y enacted, that all Masters and Overseers of Fami-
e Prayers openly read or said, every Morning and
g, with their Families: and that all Masters of
es, who live within two miles of their Parish Church
el, shall duly repair thereto, Morning and Evening,
Sabbath, with their Families, to hear Divine Ser-
nd they, which live above two miles from such
or Chapel, shall repair to it once a month at

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least.' Neglect of either of the above duties was
punished with a severe penalty. 'If a Servant negle
attend Church, and the fault be in his Master, ther
latter shall pay ten pounds of Cotton for each offe
or, if the fault be the Servant's, he shall be punish
the discretion of the Magistrate.' Special direction
given to the Ministers, for preaching and catech
regularly on Sundays, and to the Churchwardens and
stables, for suppressing, by the stocks, the practic
drinking and gaming during the time of Divine Ser
'*Item.* Whosoever shall swear or curse, whereby
Name of God shall be blasphemed, if a Master or I
man, he shall forfeit for every such offence four poun
sugar; if a Servant, two pounds, and, if he have
wherewithal to pay, then to be put in the stocks.'

In the above regulations, which were pronounce
'ordained and enacted by the Governor, Council,
Assembly, and by the Authority of the same,' it mu
confessed, there is an earnestness and seriousness of
pose, that speaks well for the high tone of religious
ing, which, probably through the influence and ex
ple of the Governor, at that time prevailed in the isl
The folly, indeed, was committed, of trusting to a
tem of fines and imprisonment, to enforce the duti
religion; and, with respect to those directions, w
concern the Minister, it is obvious that the civil po
was here, almost indeed of necessity, taking upon i
the office, which belonged of right to a duly appoi
ecclesiastical superior.

When, however, at length, Cromwell became abso
in England, Barbados was the spot selected by him
the punishment of his captives, whether Irish or I
lish. Thus he writes, after the taking of Droghed

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1648, 'When they submitted, their officers were knocked on the head, and every tenth man of the soldiers killed, and the rest shipped for the Barbadoes. The soldiers in the other tower were all spared, as to their lives only, and shipped likewise for the Barbadoes.'

To the same spot were sent the prisoners at the battle of Worcester, and those who fell into his hands after the insurrection at Salisbury. A petition was presented to Parliament by two of the latter, on behalf of themselves and seventy other 'freeborn Englishmen,' which gives a painful account of their sufferings. They had been seized at Exeter and Ilchester, on pretence of the Salisbury rising. Some of them had never been tried; others had been acquitted; not one had been judicially condemned. They had, nevertheless, been kept a year in prison—then suddenly snatched out of gaol, and driven through the streets of Exeter, under a guard of soldiers, none being suffered to speak to them or take leave of them—and so hurried down to Plymouth, and put on board ship, which, after lying a fortnight at anchor, set sail from England, and landed them in five weeks at Barbados. All the way they had been locked up in the hold among horses, 'so that their souls, through heat and steam, fainted within them.' They had afterwards been 'sold to most inhuman persons, for 1550 lbs. of sugar apiece, more or less, as the goods and chattels of their Masters. Aged persons of threescore and sixteen years had not been spared; nor divines, nor officers, nor gentlemen, nor any age or condition of men. All had been enslaved alike; and were now grinding at the mills, attending the furnaces, or digging in this scorching island—having nothing to feed on, notwithstanding their hard labour, but potato roots, nor to drink, but water, with such roots mashed in it, (besides the bread and tears of their own afflictions)—

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being bought and sold still from one planter to anothe
seized as beasts for the debts of their Masters—whi
at the whipping post as rogues, for their Masters' plea
and put to sleep in styes worse than hog-styes in Eng
—and many other ways made miserable, beyond ex
sion or Christian imagination.' An instance is g
by Ligon, (one of the earliest historians of the island
a woman, who was to be exchanged by weight for a
the hog's flesh being rated at 4d. a lb., the woman's a

But the sufferings of these Servants were terminat
the end of five years, during which time they were
property of their masters. The negro-slaves had no
but in the grave. We may quote again from Ligon a
stance of their treatment. He was once engaged in
perintending the cutting of pathways through the w
to the site of a new Church, and was accompanied
negro, who had been ordered to attend him. The s
was much struck with the mariner's compass, which L
carried in his hand, and asked many intelligent quest
about it, which were kindly answered. After mu
for a while in silence, the poor fellow asked to be m
a Christian, 'thinking,' says Ligon, 'that to be ma
Christian was to be endued with all the knowledg
wanted. I promised to do my best endeavour; and, w
I came home, spoke to the Master of the Plantation,
told him that poor Sambo desired to be made a Chris
But his answer was, 'That the people of that Island
governed by the Laws of England, and by these Law
could not make a Christian a slave.' I told him that
request was very different from this, for I desired hi
make a slave a Christian. His answer was, 'That it
true, there was a great difference in that: but that, b
once a Christian, he could no more account him a sl
and by that means should open such a gap, as all

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rs in the island would curse him.' So I was struck
and poor Sambo was kept quite out of the Church—
enious, as honest, and as good a natured poor soul,
wore black, or ate green.'

on tells another touching story of the slaves on this
plantation. A party had conspired, in a time of
y, to burn down the boiling-house. The plot was dis-
d by some of their fellow-slaves. The guilty ones
punished, and a reward was offered to those, who
evented the mischief, of a day's holiday and three
louble provisions, for themselves and their families.
however, they declined to receive, and poor Sambo
it forward to express their reason for refusing it.
s no sullenness,' he said, 'on their part, or slighting
Master's kindness. They had done their duty, and
hat they were satisfied, and would not have him
that it was hope of reward, that made them to
their fellow-servants. If it pleased him, at any
o bestow a voluntary boon on them, however slight,
would willingly and thankfully accept it.'

some years past, amidst the troubles of England,
ghts of Lord Carlisle had been silently relinquished.
1649, his son and heir revived his claim, and
d a lease of the island for 21 years to the famous
ist officer, Francis, Lord Willoughby, on condition
iving half the profits. Willoughby, to strengthen
thority, procured from Charles II, then a fugitive
land, a royal commission to govern Barbados, and
Caribbee islands. His first step, on his arrival in
was, with the full consent of the Barbadian legis-
to proclaim Charles II as King, and to raise men
ips, to compel the neighbouring islands to submit
authority. Cromwell, it may be imagined, did not

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quietly permit this, but sent out a formidable squad
under the command of Sir G. Ayscue, by which, aft
long and gallant defence, Barbados was taken, in 1
and the other loyal islands were easily reduced
it. At the same time, in order to cripple the pow
Holland, with which the W. I. islands, and Barb
especially, carried on a lucrative trade, the famous N
gation Laws were passed, by which the ships of
foreign nation were prohibited from trading wit
license with any of the English plantations; and t
laws, to the surprise and consternation of the plan
were confirmed by the King at the Restoration. Afte
latter event, Lord Willoughby resumed his authority
Barbados; but, in 1663, the Proprietary Government
put an end to, steps being taken for satisfying the va
claimants. Ten years afterwards, this spirited noble
perished in a hurricane off the island of Guadaloup

In 1669, Barbados became the seat of Governmen
the *Windward* Islands, under which name are com
hended all the islands from Trinidad to Martinique
called, as lying in the eye of the Trade-winds.
Leeward isles, which extend from Dominico to P
Rico, were placed under a separate command.

At this time the state of religion in the island
very deplorable. There was not wanting, indeed, on
part of the authorities, a desire to promote it; and
than one Act was passed, soon after the Restora
which had this end distinctly in view. One of thes
1761, was entitled 'an Act for the encouragement o
faithful Ministers in the Pastoral charge within
island;' and, among other clauses, providing for
support and maintenance, gave authority to the ves
and Churchwardens to augment, as they saw meet
stipend of their ministers, 'due respect being show

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the merits of each.' Unhappily, there is too clear proof of the almost total failure of these provisions; and this is found in a pamphlet of Morgan Godwyn, formerly Student of Christ Church, Oxford, who had passed many years of his life in Virginia, as a Minister of the Church of England, but had latterly lived in Barbados.

In this pamphlet he makes complaint that, ever since his arrival in the island, his efforts to baptize and instruct the negroes, had been opposed by three classes of men;—(i) by those, who declared the attempt idle and impracticable, (ii) by those, who thought it unnecessary and superstitious, and (iii) by those, (by far the greater number,) who met it with downright opposition and ridicule, as likely to injure their own interest, and do away with their property in their slaves. The negro, they said, though he bore the likeness of a man, had not the qualities of a man—a conceit, says Godwyn, 'of which atheism and irreligion were the parents, and sloth and avarice the foster-nurses.' The Quakers (for George Fox had visited Barbados) reproached the Church clergy, that they were conniving at what was equally condemned, by the Bible, the Prayer-Book, and their own ordination vows; and one of them had asked the question openly in print, 'Who made you minister of the Gospel to the white people only, and not also to the Tawneys and the Blacks?'

It is well that we can produce, in reply to such a question, the noble words (as quoted by Godwyn) of one of these same clergy, who had the boldness thus to plead, in the very presence of their Masters, on behalf of the claims of the poor negroes, to be admitted into the Fold of Christ's Church: 'And, that we may not too proudly insult these people, and resolve against them, that, like the mountains of Gilboa, no dews nor

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showers of grace are to fall upon these parched fields, or that, like the barren fig-tree, they are to be smitten with a perpetual curse, we find them admitted into the Church upon the first dawning of the Gospel. And we read (Acts viii.) of the Holy Spirit of God, being no less than thrice particularly concerned, and acting for the salvation of the Ethiopian Treasurer—a condescension so extraordinary and rare, that few, either men or nations, can boast of the like. Wherefore, if St. Peter could, from one single example, infer the salvation of all the heathen, what should hinder but that, from the Eunuch's ready submission and hearty acceptance of the heavenly doctrine, we also may infer the calling and conversion of all the negroes. And, since that God, who knoweth the hearts, bare him witness, and did put no difference between him and other gentiles, but purified his heart by faith, why tempt we God in detaining them in bondage to Hell, (no less than to ourselves,) for whom Christ died, and redeemed them from thence?' Then, referring to the case of Ebed-melek, the Ethopian, (Jer. xxxviii. 9.) the preacher thus concludes: 'Both which being considered, it is most evident that 'to them also God hath granted repentance unto life'—that they have souls to be saved, no less than other people, and an equal right, even with us, to the merits of Christ. Of which if through one neglect or avarice they be deprived, that judgment, which was denounced against wicked Ahab, must befal us: our life shall go for theirs; the loss of their souls will be required at our hands, to whom God hath given so blessed an opportunity of being instrumental to their salvation.'

For preaching this sermon, this bold confessor was exposed to most barbarous usage; and another, who urged from the pulpit the same duty, was treated by the planters with like severity. The slaves also were still more

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cruelly used, in consequence of these efforts on the part of the clergy to help them. Godwyn mentions the case of one 'whose crime was neither more nor less than receiving Baptism upon a Sunday morning at his Parish Church from the hands of the Minister thereof, who was said afterwards to have excused himself thus, 'that he could not deny it, being demanded of him.' But the negro, at his return, did not escape so easily. The brutish overseer instantly took him to task, and gave him to understand, that that was no Sunday work for one of *his* complexion—that he had other business for him, the neglect whereof would cost him an afternoon's *baptism of blood*, (these I heard were the very words he used,) as in the morning he had received a baptism with water—which he accordingly made good. Of which the negro afterward complaining to the Minister, and he to the Governor, the miserable wretch was for ever after so unmercifully treated by that inhuman devil, that, to avoid his cruelty, betaking himself to the woods, he there perished.'

But there were other trials, to which the clergy were subjected, at this time, in this miserable island. Their incomes were depending on the mere will of the Vestries, 'made up' says Godwyn 'for the most part of sordid plebeians, the very dregs of the English nation, with whom to be truly conscientious is the height of madness and folly, and whose displeasure, even of any of them, though in the most righteous cause, doth portend the parties most certain ruin.' It is no wonder that he reports that there were only *five* clergy in the whole island—so that six of the eleven churches were without any appointed ministers; or that he relates further that Baptisms, Marriages, Churchings, and Burials, were, in many parts of the Island, either totally omitted, or else performed by the overseers, 'in a kind of profane merriment.'

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He ends his appeal thus: 'Of what may yet b
issue I shall not enquire, but rest satisfied that I
done what I could, and delivered my soul. And n
shall I comfort myself, whatsoever shall be the su
and, though it should happen, which I trust it ca
that I should labour in vain, and spend my streng
nought, yet surely my judgment is with the Lord
my work with my God.' At all events he has obt
this honor, that, above and before all, who have ass
the claims of the negro to the common rights and ble
of humanity, the hand of Clarkson himself has se
name of MORGAN GODWYN.

In the first Report of the Society, for the year
mention is made of grants of £5 to Jamaica, £20 t
tigua, and £20 to Montserrat. But its first connexion
Barbados was in 1710, when it became Trustee, unde
will of General Codrington, for two estates in the is
which he bequeathed for the express purpose of
taining professors and scholars, 'who should be ob
to study and practise physic and chirurgery, as w
divinity, that, by the apparent usefulness of the fo
to all men, they might both endear themselves to the
ple, and have the better opportunities of doing go
men's souls, while taking care of their bodies.'
illustrious Benefactor, Christopher Codrington, was
at Barbados, while his father was deputy-governo
1668. When past his boyhood, he was sent to com
his education in England. At Oxford he excelled
sorts of learning, 'not only in logic and history, bu
in poetry, physic, and divinity: and was as much
tinguished by the accomplishments of a gentlema
by the attainments of a scholar.' In 1689, he
elected Fellow of All Souls' College. Without re

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ing his Fellowship, he entered the army, and was present at the siege of Namur. He was afterwards made Governor of the Leeward Islands, and died at his estate in Barbados on April 7, 1710, having spent the last few years of his life in a studious retirement. His body lies interred in the chapel of All Souls' at Oxford.

The Rev. Joseph Holt was first sent to the island by the Society, in discharge of this Trust, as Chaplain and Catechist, in 1712. A College was built, and opened, as a Grammar School, in 1743. The hurricane of 1780 nearly destroyed the buildings, and all educational proceedings were suspended for nine years. Indeed, at this time there was extreme danger of the property being utterly ruined, and the Trust becoming bankrupt. By the judicious management of Mr. Braithwaite, a settler on the island—who rented the estates, and most liberally devoted the whole of the profits to the restoration of the property—the affairs of Codrington College were again placed in a situation, not only of security, but of greatly-increased efficiency. The exertions of this gentleman were gratefully recorded by the Society in its reports of the time, and he may justly be regarded as the Second Founder of Codrington College. The income at present arises from £6,000 consols, yielding £180 a year, and a rental of £1,800, making together £1,980.

The College, having been rebuilt, was used again as a Grammar School for many years. But at length it was determined, as the increased funds allowed, to make it a place of higher education. Accordingly, after having been considerably enlarged, it was opened in 1830 for Students of a more advanced age, with scholarships and exhibitions, which are free without restriction to the youth of all the Islands. Since that event, more than a hundred of its Students have been ordained for the dif-

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ferent West Indian Dioceses. Besides which, there is, in connection with this College, a self-supporting Grammar School, with 59 pupils, and primary Schools, in which 600 children of labourers on the estate are educated.

Of course, with its limited means, and so many pressing claims in other quarters, it was not to be expected that the general funds of the Society should be drawn upon, for the support of Ministers in this wealthy island of Barbados, or the West Indies generally, except under very special circumstances. Accordingly, we do not find that it made any grant to this island until the year 1831, when a sum of £2000 was given towards the restoration of the Churches, which had been thrown down or injured by the hurricane. Shortly before that event, the first Bishops of the Church of England had arrived in the West Indies—Bishop Lipscombe having been consecrated (in 1824) for Jamaica, and Bishop Coleridge for Barbados and the Leeward Islands. The see of the latter included *all* the Caribbee islands, belonging to Great Britain, and also the colony of British Guiana on the mainland of South America.

Bishop Coleridge arrived in Barbados on Jan. 29, 1825: and we have a description of the scene from an eye-witness. 'I was present when the first Protestant Bishop arrived in Carlisle Bay, and the landing was a spectacle which I shall not easily forget. The ships of war were dressed, and their yards manned, and salutes fired. This was pretty and common; but, such a sight as was presented on shore, very few have ever witnessed. On the quay, on the wall, on boats, on posts, on the house-tops, through doors and through windows, wherever a human foot could stand, was one appalling mass of black faces. As the barge passed slowly along, the emotions of the multitude were absolutely tremendous. They threw up their

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arms, and waved their handkerchiefs. They danced, and jumped, and rolled on the ground; they sang, and screamed, and shouted, and roared, till the whole surface of the place seemed to be one huge grin of delight. Then they broke out into a thousand wild exclamations of joy and passionate congratulations, uttered with such vehemence, that, new as it was then to me, it made me tremble, and gave me a deep sense of the nervous irritability and violent feelings of a people, with whom I was becoming for the first time acquainted.'

The Bishop set out on his first visitation on March 22, 1825, and visited in succession the islands of Trinidad, Grenada, St. Vincent, St. Lucia—for some reason passing by Tobago. These five, with Barbados, are the principal Windward Islands, and as they now constitute the entire Diocese of Barbados, we shall conclude this Number with a short description of each. And, though we have no account of the Bishop's observations from his own pen, yet we may supply some interesting facts, as to the state of the Church at that time in the diocese, from the narrative of Mr. Coleridge, who accompanied his relative.

TRINIDAD, the most important, is almost exactly the size of Norfolk, comprising an area of 2020 square miles, nearly twelve times that of Barbados. It is parted from South America by the Gulf of Paria, which forms an immense harbour with excellent anchorage—the Southern entrance being only 10 miles wide, the Northern 15, the length 100, and the average breadth 40 miles over. At the S. extremity, of this island are volcanoes which throw up mud. There is also a remarkable lake, about a mile and a half round, the bottom of which is covered with pitch, which is hard and cold along the borders, but gets gradually hotter towards the centre, and at last may be seen bubbling up beneath the water in a liquid state.

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Trinidad was discovered by Columbus in 1498, it swarmed with the aboriginal Caribs. It was colo by Spain in 1588, taken by France in 1676, but i diately restored, and taken by England in 1797.

The capital is Port of Spain, one of the finest tow the West Indies: the houses are all built of ston wooden ones being allowed. The Protestant chu beautifully situated, with a large enclosed lawn in of it, which is surrounded on two sides by the best h in the Town. 'The church itself,' says Mr. Colc 'is one of the most elegant and splendid things i Empire. It is wainscoted with the various rich wo the island—the altar, the western door, the orga staircase, being all in a corresponding style of ric and propriety. The tower, perhaps, wants elev There would be no danger here in this, as the hurri never reach so low as Trinidad.'

There are still a few Caribs on the island, unde charge of R. C. Missionaries. They are describ 'short in stature, with wide upper lip, very broad s ders, and delicate hands and feet—yellow in compl their eyes dark, their hair long and lank, and glo a raven's wing. Nothing seems to affect them like men—neither joy nor sorrow, curiosity nor anger. will sit for hours in motionless silence. When summ forth before the Governor, they stood without signs c They neither smiled, nor spoke, nor moved, but l like mortals in a deep trance, having their eyes ope

TOBAGO (32 miles long, 13 broad) lies next in or Trinidad, and is also out of the reach of hurricane mountainous ridge, 1800 feet high, extends two-t of its length, and smaller spurs, proceeding from it, the surface of the interior very irregular and abrupt. capital and chief Port is Scarborough on the N.

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The climate is said to be healthy, but the mortality of the troops is greater than in any of the W. I. islands.

This island was discovered by Columbus in 1496, and derives its name from the pipe *(tobacco)* used by the natives in smoking the herb *(kohiba)*, which now goes by the former name. In 1632 the Dutch settled in it, but were driven out by the Spaniards of Trinidad. Twenty years after this the Dutch re-occupied it, and from them the French took it. In 1763 it was ceded to England, recaptured in 1781, and retaken by England in 1793.

GRENADA (25 miles long, 12 broad) was also discovered by Columbus in 1498, at which time it was possessed by Caribs. More than 150 years passed before it was occupied, by a body of adventurers from the French island of Martinique. The Indians received them kindly, and permitted them to land, and build a fort. But, in a very short time, they commenced a war of extermination with the Caribs, and murdered every one that fell into their hands. In 1762 the island was surrendered to the English, recovered in 1779, but restored at the peace of 1783.

It is traversed from North to South by a range of mountains, rising in some places to more than 3000 feet; and contains two large lakes, one of which is believed to be the crater of an extinct volcano. This island is exceedingly unhealthy. It is described by Mr. Coleridge as, 'perhaps, the most *beautiful* of all these islands—meaning by this, that its features are soft and noble without being grand and awful. There is an *Italian* look about the country, which is peculiar to this colony. I rode a considerable way into the interior, and found it, in every part, green, and broken, and romantic.'

The Rector of St. George's, the capital, at the time of the Bishop's visitation, was Mr. Macmahon, a 'good and interesting old man. In the slave-insurrection of 1795,

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he, with many others, was placed in a room, prev
to being summoned by the slaves to execution. H
all his companions taken out, and shot, one by one
having had the fortune to stand last, he determi
make a bold push for his life. As soon as he was b
out, being a tall and uncommonly strong man, he
upon the slave-general, and clung round his n
tightly, that they could not force him away for
time. The struggle produced a pause, and an i
as to who he was; and, when he was known to
Parson, there was a common cry for saving his
he had always been a kind and charitable man to
one connected with his cure.'

ST. VINCENT (18 miles long, 11 broad) has a bo
rocky coast, and is crossed from North to South
range of high mountains. The surface is very irre
but some of the valleys are extremely beautiful
watered, and fertile. Its most remarkable feature
Souffriere, a volcanic mountain, 3000 feet high,
crater half a mile across, from the centre of whic
a conical hill, 300 feet high, and 200 feet across
base. After a long repose, a most violent erup
this mountain took place in 1812.

'For four hours,' says an eye-witness, 'the islan
obscured in nearly total darkness, with the dens
unceasing fall of ash-coloured dust, which cover
whole of Barbados, full sixty miles distant, to the
of several inches, and proved a valuable fertilising
to that almost worn-out island. The Caribs fled in
towards the town; the negroes became confused,
towards the mountain, and trembled, as it shook
unutterable dread; the birds fell to the ground
powered with the showers of ashes, and unable
the cattle were starving from want of food, as not

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or a leaf, was now to be found. Scarcely had the
d, when the flames burst at length from the crater
the smoke; the rolling of the thunder became
ful and deafening; electric flashes followed in
ccession, attended with loud claps; and now,
he hurly-burly began. Shortly after 7 P. M. the
auldron was seen to simmer, and the lava burst
errible grandeur.
thunders of the mountain, now mingled with
n roar of the rolling flood of fire, became so
that dismay was almost turned to despair. The
kes now began, and followed each other at every
or rather the whole of this part of the island
ılating, like water shaken in a bowl. Then fell
s showers of cinders, hissing like hail, for the
two hours. The first of May dawned upon us
lay of Judgment.'
cent was discovered by Columbus in 1498; but
n the hands of the natives till 1714, when the
ade a settlement on it with their own consent.
nging owners, more than once, the island was
eded to England by the Peace of 1783. In
equent war with France, the Caribs, excited
h emissaries, revolted; and, after a desperate
the whole native population, to the number of
finally removed to the island of Roatan, in the
onduras. St. Vincent has suffered severely from
s; but is one of the healthiest islands in the
go. The capital is Kingstown.
S. extremity are several small islets, called the
es. Bequia, the largest, has a fine harbour and
f 3700 acres; and there are seven others, which
lly cultivated.
CIA (32 miles long, 12 broad) is an island of

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volcanic origin, and several of the mountains s
their summits the craters of extinct volcanos.
another Souffriere, which looks like a vast lime-p
to this mountain are attributed the earthquakes
from time to time have disturbed the island. One p
is low, and abounds with swamps and marshes: th
consists of abrupt, fantastically-shaped, mountai
ered to their summits with forest trees and underwo
cut by ravines, which are filled with stagnant wat
vegetable matter in every stage of decomposition
needless to add that St. Lucia is very unhealthy.

This island was discovered in 1635, by a p
English, who attempted to land, but were driven
the Caribs. About 1650 the French effected a sett
After this it changed hands several times, like St. V
between the two nations; and, after being captu
England in 1796, it was restored to France by the
of Amiens, and recaptured by the British in 1804.

From its long connection with France, St. L
still very much of a French colony. The people
Mr. Coleridge, 'are French in language, manne
feelings: no progress has been made in amalgamat
two nations; and every attempt at it has been
thwarted by the Romish Clergy. They have no
themselves, and they forbid any of their flocks to
one in company with Protestants.' 'Much, howev
adds, 'is in agitation. A church is already commen
Castries, the capital, and a school opened. The
has sent a clergyman to reside there: and I h
doubt, that, when these two foundations of refor
come into regular action, both the religion and lan
of Englishmen will advance towards an ascendancy
as they are actually doing at Trinidad.'

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THE

THLY RECORD

OF THE

THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

FEBRUARY, 1853.

MAP OF THE WEST INDIES.

DIOCESE OF ANTIGUA.

THE last of the Windward Islands, to the North
Lucia, is Martinico, which belongs to France.
chain now begins to bend towards the West, a
come to the Leeward Isles, of which those under B
Government compose the present Diocese of An
These are Dominica, Antigua, Barbuda, Monts
Nevis, St. Christopher's (or St. Kitt's), Anguilla,
the numerous group of the Virgin Isles. Intersp
among these are islands belonging to other countr
as Guadaloupe to France, St. Bartholomew to Sw
St. Martin to Holland and France, St. Croix an
Thomas to Denmark, and the last of the Leeward
Porto Rico, to Spain. It may be here observed tha
including the Bahamas, the West Indian Islands are
called the *Antilles*—a name of very uncertain origi
older than the time of Columbus.

DOMINICA (29 m. long, 12 m. broad, 275 sq. miles
so called by Columbus, as having been discovered by
on Sunday. It is the most rugged and mountainou
well as the best watered, of all the smaller W. I. isl
and, though the soil is somewhat stony, it is espe
famous for its coffee. The shores are but little inde
and almost entirely without harbours: but on th
side the coast is, all along, bold and clear of da
and affords good anchorage. On the leeward si
the island, calms frequently occur, which extend fo
miles out at sea. Besides the usual produce of a
colony, Dominica possesses great stores of honey
wax, which are found in clefts of trees and other p
the production of European bees, which were
brought to this island, and now swarm in its woods.

Dominica was long claimed equally by Eng
France, and Spain, but was first occupied by the En

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, and confirmed to them by the treaty of Paris in
It was captured, however, by the French in 1778,
gallant resistance by the colonists, who sub-
ly endured five years of brutal treatment under
Government, but were gladdened at last by its
ion to England, at the peace of 1783. A formidable
Squadron attacked and ravaged the island in 1805,
rned the capital, Roseau: but the bravery of the
s preserved this possession of the crown of England.
town and colony,' says Mr. Coleridge, 'have not
n able to recover from the ruinous tyranny and
' the French Governor, Duchilleau. You may
long a street for half-a-mile. The houses seem to
plete, but they are all closed. The grass grows
d green between the stones, and a tamarind-tree, or
rove, spreads a rural shade, under which a solitary
may be sitting at work, or two children playing.
ilent, and soft, and lifeless, like a city stricken by
ment.' The landscape, however, behind the town
tifully grand. 'The valley runs up for many
a gently inclined plane, between mountains of
hts and shapes, clothed to their cloudy summits
h parterres of green coffee, which perfumes the
atmosphere even to some distance over the sea.
er rolls, deep and roaring, down the middle of
, and is joined at the outlet of each side-ravine
ountain torrent: while at the top, where the rocks
e at a sharp angle, a cascade falls from the very
in a long sheet of silvery foam.'
church in Roseau,' he adds, 'is well situated,
erably finished without; but the interior is in a
le state. The common pitch-pine, when unpainted,
articularly unpleasant effect in a hot climate.
hundred persons, chiefly coloured, attended the

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morning service. They had few books, and came
rently for the purpose of seeing the Bishop. Cert
with one or two exceptions, they, were entirely
acquainted with the ordinary church ritual.

This state of things is sufficiently accounted for b
character of one, to whom had been committed for
years, shortly before the Bishop's visit, the char
souls in Dominica, as the Protestant Rector of Ro
A slight sketch of the doings of this notorious pe
abridged from the longer account of Mr. Coleridge,
not be without its use in our narrative. His name
Audain, and, while yet a pastor of the Church, he is s
have been owner of a privateer, and, on one occasio
have broken off the Service on a Sunday, upon seein
vessel sail into the bay, with a valuable prize in
His first schooner was taken by another English priv
while engaged in some nefarious business; his s
was captured by a Spanish merchantman, which h
been bold enough to attack, but found too strong fo
purpose. 'The Spaniards came on board, and cut
man to pieces, except Audain and the carpenter.
two lay all night under a water-cask; but, in the mor
upon further search, their hiding-place was discov
They were brought upon deck, and the Spaniards
on the point of hewing them down, when their Ca
cried out, 'Hold! this man's life is sacred, and the o
too for his sake.' He had formerly done the Ca
great service, and it now saved their two lives.

'Up to this time,' says Mr. Coleridge, 'Audain, th
for the aforesaid reasons, occasionally non-resident,
continued the minister of Roseau. His manners
fine and gentle, and his appearance even venerable.'
was a singularly eloquent and pathetic preacher, and
failed to move his hearers,—even to tears. To the ri

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ospitable, and he gave alms freely to the poor. But, his repeated losses, he was borne down in the public ation. 'The Dominicans became more scrupulous:' Ir. Audain vacated the pulpit of Roseau.

now commenced trader, and went to St. Domingo a cargo of corn—sold it well, and lived comfortably at island. But, having quarrelled with two black als, and shot them severely in duels, to which he challenged them, he was called to account by the Emperor, Christopher, and fled to save his life. ext hear of him appearing again, as a clergyman, Eustathius. Here, it seems, there was no religious er of any kind: and Mr. Audain undertook to ter to all sects indifferently. 'In the morning, he ated the Mass in French; in the forenoon, he read iturgy of the Church of England; in the afternoon, formed a Service for the Dutch, and, at nightfall, e Methodists.' Without following his story further, ve surely said enough to shew the necessity which d, in this and other distant colonies, for the presence ishop on the spot, with opportunities of marking, ower of correcting, abuses such as these.

TIGUA (28 m. long, 20 m. broad, 108 sq. miles) was ered by Columbus, and so called by him from the of a church in Seville. The first settlement on this was made by a few English families in 1632, a son of Sir Thomas Warner. In 1662, Antigua ranted to Lord Willoughby, very soon after which attacked and ravaged by a French force. Being ed however to England by the Treaty of Breda, it gain settled by Col. Codrington, (father of Gen. . Codrington) and became the residence of himself, l succeeding Governors of the Leeward Islands.

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'ANTIGUA has no central eminences, but is ram
about with magnificent cliffs, which slope inwa
gradual declivities. The heart of the island is ve
abounding with green pastures and grassy down
the houses of the planters, embosomed in trees,
more of the appearance of country mansions in En
than almost any others in the West Indies. A prod
number of forest-trees grows on the tops and decl
of the cliffs, and luxuriant festoons, and knots, and
of evergreen creepers connect them all together, i
great tracery of leaves and branches. Meanwh
vigorous song of birds arises, and makes the silent
ring with the clear morning sound of European wa
in the midst of which, ever and anon, some unseen
creature may be heard to pour forth a long-d
quivering note, which strikes upon the ear with
richness and melancholy of a human voice.'

Yet, strangely enough, there is a very great defic
of fresh water in this island. It does not cont
single river, and the few springs, that do exist, are n
so brackish, as to be quite unfit for use. The inhab
depend, almost entirely, upon rain-water collect
tanks; while there are ponds on the estates, whic
similarly filled, and serve to supply the cattle.
spring there is on the island of remarkably swee
transparent water. If you are nice, you should t
glass tumbler, to see the precious liquor sparkle. O
wise there is an antique negro, always croning har
who will lend you a clean calabash.'

The shores of this island, in direct contradiction t
former, are indented in every direction with creeks,
bays, and coves—some of them running into the c
of the plantations like canals, some swelling into estu
and others forming spacious harbours—beyond v

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uite variety of islands and islets, of all shapes and
uninhabited by man, but given up to the rearing
visions and the maintenance of cattle, stud the
of the deep blue sea. The principal of these har-
s English Harbour, on the S. coast—'the prettiest'
r. Coleridge, 'which I ever saw'—capacious and safe,
narrow of entrance, and with an excellent dock-
Such a combination of tropical beauty, and English
nd spirit, I never saw elsewhere in the West Indies.'
n's, the capital, lies on the opposite side of the
'The church commands a wide prospect, and
o that unrivalled one in Port of Spain, Trinidad,
finest of any I saw in these parts. I was par-
ly struck with the extreme neatness of the dresses,
ne decent behaviour of the coloured classes, who
ed Divine Service in it.' This beautiful building
stroyed by an awful earthquake, which visited this
on Feb. 8, 1843. A new cathedral church, capable
ling 2200 persons, was consecrated in 1847—'more
odious' says the Bishop 'and more beautiful than
mer'—at a cost to the inhabitants of £35,000.
681, Antigua was divided into five parishes, (now
ed to six;) a church was erected in each, and a
on made for their support by the legislature, to
nount annually of 16,000 pounds of sugar and
o. This was under the government of Col. Cod-
n—in the very year of whose arrival in the colony
we find an Act passed, authorising the solemniza-
Marriages by any Member of the Council, or by
stice of the Peace—'because,' says one of the his-
of the island, 'there was yet no established church
nor any clergyman officiating in the colony.' How-
n the First Report of the Society, for 1701, we
nention made of Antigua, as follows—'Antegoa:

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The English here residing have five Parish Chu
which are of the Church of England;' and the So
grant was, 'To Mr. Gifford and other Ministers, £

We must not pass on, without recording to the
of the people of Antigua, that, after having beer
distinguished for their endeavours to mitigate the h
of slavery, and to extend the blessings of religion
their coloured dependants, they were the first to p
Act for the emancipation of the slave. On Feb. 18
(six months before the Emancipation Act was pas
England,) the Island Assembly decreed to this
without any of the provisions of the British Act of
ment for a previous season of apprenticeship:
and after the first day of August, 1834, slavery sh
and is hereby, utterly and for ever abolished, a
clared unlawful, within this colony and its depende

BARBUDA (15 m. long, 8 m. broad,) is the only
the W. I. islands, which has a proprietary Gover
being the exclusive property of the Codrington f
and held by them under the Crown of England.
due north from St. John's in Antigua, distant 30
and is so low and level, as hardly to be seen at a di
of four or five miles. The 'High Land,' as it is
(though it is a mere hillock, only 80 feet above th
lies towards the East: the rest of the surface is
level. There is a magnificent lagoon of brackish
seven miles square, and from four to six feet deep
municating with the sea, on the margin of which
the mansion of the estate, or 'Castle,' as it is calle
rounded by plantations. Barbuda is fertile, an
covered with woods, which are stocked with de
other kinds of game. The climate is healthy, a
air so mild and pure, that invalids from other isla

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sort to it for the benefit of their health. It produces corn in abundance, but no sugar. There is a good roadstead on the Western side of the island, but no harbour, and the coast is extremely dangerous—'beset,' says Mr. Coleridge, 'with shoals and reefs under water, so that it was a matter of some anxiety to see, how the vessel insinuated itself, as it were, between these rocks, a man standing on the bowsprit, and giving his directions every minute to the helm.' Several vessels, including a man of war, have been lost upon its shores.

Barbuda was first settled from St. Kitts, by a party led by Sir Thomas Warner, shortly after that colony was formed. But the first settlers, finding the coasts surrounded by rocks, and a great scarcity of water—being harrassed also by frequent incursions from the Caribbs of Dominica—abandoned the island. Some time after, Gen. Codrington obtained the property of it by a grant from the Crown, and raised stock on it successfully, for the supply of the neighbouring islands. It is now held under a long lease, upon the service of presenting a fat sheep to the Commander-in-Chief of Antigua, whenever he visits the island. 'The inhabitants,' at the time of the Bishop's visit, 'were two white overseers, and about 400 slaves, who spoke very good English.' At his instance a church and school have been built on the island.

MONTSERRAT (12 m. long, 8 m. broad, 47 sq. miles,) was discovered by Columbus, and so called by him from the picturesque mountain of the same name in Spain, which it resembles in its craggy, broken appearance—jagged, or notched, like a *saw*. It was first settled by Sir Thomas Warner in 1632, taken by the French in 1664, but restored at the peace of Breda.

This romantic island—called, from its delicious cli-

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mate, the Montpellier of the West—is, like many
neighbours, of volcanic origin; but its features
more striking than those of any other of the Less
tilles. On the South, there is no approach for ve
any description. The sea, for a mile or two
studded with immense rocks and shelving banks o
which are highly dangerous, even for boats.
South point the island springs up at once, almost
dicularly, to the height of 1500 feet. Then
branches are thrown out, right and left, like butt
and the main rock goes on advancing to the he
2500 feet, stretching across to the Northern ext
where it terminates in a bold headland coast, o
which vessels may approach with safety, though
no landing, and scarcely any anchorage.

The mountains are in many places totally inacc
formed of steep precipices, and separated by in
perpendicular chasms. These gullies, however,
mountains themselves, are richly clothed to the ve
mit with lofty woods, and with profuse tropical
tion. 'The wood which clothes every inch of C
Mountain,' says Mr. Coleridge, 'is soft, level, an
form, feathering him with a grass-like plumage
Indian warrior; whilst every branch and eve
bends devotedly forward to the setting sun, under
ceasing breath of the Trade-wind.' We are tem
quote another striking passage, describing a visit
he paid to a small *Souffriere* (or sulphur-basin,)
lies about 1000 feet above the sea, in a glen, form
the meeting of three conical mountains. 'The pa
Plymouth (the capital of Montserrat) was at fir
one of my native Devonshire lanes. No primro
deed, or violets, were there; but the snowy an
drooped her long and delicate petals, the g

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hibiscus was unveiling his crown and feathers of scarlet, and the light limes, and darker orange-trees, which formed a green hedge on either side, were exhaling their perfumed incense to Him, who made them so beautiful and so good. A thin grey cloud obscured the sun, whilst an Atlantic breeze blew gently and freshly upon my face and neck. The air was as cool as on a May morning in England, but inexpressibly soft and rare. After this, I nearly broke my neck in a dry gulley, which was about as good a bridle-path, as the steps to the top of St. Paul's in London. The gully ended in one of those green savannahs, which nature has ofttimes so mysteriously cleared in the midst of the impenetrable virgin woods of tropical regions. No difference of soil or situation can be the cause. You may lean your back against the frontier tree of a forest, which no axe or torch has ever invaded, and set your feet upon the meadow turf, where scarcely a weed can be seen. There is no man to fell these trees, or direct their growth; there is no hedge, or wall, or trench, to impede their march: but God said to the forest, as He said to the sea, 'Thus far shalt thou go, and no further.'

The early settlers of Montserrat were Irish Roman Catholics, and to this day the negroes have a curious mixture of the Irish brogue with their African jargon. There are now two churches on the Island; and we find, in the Society's first Report a grant of £20 for 'Montserrat, which has two parishes of the Church of England.'

NEVIS (4 m. long, 3 m. broad, 20 sq. miles) is a singular little island, parted from St. Kitts' by a channel, not two miles in breadth, and abounding in shoals. It is in fact but a single mountain, which appears from the S. W. as it rises out of the sea, like a cone of most graceful curve, about whose summit a fleecy mass of clouds is for ever

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sleeping. On the opposite side the cone is not so
and the ground falls off by an easy descent towa
Narrows of St. Kitts.' 'It is green as heart can co
perfectly cultivated, and enlivened with many old p
houses of superior style, and churches peeping out
most picturesque situations imaginable: while a co
forest of evergreen trees grows, like a ruff, round t
of the high land, where cultivation ceases.'

Columbus is said to have named this island fr
Mountain of Nieves in Spain—possibly, with re
to the *snow*-white cap, which is constantly seen
the summit. The capital is Charlestown, immedi
the foot of the mountain on the S. W. side. 'Th
church is small, and much encumbered with pews
but the churchyard around it is planted with ever
and decently inclosed with a wall. This last circum
is so rare in the West Indies, that its occurrence
great pleasure, and calls to mind the sweet solem
a country churchyard in England.'

At the time of the Bishop's first visitation, the
five parish churches, and two large private chap
the Island. 'With one exception, the former
excellent condition, and all of them were situated
most picturesque spots, that can well be con
However, with all these conveniences for public w
there were only two clergymen, and so the parish
merely served in turn. Besides which, 'the sala
he parish ministers, allowed by the legislature,' s
Coleridge, 'are wholly inadequate to a decent maint
and, what is worse, are paid in sugar—and, too
in the very vilest of sugars.' The Bishop remon
strongly against this custom, which is now giv
and a sum of money voted yearly by the Vestries i

Nevis was first colonized by Sir Thos. Warner in
and has always followed the fortunes of St. Kitts.'

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ST. KITTS' (17 m. long, 6 m. broad, 68 sq. miles) was discovered by Columbus in 1493, who was so delighted with its beauty, that he gave it his own name. Another reason indeed has been given for its designation. 'He (Columbus) was engaged to give it this name, from a consideration of the figure of its mountains—the island having on its upper part, as it were, upon one of its shoulders, another lesser mountain, as St. Christopher is painted like a giant, carrying our Saviour upon his shoulder, as it were a little child.' The vale of Basseterre (the capital), says Mr. Coleridge, 'in softness, richness, and perfectness of cultivation, surpasses anything I have ever seen in my life. Green velvet is an inadequate image of the exquisite verdancy of the cane-fields, which lie along this lovely valley, and cover the smooth acclivities of Monkey Hill. This hill is the Southern termination of a range of great mountains, which increase in height towards the North, and thicken together in enormous masses in the centre of the island. The apex of this rude pyramid is the awful crag of Mount Misery, which shoots slantingly forwards over the mouth of a volcanic chasm, like a huge peninsula in the air. It is bare, and black, and generally visible, whilst the under parts of the mountain are enveloped in clouds. The height is 3700 feet, and it is certainly the most tremendous precipice I ever beheld. I passed entirely round its base, and saw it from various points of view. It changed under the shifting clouds from black to pale, and seemed to be impatient of fixure, and to be straining forward, as if it would dash itself to atoms in the chasm below. But the ruggedness of this central cluster only renders the contrast of the cultivated land below the more striking and charming. Still, however, as I went round the island, and my eyes often wandered, over the sea, and through the trees, yet did they always return at short intervals,

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and fix themselves upon the sullen skyward fragme
the Mountain of Misery.'

'The religious establishment of St. Kitts' is, (ex
that of Nevis,) the largest for its population, of
in the Antilles. Yet there are only nine churche
the accommodation of about 30,000 persons. Son
these, however, are very large, and almost all in good
dition, and very neatly furnished. They are for the
part situated near the sea, and command the most
quisite prospects on all sides—lovely to look at, and l
to look from. But the town church of Basseterre is
irregularly built, and cannot contain one-third of
inhabitants. The present Rector, Mr. Davis (now Bi
of Antigua and the Leeward Isles) is a native of
island, and one of the most powerful preachers in
West Indies. I anticipate the most beneficial consequ
from his zealous ministry, his enlightened superin
ence, and his very general influence. The same pra
however, of paying the clergyman in sugar, has hith
prevailed here as in Nevis: but I hope it will be sh
abandoned for a more decent and effectual stipend.
sincere and active minister of the Gospel in the
Indies is a most meritorious man. He is the living so
of intelligence and good order to every class of peop
his neighbourhood: and to him, animated and stren
ened, as he now is, by the exhortations, example,
protection of his Bishop, do I chiefly look for a substa
advancement in the morals, knowledge, and behavio
the people—whether white or coloured, bond or
An act has been promptly and unanimously passe
invest the Bishop with full powers: and, I am convi
there is no amendment, no change, no practical mea
which he could suggest, which would not be carried
immediate effect to the utmost of their power.

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elieve, I have reason to say, that there is no colony, he exception, perhaps, of Grenada, where the free ed people are treated with so much justice as at itts'. Their oaths, as witnesses, they have long sed. I received the Sacrament myself after a black n; and the odious custom, of burying them and the in a detached piece of ground, is not common, and, it did exist a little while ago, I believe it has been abolished, at the earnest instances of theBishop.'

Kitts', when first discovered, was densely peopled aribbs, who called it, in their tongue, '*Liemuiga*,' *fertile isle*.' In 1623, Warner, with his son and en Londoners, settled on this island, the first of all V. I. islands which was occupied by Englishmen. ound, however, three Frenchmen already in posses- and living quietly with the natives. He returned to nd for more recruits, and landed again, in 1625, e very same day with a large party of French sts. The Caribbs took alarm, attacked the European ers, and slew a hundred of them with their poisoned s, but were defeated with a loss to themselves of killed and wounded. The English and French l to divide the island between them, the French the larger portion, and the English occupying eighbourhood of the present town of Basseterre.

1629, a powerful Spanish fleet, on its way to the ana, attacked the colonists of St. Kitts', burned and ered in all directions, and carried off 600 English- s prisoners. But in the following year a very con- able addition was made to the number of English rs, by the arrival of Mr. (now Sir Thomas) Warner, a large body of emigrants, so that there were now ned 6000 English persons on the island. Of this last ration we have an interesting record, in the farewell

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Sermon, preached in the presence of Sir Thomas W
and the rest of his company, before their setting
from London, by John Featly—a clergyman, who
already been with him to the West Indies, and was
about to sail again with the expedition. His text
taken from Joshua i. 9, the language of which he
quaintly, but strikingly, applies to their particula
cumstances. 'If the waves of a swelling sea smok
threats and anger, yet He, that walked upon the w
and breathed a calm, can do the like for us too: bu
must 'not be afraid, neither be dismayed.' Whe
tempestuous winds buzz in our ears, and seem to
the language of death, He, that once charmed them
'Peace, be still,' can do the like for us too: but we
'not fear them nor be dismayed.' If the blustering
of guns shall roar in our ears, to threaten our man
subversion, yet He, that taught our enemies 'to war
their fingers to fight,' can as well unteach them
and strike them with astonishment for our sakes
He still requires that we should 'not be afraid, ne
be dismayed.' Lastly, if the company of Indian ar
rank themselves against us, yea, and promise to t
selves our utter confusion, yet must we know tha
LORD, Which is a 'Man of War,' (as He hath
Himself,) Which 'breaketh the bow in pieces, and snap
the arrows in sunder,' can prevent their fury: bu
Charge will remain the same—the same condition—
we 'be not afraid, neither be dismayed.'

'O let us then, who intend (by the Divine Provid
to 'sing the LORD'S song in a strange land,' here
our promise unto the Almighty, that He shall b
LORD our God, and Him alone will we serve.'

It is plain there were some true-hearted Christian
who embarked at this time for St. Kitts'. But, ere

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disputes arose, as a matter of course, between the French and English inhabitants. The wars of Europe had their echo in the West Indies: and, at length, St. Kitt's had passed wholly into the hands of the former, who maintained themselves bravely against a strong English Force, sent out to retake it. In this disastrous affair, the British commander, Lord Bellamont, and his Colonel, were killed; all the officers were wounded, eight colours lost, 700 soldiers killed and wounded, and many taken prisoners. By the Treaty of Breda, the English portion of the island was restored, and for twenty years the two parties lived in peace. But, in 1689, the French rose upon the English, and, by fire and sword, expelled them from the colony. In the following year, Gen. Codrington from Barbados drove out the French in their turn; and the English remained masters of the whole island, till the Treaty of Ryswick restored the French portion to its old possessors. In 1702, the whole island was once more captured by the English, and was formally ceded to them by the Peace of Utrecht in 1713. In 1782, it was retaken by an overwhelming French force of 8000 men and 29 ships of war, but was finally restored to Great Britain by the Peace of the following year. Its troubles, however, were not yet quite at an end. For, in 1805, a large French Force landed at Basseterre without opposition, levied a sum of £18,000 on the inhabitants, and sailed away with six merchant ships, which they found at anchor in the bay, and burned when they got out to sea.

ANGUILLA (30 m. long, 3 m. broad), derives its name from its long, twisted, *snake*-like form. It is separated from the Dutch island of St. Martin by a narrow channel, four miles wide, but affording good anchorage. Anguilla is a poor miserable island, with a sandy, unproductive

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soil, and without any mountains or rivers. It
and low, as hardly to be seen at a few leagues
and so deficient in wood, that there was actu
Coleridge tells us, not a single piece of timber
to make a windlass for the public well, at the
visited the island. 'I believe, I did see,' he ad
dwarf cocoa-nut tree; but it looked miserable
happy, and was evidently out of its element.'

'Anguilla presents a very singular appearan
W. I. island. A little wall of cliff, some 40 fa
generally rises from the beach; and, when y
mounted this, the whole country lies before you
sloping inwards in a concave form, and sliding
it were, to the South, where the land is only ju
the level of the sea. Seven-tenths of the cou
entirely uncultivated. In some parts there ar
coppices, but more commonly a pretty species o
seems to cover the whole soil. The roads are leve
tracks, over which it is delightful to ride; and th
a rusticity and pastoral character on the face
land, which is the exact *antipode* of large pla
of sugar. In the centre of this island is a la
lake, yielding annually 3,000,000 bushels of sa
climate is very healthy, and the people strong and

At the time of the Bishop's visitation, one sm
thodist chapel was the only place of religious
in Anguilla. The minister was a coloured man,
stipend of £200 from his Society in England
consequently, the richest man in the island.'
his congregation, there remained 'about 2000
beings without, or only with, the name, of Chr
There was no school of any kind for the young.
one respect the island was fortunate. It had
and seemed not much to have needed one. For it

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recorded, that, on one occasion, for several years together, 'the laws of this island were lying dormant,' and a writ, issued in 1809, was not put in execution till 1818. After a few month's wakefulness, the laws, says Mr. Coleridge, 'became dormant again, and so have continued for the last six years. In 1822, indeed, the board of council formally declared, that it was useless to erect themselves into a court of judicature, for want of a jail.'

'But brighter prospects,' he adds, 'are opening for Anguilla. The laws are not to be allowed to go to sleep, upon any pretence whatever. A court is to be erected, and juries are to be impanelled. A church and a chapel will be built, partly by government, and partly by themselves, and a clergyman and catechist will reside on the island. One or two schools are to be opened forthwith under proper masters: and the colony will be periodically visited, by the Archdeacon and the Bishop himself.'

Anguilla was discovered and colonised by the English in 1650, and has never been out of their possession, though disturbed at times by attacks of the French and pirates. In 1745, a hundred brave colonists repulsed a body of a thousand French, and obliged them to retire, with the loss of 150 men. In 1796, two ships of war were sent from France, with 400 picked revolutionary soldiers, who had orders to destroy every settlement, and exterminate the British from the island. They burnt the little town, and committed barbarous atrocities on the inhabitants, male and female. But their proceedings were interrupted by the arrival of Capt. Barton, in the Lapwing, which brought the two ships to action, sank one and captured the other. Several small, low, islands lie to the west of Anguilla, the largest of which, Dog Island, has a few inhabitants.

The VIRGIN ISLANDS are a group of about a hundred

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islands, islets, and rocks, of which only about twe
are inhabited, stretching for about a hundred
length, from W. S. W. to E. N. E. The most
of these islands belong to England, the central
mark, and those to the west are considered as an
dage to the Spanish island of Porto Rico.

The British islands are about fifty in number,
of them are very small. The principal of th
Anegada (31,200 acres), Tortola (13,300 acres),
Town (9500 acres), &c., comprising in all a su
about 90 square miles—less than half the size
landshire. The single Danish island of St.
larger than all the British islands together.

Anegada (or the *drowned* island) is, for the most
dead level—its mould composed of decomposed s
and the chief profit of its scanty inhabitants be
rived from shipwrecks, which frequently happe
the notorious Horse-shoe reef, which borders its

TORTOLA (12 m. long, 2 broad), the capital
British Virgin Islands, is, on the contrary, a m
mass, which is furrowed by glens and ravines i
direction, so as to present a succession of sloping
and precipitous eminences, from one end to the
without any considerable extent of level lan
shores are indented with bays, harbours, and
which afford shelter and anchorage for a vast nu
shipping. The chief place in it is Roadstown.

St. Croix and the other Virgin Islands were dis
by Columbus in 1494. They were then inhabit
St. Croix was the most northerly island, in which
were found. Before the year 1600, these nati
entirely disappeared. Tortola was occupied in 1
Dutch buccaniers, who were expelled by a party
lish members of the same fraternity in 1666, so

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hich date this island was annexed by Charles II to the eeward-Island Government, and has since continued in ritish possession. The Danish islands have been at imes in the hands of Great Britain, and, at this moment, he great body of white inhabitants of St. Croix and St. homas are English: but the present division of the lands was settled in the year 1815. However, the King f Denmark has placed the English Church in these lands under the care of the Bishop of Antigua. And n the Report for 1849 is found the following interesting ccount of All Saints' Church, in the island of St. Thomas:

'Self-denying and unfailing were the efforts made, for considerable period, to raise means for its erection. In 847, the congregation united in laying by each a sum, ot less than a halfpenny, and not exceeding a shilling, week. In this way, in a year's time, about £450 was ollected. A general appeal was then made throughout the island, which brought about £1000 more. With this, added to the former sum, the building was commenced; and the following is the account, given by an eye-witness, of the progress and completion of the good work. 'One of our vestrymen, a gentleman of taste, undertook the superintendence of the building, and gave very material assistance throughout its progress. The stone was furnished at a cheap rate by another gentleman, who was happily building near us at the time. It was brought down from the quarry, upon the heads and shoulders of our own people, who, to the number of three or four hundred, worked *during the moonlight of the fine months.* The masons and carpenters gave up, as a donation, a certain proportion of their weekly wages; while *the women added their mite in carrying stone and mortar.* The planters also from the country sent in gratuitously whatever stock was necessary for the purposes of carting. On

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Nov. 21, 1848, the Church was finished, and set
the service of God by the Bishop of Antigua.'

Bishop COLERIDGE, having filled the see of B
from his consecration, July 25, 1824, till the ye
when his health began seriously to fail, resigned his
charge, after the labours of eighteen years. His
was, at once, by his advice broken up into three:
had the satisfaction of assisting himself, on Aug. 1
in the consecration of his three Archdeacons, T
PARRY for Barbados, DANIEL GATEWARD DA
Antigua, and WILLIAM PIERCY AUSTIN for
The time, indeed, was not too soon for this ste
taken. Already, the Bishop had written in 1840
deeply to be regretted that so much should hav
done of late years for the revival of Romanism
W. I. Colonies. In two of these the R. C. r
confined almost entirely to the labouring class
gradually disappearing before the light of educati
a purer and more primitive exhibition of Christian
When I first came to the Diocese in 1825, there w
one R. C. Bishop, resident in Trinidad, and rarely
any other colony. There are now *three* within the I
besides a Missionary in Grenada, receiving his a
ment directly from Rome.'

The activity of Bishop Coleridge may be judged
the fact, that, during his episcopacy, in the single
deaconry of Barbados, the number of Clergy had in
from 24 to 50, of churches and chapels, from 2
and of sittings, from 7000 to 36,000; while the
of schools had been advanced from 12 to 196,
scholars, from 500 to upwards of 13,000. *Friendly S*
had been formed to the number of fifty-seven, con
of more than 7500 members: while other religio

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charitable institutions had either been called into being, or multiplied under his care. Bishop Coleridge, after spending six years in retirement, yet still engaged in works of active benevolence, at Ottery St. Mary, was called to preside, as its first Warden, over the Missionary College of St. Augustine, at Canterbury, where he began to reside in 1848. For this office he was admirably qualified by his ability and experience, and it may be added that he received no salary whatever, as Warden. It pleased God, however, that his course of usefulness should be short in this post of duty. He had returned to Ottery, on Dec. 20, 1843, for the Christmas vacation, apparently in perfect health: but while walking over his grounds the next day, he was seized with sudden illness, and very soon expired.

Much of the above increase was rendered necessary by the circumstances, which attended the great measure of slave-emancipation, which was passed in 1834, and by the operation of which the whole body of slaves, after a season of apprenticeship, was set completely free on Aug. 1, 1840. We shall reserve, however, a more particular account of this event, and of the Society's proceedings in connection with it, until we come to speak of the Diocese of Jamaica. For the present it may suffice to quote the language of the present Bishop of Barbados, with reference to the labours of the Society in the W. I. Dioceses:

'So far at least as the W. I. Church is concerned, it would be almost impossible to overrate the value of the assistance received from this excellent Society, either as to its amount, or as to the spirit in which it has been given, since the time, at which it came forward, on the abolition of slavery (in 1834) to assist us in providing churches, and schools, and clergy, in number sufficient for the newly-emancipated population, already under partial instruction, but then needing more

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than ever the guiding, and correcting, and amelioratin
influences of true religion. The actual sum expende
by the Society in these objects, during the peri
alluded to, was considerable—no less than £150,00
and, as regards my own diocese in particular,
might enlarge, if the time permitted, on many inte
esting particulars connected with the liberality, y
prudent economy also, of the Society's grants—the
freedom from party influence in the selection of indiv
duals, for their Missionaries, their consistent regard to t
constitution of our Church, as reformed yet apostoli
and the entire absence of all assumption to themselv
of ecclesiastical jurisdiction, so as not to embarrass t
Churches abroad, but to strengthen them for their ard
ous work. This I might do: but, even then, I shou
not give you any adequate idea of the Society's usefu
ness, if I did not advert to the effect produced, by t
course which it has universally adopted, of so givi
its assistance in connexion with local efforts, as to c
forth by its aid—munificent as that aid has been—
expenditure by the colonists, both of money, and inte
est, and exertion, exceeding, for the most part, in
manifold degree, that of the Society itself. Thus it h
given £200 towards a church, which has cost £20
yet which, but for the Society's donation, would nev
have been attempted; or, by the partial support of
Missionary for a few years, it has led to the permane
endowment of a parish—and that, not in one case, b
in many: so that, in some of the W. I. islands, we a
beginning no longer to require the Society's aid, b
instead, thankfully to contribute our mite towards t
extension, to less favoured lands, of the same blessing
of which we have ourselves, through the Society's bount
been made so largely to partake.'

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THE
MONTHLY RECORD
OF THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

MARCH, 1853.

MISSION CHAPEL, POMEROON.

GUIANA.

GUIANA (or Guyana) is the name given to the N. E. part of South America, extending for nearly 1000 miles between the mouths of the Orinoco and Amazon. This country is, in fact, formed by the deltas of these two great rivers. Its shores are skirted by a bank of mud, extending seven or eight miles out to sea. The water on this bank decreases gradually towards the beach, so that

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vessels, drawing more than twelve feet of water
fast in the mud about three miles from the land
coast itself is so low and uniform in its appearan
several hundred miles together, that it is impossi
sailors always to make out, by the mere aspect
shores, what part of the country they have reache
cordingly, it is not uncommon for ships to run
the land, till they get sight of a house, and then
boat ashore through the mud, to learn where th

Guiana is divided into three sections, which are
respectively, English, Dutch, and French Guiana.

The British portion is the most westerly, and i
rated by the River Corentyn from Dutch Guiana,
rinam, which latter word is a corruption of *Surry*
name once given to it by Lord Francis Willough
honor of his friend, the Earl of Surry. The
Crown purchased this colony from the heirs of
Willoughby, and exchanged it with the Dutch
State of New York in North America, which wa
called New Holland, but had its name changed in
of James, Duke of York, afterwards James II. E
Surinam lies French Guiana, or *Cayenne*.

This country was discovered, towards the end
15th century, by Vincent Pinzon, the Spanish adve
but was first colonized in 1590 by the Dutch, who p
a settlement upon the Demerara River. About th
time several unsuccessful attempts were made by
lish adventurers to settle a colony in Guiana. In
Sir W. Raleigh went out to Guiana. It was h
expedition, and ended in a miserable failure. T
years before this, he had visited the coast, soon
he had relinquished his claims to Virginia. Th
had caught glimpses, as he thought, of riches, surp
those of Peru. There was a lake, with a city
banks, whose houses were covered with plates of

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the very natives sprinkled over their bodies with gold dust. Some of his men declared that they saw rocks shining with gold, and a mountain 'containing diamonds and other valuable stones, the lustre of which was often seen to blaze at a considerable distance.' It is possible, as Humboldt suggests, that the materials of his gorgeous capital, were derived from islets and rocks of mica-slate and talc, which still rise up within and around a certain lake, and glisten with their shining surfaces in the rays of a tropical sun.

During all those 20 years, the thought of this El Dorado had cheered him amidst all difficulties, and thrown a ray of light upon the gloom of his prison life, when for sixteen years he lay in the Tower, unjustly doomed to a traitor's death. But now every hope broke under him. His son was slain; his enterprise was baffled at every point; his body was worn down with pain and sickness. He returned to England but to find his way back to his prison, and thence, under the sentence passed so many years before, he was led to the scaffold.

In 1633, the French took possession of Cayenne: and, in the next year, a colony of English settled, under the authority of the first Earl of Berkshire, upon the banks of the Berbice and in Surinam. After about thirty years, however, the English settlements were surrendered to the Dutch, and remained in their hands till, during the late war, they were again captured by the English, with the other Dutch possessions in Guiana. The present boundaries were fixed by the Treaty of Paris in 1814. The British territory comprised originally, according to this arrangement, the three distinct colonies of Demerara, Essequibo, and Berbice. But these were all united under one government in 1831, and form now the province of

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British Guiana, whose area is about 75,000 square
or half as large again as that of England.

Its population, however, is very scanty, as co
with this extent of country. It is only a strip of
low land along the coast, that is cultivated at
thickly inhabited. This is laid out in plantations of
coffee, plantains, &c., which are produced abunda
the rich soil and tropical climate. The wide int
still, to a great extent, unexplored, and unoccupi
cept by a thinly scattered native population.

GEORGE TOWN, the capital, lies on the Eastern
at the mouth of the River Demerara. Its stre
wide, and traversed by canals. The houses are of
which are painted, and have verandahs; and, surro
as they are by gardens, planted with the stately
nut and cabbage-palm, they present a lively appea

'In the streets of George Town may be seen m
busy, motley, group, composed of men, women, an
dren, of every shade of colour—from Europe, Asia,
and America. There are Englishmen, engaged i
chandise, or dwelling, as planters, in the land.
are Portuguese emigrants from Madeira, hucksters
ty traders, a hardworking and abstemious race—w
seen toiling beneath the hot sun, with a canister of
on one shoulder, supported by a staff across the
Hindoos are there, brought over to assist as labou
the cultivation of the soil—Coolies from Calcutt
their darker-skinned brethren from Madras. The
ple—oftentimes with fine countenances, and sligh
made figures—and their showy oriental clothing, of
muslin, calico, or scarlet cloth, with a turban f
head—form a striking portion of the scene. But by
largest class are the negroes, who considerably outn
all the other races put together.

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'While gazing upon the busy scene, the stranger's attention may be arrested by a group differing in many respects from the others. By the bright copper tint of their skins, their long, glossy, straight, black, hair, and, too frequently, by their very scanty clothing, may be recognized the Aborigines of the country. They usually have in their hands little articles of their own manufacture for sale, small baskets, bows and arrows, models of canoes and Indian houses, &c. Frequently, parrots, monkeys, and other animals, are added to their little stock, the price of which will supply the family with axes, hoes, and other necessary implements, with, perhaps, a gun, and a few articles of clothing—if, indeed, the elder ones can refrain from drinking rum, the bane and destroyer of their race. The young ones stare around, and seem bewildered by the various objects which meet their gaze. Their home is in the vast forest, and on the banks of some of the rivers, which intersect the interior of the country. They sometimes visit the coast and the town, but only for the purpose of procuring the articles above mentioned—after which they return once more to their forest abode.'

It is among these various races that the Missionary work of the Church in this Diocese is to be carried on. We shall here state a few facts in reference to the present circumstances of each of the three branches, into which, as above mentioned, the heathen population divides itself.

The Negroes were formerly slaves, brought mostly from Africa, and belonging originally to various heathen nations. By the Act of Emancipation, on Aug. 1, 1834, they became apprenticed labourers, and on Aug. 1, 1838, they were set completely free. Great pains were taken to provide them at this time with religious instruction. By the watchful care of Bishop Coleridge, under whose

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spiritual charge, as we have mentioned in a former
ber, Guiana was placed, parishes were formed, ch
chapels, and schools, were built along the line of
and zealous ministers were set to labour among th

'Few things,' says Mr. Brett, 'have been more
ing, than to see, on the Sunday morning, the black
lation issuing from the avenues of cocoa-nut or pal
on the different plantations, and bending their way
the public road to the House of God. Many p
instances of Christian feeling, liberality, resigna
sickness, and happy death-beds, might be addu
showing the spirit of the Gospel among them.
encouraging, for example, is the fact related to m
brother clergyman, (one of the Society's Missionar
the members of a small congregation contributi
dollars (more than £50) for the enlargement and
ing of the teacher's dwelling-house, and also purc
a horse for his use, to save him the fatigue of w
some miles, to visit the sick in that exhausting c
On one occasion, when returning from duty later
evening than usual, through an abandoned plan
overgrown with low bush, and much infested at
with the jaguars or panthers of the country, he w
lowed by an elderly negro, named Cesar, who, it
had entertained some apprehension for his safe
had carefully watched him, without his being av
it, until he arrived at his house. Then he h
voice, 'You are safe now, good night!' and looking
saw the retiring figure of his faithful attendant'.

Several causes, however, have combined to hind
work of religious instruction from advancing amo
negro population as rapidly as could have been de

In the first place, many of them were but new
rived from the shores of Africa, and deeply imbue

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ative superstitions. Indeed, *before* the Emanci-
the whole body of negroes were left to brood over
serable remnants of their own wretched idolatries
t any effort being made, (except in particular and
l cases,) to instruct them in the pure Faith of their
ner. These vile superstitions, consequently, were
rooted in their minds, and retained an influence,
e degree, even upon those, who had received the
of Life, and professed themselves Christians. The
ton tree, under which their fore-fathers had been
consult their priests, and perform the ceremonies
r worship, was still held in special veneration:
e dark and malignant orgies of Obia, or negro
raft, though driven into a corner by the power of
eached Gospel, were still practised in secret, and
d in by many of them.

this was not the only hindrance to the spread of
uth among them. After the Emancipation, as was
ed, the work performed by them was far less than
the cruel compulsion of the system of slavery: but,
h a natural reaction, this falling-off at first exceeded
the expectations of the planters. They were
l to import labourers from all quarters. Many
rought from Barbados and other islands—some of
negroes of the worst class, whose example was very
ous to the young. 'The well-disposed negroes,'
r. Brett, 'would often complain of the harm done
se immigrants, who have generally been foremost
y mischief since their introduction.'

y thousands of Hindoos also were brought in on this
t, and their idolatrous ceremonies were publickly
ned. 'It has been painful, indeed, to behold such
cles as these, in a country, which before presented
dly an aspect, and to witness such scenes immedi-

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ately in front of a Christian church, where they ge
make a stop for some time with their idolatrous
sions, as if in defiance of the Cross, the truth and
of whose doctrines will eventually overcome and
all their superstitions. I have seen crowds of
negroes, following and joining in their cries and
of applause, as loudly as the Hindoos themselves.'

Nor are the more bloody superstitions of India unl
or unrepresented, in Guiana. The schoolmaster o
trict writes thus in April, 1850. 'The example
idolatrous Hindoos brought among us cannot
detrimental. Even while I am now writing, th
infatuated creatures are practising their abominab
elties, of suspending their votaries by hooks, drive
their backs below the ribs, from a circular swing
feet from the ground, keeping them constantly in
tory motion for about ten minutes, amidst shouti
beating of drums; and all this is done openly, in f
the Plantation, while hundreds of our creole pop
are looking on, and enjoying the horrid spectacle
is no exaggerated picture, but their common pract

It is true there is no danger of the African i
adopting the Asiatic superstitions. The negroes ge
regard the Coolies with jealousy, as interlopers, an
no friendly intercourse with them. 'Still it is no w
says Mr. Brett, 'that ill-disposed negroes, who have
Christianity on account of its purity, and the res
it has put on their licentious desires, should have
courage from what they saw around them, to follo
own Obia practices instead. Accordingly, in 18
system of Obia was revived among them, and car
to a degree, which a short time before would have
utterly incredible. It is impossible to describe the
nable dances, which are said to have taken place.'

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With respect to the Coolies, Mr. Brett tells us, 'They are sunk in all the vices, as well as follies, of paganism—one of the worst features of which seems to be indifference as to their fate, and a want of compassion for the sufferings of each other. It is grievous to behold the miserable objects, which may be met with. Poor creatures, afflicted with disease, which is increased by filth and vermin, and so attenuated and weak that they can hardly stand, may be constantly observed, wandering about in the most miserable condition. Sometimes they may be seen, sitting or lying beneath the trees by the side of the road, enveloped in a blanket, from which a meagre visage and long arm are protruded, to beg for alms from the passers by. Sometimes they conceal themselves, and die in the bushes, a little distance from the road.

'I once fell in with a man, who was apparently in the last stage of a fever, lying in the long grass by the roadside. A negro girl had taken pity on him, and was supporting his head, and moistening his mouth with water. Several people being in sight, I rode on, and desired them to help the sufferer out of the hot sun into some place of shelter. Returning in the evening, I was surprised to find the man in the same spot, quite alone and speechless. Being seven miles from home, and knowing no one near, I was at a loss how to act. After waiting some little time, three Coolies approached, and, when they came up, I asked them to take charge of their fellow-countryman. To my great surprise, they flatly refused. One of them, who spoke some English, said that, though they knew him, yet he did not belong to their gang, and therefore they could not help him. 'Will you leave him to die here in the road?' They shrugged their shoulders, and laughed. I spoke of the anger of God, and the probability of their soon being themselves in a like condition.

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At this they looked more grave, but did not cha
seem to understand me. Finally they left the u
nate outcast. Before they had got far, I saw two
negro lads at some distance, and called to them to
Then his countrymen, seeing the negroes approa
for shame that which they had refused to do for c
sion—came back, and offered their services. The on
had spoken, despatched the others for assistance, a
mained himself with the dying man till it arrived.

These Coolies are only brought to Guiana for
years, and then return to their own country, their
being supplied by fresh bodies of their heathen co
men. Removed, as they are, for these five years
their ancient temples and the spiritual tyranny
Brahmins, there is a very great opening for Miss
work among them. But, as they leave the colony
they have acquired more than a mere smatter
English, all labour in such a case is hopeless, exc
persons speaking to them in their own language,
tributing the Scriptures, &c., in their own tongue.

But we pass now from the coast, and its teeming
lation of various races, to the thinly-peopled in
where, in the depths of the primeval forest, are
found the remnants of the Indian races, which wer
masters of the land, and, though dispossessed of
ancient sovereignty, cannot but be objects of
interest and concern to that Christian Church and
into whose hands it has pleased God to give them.

'The Indian in his native forest appears very
the half-stupified being, who might have been me
dering through the city, or on the plantations.
then completely out of his element, and conscious
is so: but in the forest he is at home, and feels hi

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superiority in every quality, necessary to a life in the wilderness. He is smaller in size than either the European or negro, nor does he possess the bodily strength of either of these. Few of his race exceed five feet five inches in height, and the greater number are much shorter. But they are generally well made, and it is very rare to see a deformed person among them. Their colour is a pleasing copper tint, their hair straight, coarse, and black, their eyes black and piercing, while their mouth has a very sweet expression. The forehead sometimes recedes a little, but is not unfrequently well-formed and prominent. The clothing, both of male and female, in the *heathen* state, is very scanty: but the Christian converts assume a more becoming attire.'

The Indians of Guiana, in their natural condition, are, as might be expected, slaves to superstition. They have a confused idea of one good Spirit, whom they regard as their Creator, and speak of, with surprising correctness, as Immortal, Omnipotent, Invisible, Omniscient. But there are no traces of any worship being paid to such a Being. They seem to consider Him as too high to notice them, and not knowing Him, as a God 'that heareth prayer,' they concern themselves but little about Him. Their worship is paid to devils, whose anger they dread, and whom they seek to propitiate. Superstitious fear thus reigns where holy love is wanting, and it is craftily fostered by their priests or sorcerers.

It is satisfactory to know that, from the very earliest times of the occupation of Guiana by the English, the conversion of the natives to Christianity was a special object in view. We find, for instance, Mr. Robert Harcourt, to whom a patent had been granted by James I, for 'planting and inhabiting all that tract of land between the Amazon and Essequibo,' dedicating to Charles I, in 1626, his 'Rela-

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tion of Guiana,' which he had composed, he says, '
purpose of showing what hopeful success, through
blessing, might be expected from the prosecution of
thy an enterprise—first, by the glorious propaga
God's Holy Church, and our Christian Religion, a
those Heathen nations, whose hearts, like wax o
paper, are ready to receive any seal or impression w
imprint on them.' And again he writes yet mor
'It hath been, and ever will be, held dear and unqu
able, that God cannot be more honoured, nor Hi
Name by any means more glorified, than by th
perous growth and happy increase of His Church, t
the conversion of those, that be heathen and ba
nations, to the knowledge of Him, our only Tru
His Son Jesus Christ, and the Holy Ghost, the
Undivided Trinity, and to the profession and pra
Christianity, which heavenly and ever memorabl
may, through God's blessing and assistance, (w
which, indeed, all our travail therein, and all the
of the world, is but lost,) be easily effected and
plished in Guiana—the people thereof being of a
and tractable nature towards the English, who
love and prefer before all strangers whatsoever,
whom, next under God, I verily hope, and am con
persuaded, it will be their blessed hap to be free
the servitude of the devil, and to be led out of tha
nal darkness in which they live, and be drawn to
tianity. For they will come unto us, already, at
prayer, shew reverence, and be very attentive
while, although they understand nothing. They
content that we baptize their children, and will ca
by the Christian names we give them, suffer us t
them up, and in a sort acknowledge their ignoran
show a kind of willingness to be instructed and ref

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It would seem that Harcourt's enterprise failed, and his fortune was seriously impaired in consequence. But when, a few year afterwards, (as before mentioned,) the Earl of Berkshire's colony went forth to Guiana, we find a similar notice of the native character, and the same hope expressed of their conversion. 'They are harmless, tractable, trusty, and somewhat laborious, in which respect they differ much from all other Americans. And, which is better to be liked in them, there is good hope conceived of their conversion to the Christian Faith. For some of these poor ignorant souls have desired Captain Charles Leigh to send into England for some men to teach them to pray. Since which, one being converted and become a Christian, being at the point of death, desired some of our nation, then present, to sing a psalm with him, which being ended, he told them he could not live, and did withal acknowledge that he had been a wicked sinner, but did hope that he should be saved by the precious Blood of our Saviour Jesus Christ.'

Unhappily, the writer is obliged to add, that 'foreign plantations have, to speak truly, been no other, for the most part, formerly, than common sinks, wherein too many grieved fathers have cast in their desperate offspring, and the commonwealth her most lawless inhabitants—such as, by their conversations, cause the Good Name by which they are called, to be 'rather evil spoken of amongst the gentiles' than otherwise, by means whereof it hath happened, that the heathen have deemed that God as evil as their own, whose servants were worse than themselves.' He ends with a prayer, that the *New* Plantation 'may be as a vineyard, which the right hand of the Lord hath planted, and may grow up before Him in the wilderness, 'being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and

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praise of God' amongst the heathen, who, seei
good conversation, may be won thereby to the kno
and love of God our Father, and the Lord Jesus
Which that they may so do, O Thou most graciou
Who wast pleased to love us, when we were e
as these, so likewise be pleased to love these w
that we and they may both agree to worship
together, in sincerity of heart and unity of faith.'

It would seem that little was done by the
authorities in later times, to propagate Chris
among the natives. On the contrary, the colonists
sundry quarrels with the Indians, which at
were amicably settled, turned their allies to acco
slave-catchers, and rewarded them liberally for h
down such unfortunate negroes, as fled to the wo
liberty. Yet the Indians were not inaccessible e
these evil times to the power of the Gospel. The d
Moravian Missionaries laboured zealously among
from 1738 till about the close of the century,
Berbice and Corentyn rivers. An English Missi
who visited the latter river in 1839, heard an old
man sing the well-remembered hymns, which h
heard from the Moravians, when a boy at their sch

After these missions were given up, the religio
struction of the Indians was totally neglected for
years. At length, in 1829, fresh efforts were ma
their conversion, at Bartica on the Essequibo, b
Armstrong, under the Church Missionary Society.
mission was followed by others, under Missiona
the same Society, Messrs. Youd and J. H Bern
which a full account has been given by Mr. Berns

We shall here confine our attention to the missi
the Gospel-Propagation Society. These have been di

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principally to four of the many Indian tribes, the Arawaks, Waraws, Caribs, and Wacawoios. The first three of these, though residing close together, as they have done for three centuries, speak totally different languages.

The Arawak is the most numerous and the least barbarous of all the tribes along the coast. Their settlements lie in an extended line, within 100 miles of the sea.

The Waraws come next. Their settlements are very numerous along the swampy coast district from the Pomeroon to the Orinoco, the delta of which seems to be their head-quarters. They possess some good qualities, but are dirty and improvident.

The Caribi tribe, famous in history, and regarded by the rest with awe, even when now verging to extinction, is the next in order, their settlements lying more inland than either of the former. Their numbers are now small, and rapidly diminishing.

The Wacawoios are the most wandering in their habits of all the tribes. They speak a dialect of the Carabese.

The Society's first connection with this country was in 1835, when it administered the Fund raised for Negro Education, and sent its first Missionaries and Catechists to Guiana. But the first mission, undertaken by it to the aboriginal Indians, was that founded upon the banks of the Pomeroon, in the beginning of the year 1840. This was upon the recommendation of Bishop Coleridge, who, accompanied by Archdeacon Austin, (the present Bishop of Guiana,) went through that part of the country in 1839. The representations of the Bishop to the Society were responded to by the immediate appointment of two Missionaries—a clergyman and a lay catechist. But the former was prevented from going, and the Mission was begun, and for ten years carried on, by the latter alone, Mr. J. H. Brett, who was subsequently ordained, and

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has given a most interesting account of his work
the Indians, *(Indian Missions in Guiana*, S. P. C
which the present Number is largely indebted.

The site selected for the Mission was about 4
from the mouth of the Pomeroon. Here was
strip of cleared land, where three small cottages
were still standing, which had been occupied by a
negroes, formerly employed in cutting wood, but w
gone off, on the expiration of their apprenticeship
their gayer brethren on the coast.

There was also a wooden building, which ha
used as a place of worship, when an itinerant cle
or catechist performed Divine Service at the Stati
was,' says Mr. Brett, 'when I first saw it, in a mo
ched state—the thatched roof being full of larg
and several of the window shutters having fal
Thus there was free access to the wind and rain
building itself was almost inaccessible from th
grass and weeds, which had grown up around
turbed in their rank luxuriance. But the fram
was quite sound, though the boarded sides and flo
much decayed.' This was to be the future Mission

One of the three huts was occupied by an old
sail-maker, who was sick with ague and fever, an
afterwards left the place. The next was the abod
old negro woman, who had several black children r
with her. The third was at the service of the Miss
'It was a singular and not very inviting residence
front was boarded and covered with shingles (
tiles): the two ends were of shingles, nailed upo
and the back was formed of the split trunks of the
cole palm-tree, covered on the outside with leaves
trooly. The roof was also thatched with leaves,
thatch was full of holes. The situation being l

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ppeared between the chinks of the old floor, when
r was swollen by the spring-tides, and a number
frogs used to come out in wet weather, and spring
e walls—a part of which, being very damp and
eemed to possess peculiar attractions for them.
f was open, and flakes of mingled soot and cob-
hich had been long collecting there, were contin-
lling, as the insects, which abounded, disturbed
ok them down. There was also a large nest of
nts, which were devouring different parts of the
. These were destroyed by a dose of arsenic,
d by a neighbouring settler; who also kindly
nan to whitewash the inside of the walls, which
a filthy condition, and all alive with vermin.'
is wild spot Mr. Brett was welcomed by the old
oman, one of whose family, a black lad, spent
t with him in his new abode, by way of company.
y disturbance was that of some creature getting
e roof, which the boy said was a tiger-cat. 'It
fectly dark: and, being alarmed at the noise we
effected a hasty retreat, and returned no more.'
rniture was in strict keeping with the abode—
y table with three legs, the fourth being supplied
tick from a neighbouring tree—a small wooden
bench or form, and a hammock. 'The river
front, and a swampy forest behind us, we were
to go by water, whenever we wished to leave the
nd a canoe was lent me for two or three months,
d an opportunity of buying one.'
e Service was held on the Sunday in the decayed
but it was very thinly attended. A school was
un with two or three black and coloured chil-
ut, the chief end in view being the conversion of
ian tribes, some Waraus in the neighbourhood

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became the next objects of attention. 'In order to visi
them, I had to paddle myself across the river every even
ing, with the help of the negro boy. I found them a very
wild party: nor was it possible to look at their degrade
condition, especially that of the females, without dee
commiseration, and an earnest prayer that they migh
soon feel the blessed influences of the Gospel, and be le
to sit *clothed* at the feet of the Lord Jesus.

'An elderly man, named Manwaiko, was their chief. H
was as ignorant of our language as any of his people.
tried to converse with him, but he invariably answered
in the jargon of the rivers, 'me no sabby' *(I do not un
derstand.)* When he spoke to me, I was equally at a los
to comprehend his meaning.

'Hoping to get on by degrees, I asked him the names
different objects in his language, and wrote them dow
This at once interested him. We were soon on friendl
terms, and his people, as well as himself, began to loo
for me every evening. But they could not be induced
visit me, or to attend Divine Service on Sunday. The
said, 'They had no clothes'—which indeed was true.

'One Sunday morning, a black man brought five Wara
to the chapel. They were dressed in red woollen shirt
with high-peaked caps on their heads, the produce of th
trooly tree, but wore no other apparel. They seemed d
vided between the consciousness of unusual finery, an
a nervous dread of the supernatural consequences of a
tending our worship. But every other feeling was lo
in mirth, when one of them, wishing to kneel, lost h
balance, and nearly overturned one or two others. Aft
this their behaviour was so irreverent, that it was a reli
when they left us.

'All efforts among the Waraus seemed perfectly fru
less, as far as regarded their spiritual welfare. I thoug

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that a faint glimmering ray of Truth began to break in upon the darkness of their minds at last: but they left the neighbourhood in two months' time. Before they went away, however, the old chief, calling one of his men, desired him to bring me a paper in his possession. This I found to be a certificate, signed by a R. C. Priest, stating that he, on such a date, 'baptized Christopher, a Warau.' On making enquiries, I learned that this man, who was called Kobus, and some others, had been ordered by one of their head men to go the Priest, and receive a paper, to which baptism was the preliminary. I could not find that poor Kobus knew anything of our Lord Jesus Christ, or even that there was a Saviour existing. When I told him his name was no longer Kobus, but Christopher, he laughed, repeated 'Kistoba' several times, and with his comrades seemed excessively amused with the idea. These are easy conversions—where there is not even a knowledge of the Christian name.'

These Waraus, however, had come from a distance of 150 miles, to work at cutting trooly leaves for the settlers. There were no Warau settlements on the Pomeroon, as Mr. Brett afterwards discovered—that river being exclusively occupied by Arawak Indians. To these he now gave his whole attention—his efforts with the Waraus having proved, as far as human eye could see, entirely ineffectual.

The external appearance of the Arawaks he tells us, is very superior to that of the Waraus—not in respect of size or strength, but in civilization and cleanliness. They wore more clothing, both men and women, than the Indians of other races; and the long, black, hair of the latter was generally thickly braided, and secured by ornaments of silver at the back of the head. Some of these were

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remarkable for beauty of grace and form, and th
tures generally were finer and more intelligent tha
of the women of other tribes.

'The Arawaks have always been noted for th
and peaceable disposition, and their attachment
European colonists. They lead a simple life,
quarrels, except such as arise from those fruitful
of evil, polygamy and intoxication. When any
is taken, they seldom manifest it otherwise, than
speaking to the offending party. This seems to
them much. If one tells another that he is *bad*,
most looked upon as a curse. As to profane swea
is unknown in their language, which even wa
word to express it. After a long enquiry, one
chiefs told me—'We, *in our language*, do not swea
only your people, who do that.' A *drunken* Indi
however, sometimes swear fearfully in *English*.
indeed, a sad fact, that the more an Indian know
language and manners, the worse his character is
ered. It is a common expression of the settlers
Indian has too much English'—implying tha
likely to prove a rogue. Such is the effect of civ
without Christianity.

'I frequently fell in with them on the river,
sorry to find that the Message of Salvation met
better reception. Their natural courtesy prevent
reviling or insulting me: but it was plain they
upon the Missionary as a troublesome person.
never would visit me, and, when they called at
of the negro woman, they took their leave as soon
saw me. I had hoped, by commencing a school
five or six black and mulatto children in the ne
hood, to attract the Indians also. One only pro
send me his son, and he did not keep his word.

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'To push off in my canoe, and stop them as they passed by, was the only means of intercourse left. It was mortifying to see them paddle quickly by, on the opposite side, with as little noise as possible. One man said to me plainly—'My father knew not your book, and my grandfather knew not your book: they understood more than we: we do not wish to learn what they did not know.' I found afterwards that their sorcerers had forbidden the people to hold any intercourse with me, denouncing sickness and death against them, if they did.

'Some time had now elapsed, since I first commenced my work amongst them, and I felt premonitory symptoms of sickness, arising from the low and damp situation in which my cottage stood. The discomforts of my condition were however small things, compared with the total failure of my efforts among the heathen. It was, indeed, wrong to despond, but difficult, at times, to avoid it. 'Men ought always to pray, and not to faint.'

'One day about noon, I was surprised by a visit from an Indian with his son, a little boy, about five years old: and I was still more surprised when, after a friendly salutation on his part, he asked me if I would instruct the child. I had never seen the man before, and could hardly believe him serious in his request. He was, however, perfectly in earnest, and said that he had just returned to his 'place' after a long absence. He did not know English so well as some of the younger men, but we managed to help out our meaning with signs and gestures. He had been to the mouth of the Essequibo, and had seen the Missionary work which was going on there. He seemed to have his eyes opened to the state of the Indians, as living 'without God in the world,' and expressed disgust at the superstition of his countrymen in serving devils. I found afterwards that he had been

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himself a sorcerer, but had broken his magical g
contempt of the art, and cast away the fragmen
had no idea of a Mediator between God and man,
lost when I spoke to him of the Redeemer. He
however, quite convinced of the impossibility of k
the way to the 'Great our Father,' without re
from God Himself, and promised to come every S
and stay till Monday morning, that he might see h
and receive instruction.

'I would willingly have kept the boy with me
said he was not prepared as yet to leave him, and
hurt at the distrust implied. He said *his words we*
and I had, a day or two after, proof that they
by his bringing not only the boy, but his eldest da
a girl eight years of age, whom he placed with
suring me that all his children should be brought,
as they were old enough.

'The next Sunday he brought his wife, and, the
after, a company, consisting of his wife's four
with the husbands of three of them, two other
and several children—who nearly filled my hun
bitation, and increased the number of Indian chil
school to four. These, of course, had to be taug
alphabet, and the adults likewise, who all express
determination to learn the Word of God, to wh
majority have constantly adhered. Saci-barra *(B*
Hair), or Cornelius, as he was named at his bapti
regular in supplying his children with food, a
quently also brought me game, so that I was not
confined, as before, to salt provisions, or the smal
tity of fish I could catch in the river.

'Such was the commencement of the work in th
room. A single Indian, whom I had never see
induced by his secret convictions, to come forwa

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break, by his example—the more powerful, as he had once been a sorcerer—the spell which seemed to counteract my efforts. Truly this Mercy proceeded from God alone—Whose Spirit, without the labours of the missionary, had prepared the hearts of this interesting family!'

The father of the women above-mentioned next joined the congregation; and the following incident led to a still further increase of the little company. Mr. Brett was engaged one day in teaching his children, when a violent thunder-storm came on, which compelled an Indian, with his wife and children, to bring his canoe to land for shelter. 'I saw them looking at our abode, which they never before would visit, and asked them to enter. They did so, and the man seemed amazed, at the sight of the Indian children learning their alphabet. After inquiring about his own children, to whom he seemed much attached, I pressed him to learn things good and profitable to Eternal Salvation, or at least to allow them to do so. He was moved, but expressed displeasure that any should learn without the consent of their Chief. I asked if he would consider the matter well, if his Chief gave him leave. He said that he would, and went his way, the storm having ceased.'

Soon afterwards, Mr. Brett visited the Chief in question, who was known to the settlers by the name John William—a shrewd and intelligent man, but, with his whole people, much contaminated by intercourse with the whites, and very different from the simple-minded family who had first resorted to him. The Chief, however, had seen Bishop Coleridge the year before, and had agreed to place his people under Christian instruction. This he could not deny, and the Missionary called upon him to fulfil his words.

'That night they all attended, with outward reverence, at our solemn worship in the forest. The next morning

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we again had family prayers; after which he present to me two fine lads, each about thirteen years of age, a desired me to teach them. We then proceeded togeth to visit other settlements, which acknowledged him Chief: and another handsome youth of about eleven, a his sister, a little girl about seven years old, were giv over to me. Both parents promised to visit me on t Sabbath. At the last of these settlements, when n purpose was announced by the Chief, the mothers caug up their little ones in their arms, eyeing me with inter curiosity, and seemed as little inclined to place them wi me, as an English mother would be to entrust her darlin to the care of an Indian.

'The number of Indian children at the school was n doubled. They were all very docile and gentle in th dispositions. Three of the boys were strong and use lads, and were of the greatest service to me as paddle With this help I was enabled to visit any settleme within ten or fifteen miles, and had soon the happine of inducing another interesting family to join us.

'Before, however, I could go over all parts of the ad cent country, as I had resolved, and was now able to I was attacked by a slow fever, during the heavy rai of November. This continued very violent for sever days, and then became intermittent, and distressed me intervals for the next eleven months. In the followi March I was very ill. During my illness, Cornelius a the other Indians showed every kindness they coul For some few weeks our school was broken up: but, soon as the people heard that I was getting better, th came again, and our congregation increased, till at t end of the year we had nearly sixty. Often on t Sabbath they waited for hours, till the fit went off fr me, and I was able to speak to them.'

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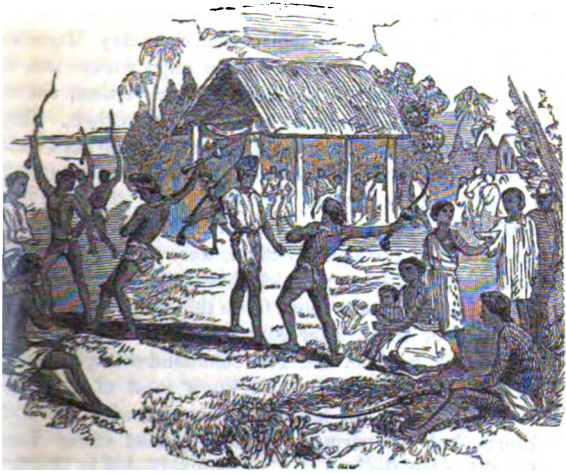
THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

APRIL, 1853.



MAQUARRI DANCE

GUIANA.—PART II.

WE resume the account of the interesting Mission at the Pomeroon from our last Number.

In the beginning of the new year (1841), the Mission cottage was completed, with a boarded floor, three feet above the damp ground. The chapel also was repaired, and made more comfortable. The general aspect of things was cheering. It now became a pleasant sight to see the Indians coming in from different directions, on the Satur-

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day Evening and Sunday Morning. The cong
had increased to 84 persons. A sudden and
improvement took place in their apparel, all bei
ous to procure European clothing.

Mr. Brett tried to improve their minds by givi
instruction upon other subjects—history, geogra
astronomy. For this purpose, he found pict
valuable: and one volume of the Saturday M
which contained a picture of the huge wicker
which the ancient Druids burnt their victims,
object of especial interest and wonder to them
could not imagine how the Britons in those da
have been so cruel and ferocious—worse even th
old enemies, the Caribs.

The Creation and the Fall of man, the Del
the giving of the Law on Sinai, were those par
Old Testament history which most interested th
they did not seem to count these things so very
and one of them, after Mr. Brett had been
explaining to them the Ten Commandments, c
'This word is good, but we knew most of it
Nothing seemed to have a permanent effect
hearts, but the narrative of the Passion of ou
'Nothing but the love of GOD, as manifested in
dying for *their* sins, seemed to create more than
porary interest in any of them. I found it to be
the Caribs, Waraus, and other tribes at a later
and I am satisfied that, unless this be the grou
of a Missionary's teaching, his labour is but nou

'In less than a year from the time, when the first
was induced, by Divine grace, to seek the know
God, we had more than half the people in that
attending as worshippers in our humble House of
Happening to awake one morning, earlier than

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prised to hear a low sound, proceeding from a here several of the Indians had taken up their he preceeding night. Listening attentively, I ne of them offer up a prayer in their own lan- after which all joined in the Lord's Prayer. ever since been the practice in many families, n overheard in secret by myself and brethren in ; but never has the sound been so pleasant to hen it first gave indication, that they no longer n their Great Father as afar off, but, after long gnorance, were led to know Him as their God, reth the humble prayer of His creatures. In the f the day, I asked the man to repeat what he had his prayer, and wrote it down—when I found id not contain any improper expression or peti- which I had been apprehensive,) but that it was le an acknowledgement of sin and unworthiness, be conceived. It was not, however, offered in eemer's Name. This defect was pointed out; and erwards closed their prayers with an expression, ng to our own, 'through Jesus Christ our Lord.'

pper part of the Pomeroon is inhabited by the They would never visit the Mission, but would nd upon the banks of the river, at some little from it: and the sound of their bamboo flute, d by passing over the still water, would come laintive and melancholy sweetness upon the Mis- s ear, as if they were bewailing their low and le condition, and calling for some one to pity them. s a mere fancy, however, to judge thus of their They were content with what little they had world's goods, and knew nothing of a better— of the true Life of man, or of the bright hopes

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and glorious promises of the Gospel of the Grace
They were now to receive, for the first time, the h
calling by the lips of the Missionary.

'One Monday morning, in June, 1841,' writes M
'I set out on my expedition—the Arawaks, who h
to church the day before, standing on the bank
river, and waving their hands, in token of wishi
success to the Gospel of Christ, among their nei
and ancient foes. We went briskly up the r
several miles with the flowing tide, and, turnin
small stream to the left, arrived before noon at
Caribi settlement. The men, with their chief, were
absent: but several women were there, whose app
was most barbarous—their dress being merely a
blue cloth, and their naked bodies smeared with
arnotto, which gave them the appearance of bleedi
every pore. Some had blue spots besides upon thei
and limbs. Around each leg, just below the kn
above each ankle, they wore the *sapuru*, a tig
of red cotton, which is woven on while the girl is
and hinders the growth of the parts compressed
the parts between appear unnaturally large. The
lips were perforated, and, through the hole thu
they wore one, two, or three pins, with the points o
These pins they take out, when they wish to ea
and again replace them.'

From this settlement Mr. Brett proceeded to t
But here, too, the chief, 'Commodore,' was absen
most of his men. At one place there was but one
when I arrived. At another, a very tall man, nam
came in from hunting, and to him I told the caus
visit. He seemed favourably disposed, and ma
present of a large pine.

'Three weeks passed without our hearing any

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bs. I had given up all hopes of them, and was
ing another visit, when, on my return from a
urney among the Arawaks, I was told they had
the Mission enquiring for me. The next day
) we had the pleasure of seeing old Commodore
with the people from his village. The next Sun-
came with nine of his people, and, the Sunday
e rejoiced to see five canoes full of Caribs of both
nd among them our friends from the Issorora.
national character of the Caribs has ever been
bstinate fearless bravery. They are acknowledged
other tribes as superior in courage and determi-
and have been always dreaded by them. The
prides himself on his superior intelligence and
ion—the Carib upon the remembrance of former
s, and the consciousness of superior valour. They
wever, more attention to agriculture than the
aces, and, accordingly, are well supplied with
en in times of scarcity. One of them met me
his landing place, and, seeing the provisions I
ught for the use of my crew, he said, 'Why did
ng those plantains? You were coming to a *Caribi*
here provisions are *always* to be obtained.' Their
are noted for weaving most excellent hammocks
n, which they cultivate for this purpose.'
practices formerly were very savage. They are
y tribe of Indians, near the coast of Guiana,
ve ever been accused of cannibalism. 'I once
l upon the subject of an intelligent young Chris-
rib. He became much excited, and seemed both
d and indignant, and answered, that he had heard
doing such things, but he *thought* they must have
he flesh of *animals*, while they pretended to eat
their enemies.' There is too much reason, how-

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over, to believe that the statement is true; and it is certain that they had a custom formerly, and may have still in some of their remote settlements, of making flutes of the thigh-bones of their enemies.

But the Gospel-message was still to spread, by the blessing of God upon the indefatigable labours of this faithful Missionary: and each new spot, won over from heathenism to the subjection of Christ, was used by him as a stepping-stone for fresh endeavours. 'I set out one morning,' he relates, 'under the escort of Yan and one or two other Caribs, it being our intention to visit every settlement in that quarter. Gradually our number increased, till we had about twelve fine-looking men in our train. In the more remote settlements there was not a shirt, frock, or other European garment to be seen. The people all looked wild and careless, being perfectly satisfied with their condition. At last they told me that we had passed all the Caribi settlements, and were now entering the country of the WACAWOIOS or ACCAWAYS.

'Having expressed a wish to proceed, they agreed to conduct me to a settlement called Konosa. Here were a number of dogs, twelve or thirteen of which came rushing down the path directly at me, but were driven back by the paddles of the Caribs, who ran forward to my assistance. The chief of this place, I found, carried on a traffic in these animals, which were of an excellent hunting breed. He soon made his appearance, and saluted me in Creole Dutch.

'Yan then entered into a long conversation with him, and, at my desire, explained to him the little he had learned himself—told him of the intentions of some of the Caribs to learn the good word of God—and asked him to come with his family to the Mission, as people of all *nations* were called by the Son of God. The old man

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with great attention to our Caribi friend, who
ple-minded and earnest, and prevailed with him
his consent. I was myself perfectly useless in
ference, from ignorance of their tongue. A few
fter my return to the Mission, the family from
commenced attendance there.

features of the Wacawoios are grave and somewhat
oly. They use the arnotto, and paint their faces
ies carefully with blue streaks. They wear also
of wood, or a quill, stuck through the cartilage of
, and sometimes in the ear. They used to make
r hole, half an inch in diameter, in the lower part
nder lip, in which was inserted a piece of wood
sponding size, which was cut off even with the
in, the inner end pressing against the roots of the
This latter ornament is now but seldom seen.'

Indians are dreaded by the other tribes for their
ous and predatory disposition. They are said to
ted to poisoning, and to possess the art of pre-
compositions, some of which produce slow, but
le, death. They use commonly a small poisoned ar-
ich they blow through a reed, (like the *sumpitan* of
ks of Borneo,) with great swiftness and accurate
veying speedy and certain death.

small-pox also about this time committed fearful
among the Caribs. Their settlements—once so
flourishing—became now the abodes of misery
row, of sickness and death. Great anxiety was
the disease should attack the Mission. It was
before it broke out among the negro family.
ian children were immediately dismissed to their
On the Sunday they were told to meet on the
bank of the river. They then crossed and landed
hapel, (for which the signal was given by blowing

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a horn,) and again left without any communication with the infected house. God being merciful to the Arawaks who attended the Mission, not one of them was attacked, though the disease prevailed all around them. My Indian boy positively refused to leave me at this time, though I repeatedly desired him to do so. He faithfully attended me during the tedious weeks, in which the small-pox successively attacked every individual left at the Mission, except himself and me.

'Our Mission gradually resumed its former appearance. The Caribs soon came again. They had heard of another and a better life: and the affliction which had befallen them, had shewn them the painful uncertainty of this, and made them anxious and humble. It was sad to see the disfigured faces of many of them, and how their families had been thinned. From this time many became very regular in their attendance, and their children at school began to rival those of the Arawaks in number.'

In the beginning of 1842, Mr. W. T. Smithett was sent out by the Society to take charge of a negro-district, and lend help, as far as possible, in the Indian field of labour. It was arranged between the two Missionaries, that they should visit together the Wakapoa, an Arawak district, lying between the rivers Pomeroon and Moruca. 'Some months before, Cornelius and his family had gone to see some of his friends in that part, but found that they refused to eat with them, or to touch food after them. On asking the reason of this scornful treatment, the heathen said, 'We hear that you are getting *bad hearts*, and forsaking the ways of our fathers: we desire no fellowship with such.' On this Cornelius argued with them so effectively, that, in the end, some of them said they would join the Christians. I heard of this from other parties, and resolved to take Cornelius, and his brother-in-law, Thomas, as interpreters.

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'On our way we met with an old Chief, named John, the head of the Caribs of the Manawarin, who wished to receive a visit from us. We resolved to visit his settlement first. The next day we passed through a district, inhabited by about 100 Waraus. They listened with perfect indifference to all we said, and were most importunate beggars. Very different was our reception by the old Caribi Chief. He seemed to consider our visit as a great honour—introduced us to his two sons, and promised to use all his influence, to induce his tribe to listen to Christian teaching. But the hand of death was then overshadowing him and many of his people. The small-pox soon came among them, and destroyed many, dispersing the survivors in terror all over the country for a time.

'Returning homewards we ascended the Wakapoa, and went direct to the habitation of the Chief, an old infirm Arawak, named Sabaiko. I spoke to him as well as I could in his language, and then Cornelius addressed him. He is the most eloquent speaker I have known among the Indians of his tribe; and we listened with silence and pleasure to his words. After giving such an account of Christianity as he was able, he spoke of the advantages, even in a temporal point of view, which attend its reception—then of the Love of the Son of God—then of the affection displayed by His disciples in England, in sending to convert the heathen. Then, pointing to us, 'Father,' said he, 'these young men crossed the sea at midnight to visit you, because they loved you: we came with them willingly, because we loved them.' The old man seemed moved, and promised to tell his people.

'We visited this district, however, many times, with little good effect. On one occasion I went there alone, and found that the people had all gone to the Koraia, where there was a great Maquarri dance. We followed

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them to the place of festivity, where the scene surpassed anything I had ever seen or heard of Indian life. The young men and boys were ranged in two parallel rows, facing each other, each holding in his hand the Maquarri, from which the dance takes its name. This is a whip, made of the silk grass, more than three feet long, and capable of giving a severe cut, as their bleeding legs amply testified. They waved these whips in their hands as they danced, uttering alternate cries. And, at some little distance from the dancers, were couples of men lashing each other on the leg. The man, whose turn it was to receive the lash, stood firmly on one leg, advancing the other; while his adversary, stooping, took deliberate aim, and, springing from the earth to add vigour to his stroke, gave his opponent a severe cut. He never shrunk, nor gave other sign that he was hurt, than by a contemptuous smile, though the lash, perhaps, drew blood. After a short dance, it was returned with equal force. Nothing could exceed the good humour with which these proceedings were carried on. Every man (except the aged) is expected to join in this contest. One of them was scarcely able to walk from the punishment he had received. But, in general, after a few lashes, they drank paiwarri together, and returned to the main body of the dancers, from which fresh couples were continually falling out, to engage in the same contest. This dance was given by one of the men in honour of his sister, who had been dead some months, and lay buried in his house.

'The next day the visitors from the Wakapoa arose early, and went to their canoes, to avoid meeting me. On hastening to the waterside, I found about fifty people, all ready to start. They listened to me in gloomy silence, without turning their heads. The old chief Sabaiko, (who had met me the day before in a friendly manner,) then

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l, 'I have no power over my people: myself and a
will *hear*, but most of them are unwilling.'
Mr. Smithett, however, was most indefatigable in his
ours among this people, and, during a visit of nine
s, succeeded in inducing about thirty Indians to com-
nce attendance at his station of Caledonia: and there
s, at length, every prospect of success following much
appointment, among the Arawaks of Wakapoa.
Among the Caribs in the Manawarin the prospect was
more cheering. The old Chief John had been suc-
ded in his office by his Son Peter, who, with all his
ily, had nearly lost his life by the small-pox. He was
nan in the prime of life, low in stature, but athletic,
l with a countenance expressive of an open, straight-
ward, character. His first act was to assemble his
ple, and to construct a large building upon a hill, to
used as a place of worship, when the Missionaries
ght visit their river. More than one hundred Caribs
netimes assembled there.
In 1843, the Pomeroon Missions were first visited by
Bishop of Guiana, who purchased a fine hill for the
ssion-settlement, about a mile higher up the river than
site of the chapel. The Indian name of this spot is
bakaburi; but the settlers call it 'the Hill.' A large
lage soon sprung up, one half of which was erected
the Arawaks, and the other by the Caribs.
A scene of more tranquil happiness, than this Mission
esented during the next four years, might perhaps
ve been sought through the world in vain. The Caribs
the upper Pomeroon, however, kept aloof from the
ssion. One of the families had been induced to attend
vine Service, and to put two children, a boy and a
l, to school. Both came to us completely naked. I
thed the boy, but had no apparel for the girl. On

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mentioning the case to the Arawak children, one of the girls ran immediately to her basket, took out her second frock, and clothed the little stranger. When the unprincipled Caribi parents found that their children had been clothed, they took them away with their garments, and brought them back no more.'

The state of the WARAUS became now a subject of deep concern to the Missionary. These have always been regarded as the most despicable of all the coast tribes of Guiana. They are well made and strong in person, but their filthiness is proverbial. Even the females wear only a small piece of the bark of a tree for clothing, and their appearance is very squalid, and peculiarly disagreeable. They inhabit the swampy district near the sea, and in times of scarcity subsist on the pith of the Eta palm, which grows there, and which they make into bread. Of its leaf also they make strong and serviceable hammocks, and their canoes are much sought after. Indeed no Indians are more in request as labourers. When once induced to begin, they will do more work than others, and—take less wages. 'Were they at all careful of their gains, they might do well: but they have not yet learned to make the slightest provision beyond what necessity requires. After a successful hunting, a scene of excessive gluttony follows, until the game is consumed; when they often suffer from the pains of hunger, and endure them with great patience. Such are the Waraus, strong and hardy in person, but slovenly and dirty—merry and cheerful in disposition, but careless and improvident. Of all the accessible tribes in Guiana, they alone had kept hitherto entirely aloof from Christianity.

'After repeated efforts during two years, finding no

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ange in their minds, I resolved to try another field of our, and began to visit a small river, called Haimara-bura. Little satisfaction attended my first visit, and people were at no pains to conceal their indifference. ey paid little or no attention to our evening worship lid not wish to be taught—and seemed thoroughly tempered. After we had returned to rest, a child opening to cry, one of the women arose from her nmock, and, taking a large piece of firewood, she ick it violently several times as it lay, and then sud-ly caught it up, and hurled it from her. It fell on ground, apparently much hurt. I had not witnessed h brutality among the other tribes: but concluded t they were all out of temper, because I had brought m no rum, for which they were very importunate. e next morning they demanded money for the shelter y had afforded us—a thing I had never before heard among the Indians of Guiana.

The Waraus seemed utterly destitute of self-respect. od's Word is good for the Arawak,' said an old woman not good for the Warau. We are not so good as the awaks.' A record of one of my visits in October, 4, contains the convictions of my mind at that time all my efforts are of little use.'

It is impossible for man to judge: the Lord alone has ver over the hearts of men. While thus recording utter hopelessness of the case as it appeared to me, ne of these very people began to attend the Caledonia ion. An account of this was speedily sent to me, I resolved to visit them without delay. On Dec. 15, et out for the Haimara-Cabura, and in three days ched it. The Waraus soon began to assemble. At t there were only two men in the place—an old, and oung one. The former was very savage and crabbed

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in his manner, and the latter very annoying, as he continued to dance the ungraceful, staggering, dance of his nation, at intervals throughout the day. I found that the old man was a great sorcerer, which explained his moroseness. When I began to instruct the people, he became much excited: but, when he saw them arranged themselves for evening worship, he too put on a clean shirt, and joined them.

'The last party who came were heard about this time a long way off, shouting with all their might. I met them as they landed from their canoes, and told them that we were about to speak to the Great God, and that they must approach Him with silent reverence, or they would provoke His anger. This had the desired effect, and these poor ignorant beings behaved with great propriety during the singing and prayer. I afterwards addressed them in the broken English, of which many of them know a little. The danger of man's present condition, and the love of God in sending His Son to die for our redemption, seemed to affect them much. They appeared exceedingly anxious to be taught, and I could not avoid thinking, 'Is this then the time appointed by the most High, to commence the ingathering of the Waraus?'

'When night came on, the people, who lived near, departed: the others tied up their hammocks where they could. There was much laughter over their fires, and more talking; but all agreed to follow me on my return to Caledonia, and to continue to attend there, until a teacher could be placed among them. They kept their promise, and on the Sunday the place of worship was crowded with Indians—Arawaks, Waraus, and Caribs.'

The Indians were soon too numerous to be accommodated at Caledonia, where the mosquitoes also were most painfully annoying, depriving them of sleep. The

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which they had to cross, had sometimes swamped Caribi canoes, and men and women had to jump into waves, holding on by one hand till the water could be d out with the other. In this way they sometimes their hammocks, and got their bread spoiled by the water. A new station then became necessary, and he kindness of the post-holder, Mr. Mc. Clintock, a hill was pointed out on the banks of the Moruca, re he assembled a great number of the Waraus, who an to cut down the forest to form a Mission station.

Ir. Brett proceeded to Georgetown, and brought the ter before the branch Society for the Propagation of Gospel. A grant of money was immediately made, but question was still, 'Whom shall we send?' Mr. J. H. vers, who was present, rose up, and offered himself for work, and was at once appointed to the Mission.

n Mr. Brett's return, he found some hundreds of raus assembled at the proposed site of the Mission ion. 'They had already cleared a large tract of land, which waved the flag of England, to represent, as ere, the British Nation engaged in the mighty work, which God has given so many millions of heathens her hand. The Indians were all drawn up in order, an old Chief, so as to form three sides of a square, to r the decision of the Society: and great was their joy nd that a resident Missionary was about to be placed ong them. The work then proceeded with great ra- ty. In every direction was heard the crash of falling s, and the shouts of the Waraus. Not one of the ians received wages. They provided their own cas- a bread, and a few casks of salt fish supplied them h rations, to which was added a gift of some molasses n a gentleman in the colony.'

The name of the hill, which had been thus so expedi-

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tiously cleared of the growth of ages, was Waramur
When Mr. Nowers arrived, the buildings went on rapidl
They were thatched with trooly leaves, and, as none c
these grew in the neighbourhood, every leaf had to b
fetched from the Pomeroon in their small canoes, eac
trip taking at least three days. The sum granted for th
building was £170, and the labour of the Indians woul
have cost at least an equal sum in addition.

It pleased God, however, that both Pomeroon an
Waramuri should lose the services of their Missionarie
through sickness, from August to November, 1845. Fron
this time a long drought ensued, which was felt severel
by the Indians, especially by the Waraus. They betoo
themselves to their favourite Eta palms, and other pr
ductions of the swamps and forests—unwholesome food
for which they afterwards suffered greatly. The rai
fell at length in torrents, and vegetation revived an
flourished. But now the dysentery began to carry o
many of the Waraus and others. There came from th
Eta swamps to Waramuri canoes full of attenuate
beings, who applied to the Missionary for medicine an
food. A great number of them died: and it was ver
painful to visit their settlements, and hear the repeate
exclamation, *Wabaiya! Wabaiya! Sick! Sick!*

When the sickness abated, the Mission began to assum
a most flourishing appearance. Three hundred Indian
attended instruction, and there were sixty-five childre
in the school. One Sunday thirty-three canoes full c
people came, besides those who travelled over land. Pete
the Carib chief, with his wife and children, were baptize
about this time, after having been nearly three yea
under instruction.

But a dark cloud was now to pass over this promisin

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ion, and a famine 'not of bread, nor a thirst for r, but of hearing the words of the Lord.' Sickness or some time prevailed in the family of the Mission- and soon disabled him from duty altogether. In ust, 1846, Mr. Nowers' youngest child died, after a ring illness of some months. While the father was ng this child, (having made its little coffin from oards of the Mission-boat,) the life of his second as despaired of. This was followed by the violent s of both the parents, and in the end he was com- l to resign the Mission, to the great grief of all. nore than two years the Mission was vacant, and Mr. Currie was sent to it. But at the close of 1850, eport of Waramuri was: 'This station has been de- l for three months. Mr Currie came to town very ill, as since been more than once given over. He has is wife and only child within the last five months.' the Pomeroon Mission, Mr. Brett writes in 1847, Mission became now as quiet as before. Never had ildings appeared so neat: and all the paths which o the different parts of the village were kept in , and bordered with lilies, whose large red flowers asted beautifully with their dark green leaves.

this time the sad news reached us of the famine in nd and in the Highlands of Scotland. The Indians ce offered to contribute cassava and other provisions ne relief of the distressed. When told that these l spoil in their passage over the sea, they said that had little money, owing to the famine of last year, hat their clothes were nearly worn out, their young being absent, working for money to buy more.

rnelius was present, and walked quietly away. He ust come back with ten dollars, the produce of his try, from the sugar estates, and was going to George-

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town to buy clothes for his family. This sum he brough and laid before me. Then taking up two dollars, he said 'I give this for myself, and this for my wife and eldest daughter.' Then, turning to his countrymen, he continued 'Friends, you have little money; I will lend you from this till it is gone, and you shall repay me when you are able.' One after another availed themselves of the offer Others rummaged up a little more. Some poor old widows brought up their 'half-bits' (twopence); and fifty two dollars, nearly £12, was sent that week from the Pomeroon. I may add that, though these Indians were very poor, in respect of money, yet they regularly contributed to the monthly offertory, and did all they could to keep the Mission buildings in repair.'

The Mission of Waramuri was lying desolate, and that of the Pomeroon was soon to share its fate. Mr. Brett became so weak as to be unable for several months to continue his duties. During this trying period, many of the converts did what they could. Cornelius would visit the more distant Indians, and brought several persons to the Mission. Thomas kept the school together, instructing the children to the best of his power. Others exerted themselves in various ways, but some fell into sin. Mr Brett was soon obliged to return to England, but has since returned to the colony, where he is now Minister of St Matthew's in the Deanery of Demerara, with the general oversight of the Pomeroon Missions. And we are glad to be able to conclude this Number with a very recent account from his pen of the state of these Missions, when they were visited by the Bishop in last November.

'The Society is aware that, subsequently to the year 1847, a considerable period elapsed, during which both our Indian Missions (at Pomeroon and Waramuri) were deprived of the services of a resident Missionary. A

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h, in 1849, Mr. Currie was sent as Catechist to amuri, and Mr. Laudroy to Pomeroon in the follow- ear. The period, however, of Mr. Currie's services ut short by sickness, which compelled his removal, e had been at Waramuri two full years. Since then Mission has been without any resident teacher.

r. Laudroy's labours in Pomeroon were attended with degree of success among the Arawak Indians: but Caribs kept quite aloof—although, in former years, numbers in attendance nearly equalled those of the vaks. Their defection was a painful circumstance, gh not to be wondered at. Their ignorance of our nage is very great, and, though many of the young th sexes had been taught to read the English Testa- , yet so little did they understand it, that, in the nce of any Christian guide and counsellor, the exam- nd persuasion of their heathen parents and relatives too effectual in leading them to resume the heathen tices, as well as the savage costume, of their nation. believed themselves given up by the Church; there- they fell away: and, having fallen, shame kept them attending the teacher, who was afterwards placed e Mission. Mr. Laudroy, however, has been enabled e to visit the Caribs in the upper part of the Pomeroon, has reclaimed a few families during the past year.

he Pomeroon Mission Buildings were in a state of t decay. For the repairs of the chapel and school- e, the Bishop procured the sum of 240 dollars. The er is now in good order; but the latter building, h stood at the foot of the Hill, was in so rotten a , that it fell down, and an entirely new building was d to be necessary. I proposed to the Arawak Indians, my visit in August last,) to build a house for this ose, similar to their own dwellings, and drew out the

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plan; but they were at first reluctant to set about it. They had been at great labour in cutting and hauling heavy timber, blocks, &c. for the repairs of the chapel, and those intended for the school-house, which now lay in ruins: and, besides this, the season was now come, in which they are obliged to cut down and burn the forest growth, in order to make their fields for the cassava crop of the next year.

'After my departure, as the difficulty still continued, Cornelius came forward from his countrymen, and, though he had borne the principal share in the former work, he entered also on this; and his example was followed by about fourteen more. Others then set to work, and the building went rapidly on, until they came to lay the flooring. For this I had already sent the materials; but they were in great want of tools. Every man, indeed, had his axe, cutlass, and knife: but they could not, of course, do all the carpenter's work with these. Their attempts, the catechist says, were amusing enough. One had a worn-out plane, with which he was vainly endeavouring to produce a decent shaving: an old woman brought out a gimblet, which broke at the first attempt to use it, to her extreme annoyance:—and scarcely a hammer could be procured. Hearing of their necessities, I sent them from the coast a supply of tools, with some salt-fish and molasses, as rations for the workmen, and the building was finished by the middle of October.

'On the morning of Oct. 29, the Bishop and myself left the coast, and arrived the same evening at the Mission. The first object, that caught our eye, was the new School-house, with the Mission-flag waving on a tall staff in front of it. The Indians, who stood around, seemed to be as well pleased with their work as we were.

'The next morning we went by water to the chapel

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ich six Arawak children were baptized, and one of
aribi tribe—as also two fine young men of the
aks. They had left their homes, some eighty or
y miles distant, and had been attending at the
on some months, for the purpose of receiving in-
ion. I had also the pleasure of marrying a Christian
the daughter of Thomas and Wilhelmina, two of
ld converts, to a fine young man, another of my
scholars at the Mission.

the evening, after prayers, we attended the Marri-
upper. This was held in the school-house, where
es were lighted; and it was pleasing to see the Chris-
ndians sitting at table, and using knives, forks, &c.,
ery decent manner. A wedding cake had been kindly
by Mrs. Mc. Clintock, the wife of the Post-holder.
stood on the table before the new-married couple;
as it was a very handsome fabric, they were all
l to cut it, especially in the presence of the Bishop,
hey should do it in an awkward or unbecoming
ner. At last, they bethought themselves of asking
Bishop to cut it for them. The Bishop good-na-
ly complied with the request, and, after tasting a
on handed to us by the bride, we left them to finish
ntertainment in their own quiet way.

he next day, Sunday, Oct. 31, during Divine Service,
r old man, named Yanke, was seized with a fit. Mr.
roy told me that he had been to him a day or two
e, to sell a small basket, as he had not a coin in the
l, and did not wish, when about to receive the Holy
munion, to appear before the Lord empty. He had
formerly a sorcerer, and has had very severe family
; but, probably, ere this reaches you, this venerable
fflicted Christian will have entered into rest.

everal Caribs attended Divine Service—especially

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the family of the Chief, Commodore. The next day and the following, we went on up the beautiful windings o the upper Pomeroon. In the afternoon of Tuesday, w overtook a young Carib, who had been baptised by th name of George. He had fallen sadly from his forme profession, and it was painful to see him with his heathe wife, and with his face painted in the wildest manner— his naturally handsome features being disfigured by ver milion rays around each eye, and his hair over the fore head daubed with arnotto. I had some conversation with him after we had landed, and he seemed deeply to regret his fall. In about two hours a great number of Caribs ha assembled, and we had about eighty at evening prayer There were many fine young people of both sexes, bu much disfigured with paint. The men had their hair cu short, slightly parted on the forehead, and daubed with arnotto; and they wore very little clothing. The women had, all of them, the *sapuru* or leg-bandage; but I did no see so many, with pins stuck through the lower lip, as for merly. The Bishop spoke to them very kindly and earnestly, using young Commodore as his interpreter.

'There were only three houses on this spot, without sides and partitions: we were, consequently, much crowd ed, and privacy was quite out of the question. Men women, and children, tied up their hammocks by th side of, or over, one another. Fires were burning i every direction; and the legs of men and women wer dangling over or through the flickering flames.

'The surrounding district is the head-quarters of th Caribi nation—at least, in Guiana. Here they are mor numerous than elsewhere, and quite unmixed. And her the remnant of that far-famed race, once the terror of th islands and the continent, awaits its fate—extinction, o salvation by the blessings of the gospel of CHRIST.

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he next morning, after prayers, the Bishop took an
preter with him, and went among the various groups,
rting them to listen to the teacher, whom he had
d near them at the Lower Pomeroon. Many of
promised assent: but the want of clothing was the
hindrance to their going to the Mission. I was
y engaged in collecting materials for a small primer,
st book, in the Caribi tongue, embodying the main
ines of Christianity. This will, I trust, do much
at a very trifling expense, and prevent the jealousy,
h they naturally feel, at seeing the Arawaks reading
Scriptures in their own tongue, while themselves,
taught in English only, understand next to nothing.
of the young people had, by this time, washed their
, and appeared already more civilized, though they
not entirely obliterate the marks of the paint.
ou will perceive that the Pomeroon Mission is again
healthy state. The people are beginning to re-build
cottages and make them neat. The Arawaks in the
nbourhood are, most of them, embracing the Gospel
I trust, we may be able, by God's blessing, to report
ame in time of the Caribs. The Catechist, resident
e Mission, communicates with me almost weekly,
I pay regular periodical visits to superintend, and to
nister the Holy Sacrament. If it please God to
e our health and lives, we may hope to see much fruit
e Glory of His Name from this Mission.
But I feel that Waramuri, with its large surrounding
an population, calls loudly for our sympathy and
. It is visited monthly by Mr. Campbell, who crosses
ea, and ascends the Moruca to reach it. But, how-
zealous he may be, he can do little more than keep
in their remembrance the Saviour's Name. They
ardly be expected to advance in religious knowledge.

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In my opinion, we should make another attempt to e
tablish this Mission on its first footing, or else abandon
altogether. It is for the venerable Society to decide o
its fate. The situation is very elevated—from 60 to 8
feet above the surrounding level, and the constant bree
from the sea, a few miles distant, is very delightfu
Still the country is swampy, and the experience of M
Nowers and Mr. Currie shows that a certain risk of healt
must be incurred by whatever Missionary is sent ther
But *Waramuri is the key to the Warau nation*, which
scattered from thence, over an immense tract, to th
delta of the Orinoco. The people in the immediate neigh
bourhood are well disposed. The labours of Mr. Nowe
have not been in vain in the Lord. The seed then sow
may in time perish, but is not yet destroyed. Whoeve
is sent there by the English Church will find a congre
gation. Capt. Peter will bring down his Caribs fro
Manawarin. The Arawaks in the neighbourhood wil
come almost to a man. The poor ignorant Waraus wil
I am sure, soon be re-assembled. I write not from con
jecture, but from accurate knowledge and from facts.

'Should the Mission, however, be removed from thi
place, the green forest will soon cover the spot, wher
once stood the House of God, and where the departe
members of the Mission families await the resurrectio
Morn. But the history of the Waramuri Mission wil
not soon be forgotten, among those who have worshippe
there. The Indian fathers will tell their children of th
hundreds of men, who assembled and cleared that exten
sive space, where themselves and their families might b
taught the religion of Jesus Christ. While we endeavou
faithfully to do our Master's work, we must leave th
event in His Hands, and say as He has taught us, 'Thy
Will be done!'

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THE

MONTHLY RECORD

OF THE

CIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

MAY, 1853.

KINGSTON, JAMAICA.

DIOCESE OF JAMAICA.

IAICA, (called by the natives *Xaymaca*,) 160 miles long 45 broad, (somewhat larger than Yorkshire,) was dis- ered by Columbus in 1494. It was then densely pled with Indians, who came off in their canoes, and red some resistance to his people. The voyagers pro- ded to another harbour, where similar hostility was nifested, and was only quelled by the discharge of nketry. The Indians fled on witnessing the slaughter

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of their companions, and Columbus quietly made g
his landing. After remaining ten days on shore,
Admiral sailed away for Cuba. And, though he afterwa
returned to Jamaica, and spent some time in surveyi
its coasts, yet he did not land, and the Indians were
undisturbed, in quiet occupation of their beautiful isla
for more than eight years. In 1503, Columbus, then
his fourth voyage, was forced by stress of weather, a
in a sinking state, upon an uninhabited part of the
coast of Jamaica. Once more the daring navigator 'tu
ed his shattered prow to the faithless deep.' The tra
wind drove him down the coast towards the West, a
at St. Anne's Bay, the sinking vessels were run on sho
and the rescued mariners found shelter under a canv
covering, and behind a protecting reef of rocks.

The Indians came over, and freely supplied the cre
with food, in exchange for beads, bells, and other trif
Columbus dispatched some of his party in two canoes,
obtain help from the Governor of St. Domingo. But t
man was his inveterate foe; and, so far from assisting
illustrious countryman, he only heaped insult and inj
on his misfortunes: and sent a vessel to mock the s
ferers, with a pretence of condolence, and ironical regr
of inability to do more. Its commander was a perso
enemy of Columbus, and brought his ship purposely
anchor outside the reef, behind which the shipwreck
party lay. Meanwhile, his own sailors mutinied, a
several attempts were made to assassinate him, wh
confined to his bed with sickness, which were only fr
trated by the bravery and presence of mind of his brot
Bartholomew. They seized on ten canoes, which he h
secured and had been preparing—plundered the nati
of provisions, and forced some of them aboard, to help th
to cross the sea to St. Domingo—and then threw th

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oard, when they found it necessary to lighten their barks. When driven back, at last, by the storm, it but to commit fresh acts of violence upon the unofng Indians, and to make attacks upon Columbus his few faithful followers. At last, after a battle, in h many of the rebels were slain, they sued for his veness, and returned again to their duty. About a h after this, vessels arrived from Spain, which took off; and the Indians were left once more for a few s in peace and quietness.

ter the death of Columbus, in 1509, the first formal pation was made of Jamaica by the Spanish Governt, an order being issued to the two Governors of the ince of Darien, 'jointly and severally,' to make what hey pleased of the island as a *garden*, from which isions might be obtained, and also as a *nursery*, from h slaves might be procured for the mines. A conof course, arose between them, as to who should make most of the unfortunate islanders and their country. vns and villages were laid waste and burned; the ntest resistance was revenged with indiscriminate ghter; the chiefs were murdered in cold blood; the en became the victims of sensuality; the most infercortures were employed, for the purpose of forcing a very of gold, for which the Spaniards so eagerly ted; and the adults and children, who survived the sacres, and were not fortunate enough to escape to mountains—though there, too frequently, only to pe- or suffer from lingering famine—were carried off into ivity, to wear out a brief and miserable existence, in ayless mines of their inhuman oppressors.'

hile these things, however, were going on, Diego mbus, the son of the great navigator, stepped in to t his prior claim to the island, and dispatched, as

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Lieutenant-Governor, Don Juan d'Esquimel, to take pos
session of it, and found a settlement. Don Juan was
man of good and gentle character: but his rule was brie
and he was succeeded by another Governor, Don Fran
cisco de Garay, whose name is notorious for insatiabl
avarice and sanguinary cruelty; and he was followe
by others of like character. In 1558, it is stated tha
the native inhabitants of Jamaica had entirely perished
Las Casas is somewhat particular in describing the atro
cities committed by his countrymen. 'They hange
these unfortunates by thirteens, in honour of the thirtee
apostles. *I have seen them throw the Indian infants t
their dogs. I have heard the Spaniards borrow the limb o
a human being to feed their dogs, and next day return
quarter to the lender!*'

Little, however, is known of the internal history o
the island before the time of the British Conquest, i
the days of Oliver Cromwell. For the last fifty years
the North side of the island, on which the first Spanis
settlements had been made, had been abandoned, an
allowed to be covered again with dense woods. Thes
parts had been ravaged frequently by French privat
teers; who had burned to the ground the magnificen
city of Sevilla d'Oro, of which now not a trace remains
except the name of Seville attached to a plantation
Jamaica was captured, after very little resistance, by th
English fleet under General Venables and Admiral Penn
on May 3, 1655, after having been for nearly 150 years
a Spanish possession. Some faint attempts were mad
by the court of Spain to recover the island: and th
British settlers were much inconvenienced, and at time
distressed, by the attacks of a large body of Spaniards
who, with their negroes, had fled to the mountains, an

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e the origin of the *Maroon* population. For many
martial law was the law of the island, and suc-
generations of Maroons, their numbers being
ually increased by runaway negroes, kept the Set-
n continual anxiety and alarm, even down to the
795, when the last desperate struggle took place,
ended in the entire submission of the rebellious
tion, and their removal by government, first, to
Scotia, and, subsequently, to Sierra Leone. Ja-
now became the head-quarters of the *buccaneers*
tes, who infested those seas, and derived enormous
from the plunder of the Spanish colonies, and of
leets laden with the precious metals for Europe.
aid that the tables and household vessels of the
sts at this time were made of silver and gold, and
horses sometimes shod with the former metal.

extent, to which this atrocious system was carried,
e judged of from a brief sketch of the circumstances,
attended the sacking of the city of Puerto Bello,
e fleet of buccaneers under the command of the
ous pirate Morgan. This man was a native of
, one of the Morgans of Tredegar, but of a very
e branch of the family. It was night when
rived, with his nine ships and four hundred and
men, before the walls of the ill-fated city, having
in canoes up the river, and marched in silence
gates. Having seized the sentinel, he attacked
stle with such fury that the Governor was com-
to submit with his men. And, being unable
ard his prisoners, Morgan is said to have shut
up together in a dungeon, and then to have fired
agazine, and blown them up with the fortress.
uccaneers now roamed over the city, plundering the
nes and houses, and committing deeds of brutal

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lust and violence, which were only hastened, if possibl
by the incessant cannonade from another fort, in whic
the military commandant of the city was posted. A
length this castle also was stormed. The other Spaniard
threw down their arms, and begged for mercy: but i
brave defender nobly met his fate, in the presence of h
wife and daughter. For fifteen sorrowful days the cit
was the scene of all manner of crime and excess. A
length a vast ransom was demanded, and paid for i
preservation from utter destruction: and Morgan and h
party returned to Jamaica, heavily laden with their plu
der, which they spent, however, in a few short weeks
riotous debauchery. We are told, in the chronicles
the time, that, 'on the sea shore at Port Royal, plat
jewels, and other rich effects were literally piled beneat
the eaves of the houses, for want of warehouse-room.'

Morgan was engaged in many similar adventures, a
became so distinguished by his valour and success again
the enemy, that he was made a naval commander in t
King's service, was knighted, became President of t
Council of Jamaica, and thrice filled the office of Lieut
nant-Governor. There are different accounts of his deat
By some it is stated that he was at last ordered as
prisoner to England, and sunk beneath unmerited di
grace—by others, that he died at Port Royal, in comfor
able retirement and much beloved, in the year 1668.

Four years only after the above date, the town
Port Royal, into which the wealth of the buccaneers h
been poured, and on whose shores their crimes a
wickedness had so proudly triumphed, was suddenly de
troyed by an awful earthquake. 'On June 7, 1692,
mid-day, while the Governor and Council were sittin
and the wharfs were loaded with riches and merchandi
a roar was heard in the distant mountains, and reverb

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through the valleys to the beach; whereupon the
ddenly arose, and in an instant stood five fathoms
where a moment before were displayed the glittering
res of Peru and Mexico. In some places the earth
d wide, and engulphed whole houses; in others,
men were swallowed up to the neck, and the earth
closed, and strangled them. A frigate was forced
he tops of the sunken houses, and afforded the means
ape to many: and of the town itself, perhaps the
t spot in the world, not more than two hundred
s of the fort were left. The whole island felt the
severely; in some parts mountains were riven,
iers connected; the outlines of the country were
ed, and the entire surface was considerably lowered.
thousand of the inhabitants were instantly en-
ed, and the deep sea has closed for ever over the
of so much depravity.' Nor was this all. A dreadful
mic succeeded, arising from the putrefying bodies,
lay floating in shoals about the harbour, and the
us vapours, which were engendered; and by this
o fewer than 3000 persons are said to have perished.
o years afterwards, while the colonists were yet
ing from the visitatation of the earthquake, a formi-
French fleet appeared off the shores, and attempted
t possession of the island. They were gallantly
ed, but not before they had had time to commit
serious injury. Fifty sugar estates were totally
yed; many plantations burned; and 1500 negroes,
several merchant-ships, were carried off by the in-
s. Shortly after this, the ill-fated Port Royal, which
egun to rise again near its previous site, was doomed
econd destruction by fire—the whole town having
annihilated by the blowing up of some gunpowder.
resent capital of Kingston rose in prosperity as Port
sunk under its repeated misfortunes.

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In 1782, it was designed that the combined fleets o France and Spain should proceed together for the conquest of Jamaica. But the intention was frustrated by the glorious victory of Rodney and Hood, off Dominica, over the French squadron, under the Count de Grasse.

It would be endless to recount the different insurrections, which have disturbed the peace of Jamaica, through the oppressions of the abominable system of slavery. Suffice it to say that no fewer than twenty-seven distinct and very serious slave rebellions are recorded between the years 1678 and 1832.

About ten years after the first of these dates, in 1691, we get some idea of the condition, at that time, of the slave population in our W. I. islands, from a pamphlet entitled "The Groans of the Plantations." The planters complain of the hard usage, which they consider themselves to have received at the hands of their Mother Country, and, more particularly, by the imposition of a duty on sugar. 'Our ingenuity,' they say, is 'baffled, and our industry cut up by the roots. Here they have us, and there they have us, and we know not which way to turn ourselves.... Hath our dear Mother no bowels for her children, that are now at their last gasp, and lie struggling with the pangs of death? However let us not be denied the common liberty and privilege of mankind, to groan when we die. Let not our complaints seem troublesome and offensive; but be received with compassion as the groans of dying men.'

But let us listen now to some of their groans, and hear them recount their grievances. One is that, 'in consequence of the monopoly granted to the Royal African Company, they were forced to give £20 for a negro, whereas formerly they could buy them for £2 or £3 a head in Gui-

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nd their freight was £5 for every one, *that was t alive and could go over the Ship-side.*' And again: negroes, which cost us so dear, are also extremely . When a man has bought a parcel of the best and he can get for money, let him take all the care he e shall lose a full third part of them, before they ever to do him service. When they are seasoned, and o the country, they stand much better: but to how mischances are they still subject? If a stiller slip rum-cistern, it is sudden death, for it stifles in a nt. If a mill-feeder be catched by the finger, his body is drawn in, and he is squeezed to pieces. If er get any part into the scalding sugar, it sticks like or bird-lime, and 'tis hard to save either limb or life. will quarrel, and kill one another, upon small occa- By many accidents are they disabled, and become len. They will run away, and, perhaps, be never more; or they will hang themselves, no creature s why.' It is plain that, from the earliest times, haracter of slavery has been the same: and it can e no wonder that the burning rage, so long sup- d within the hearts of its miserable victims, should burst forth at times in flames of volcanic fury.

e year 1760 witnessed one of these terrible insurrec- which ended in the destruction of the greater num- the rebel slaves; many of whom were put to death eir conquerors, with circumstances of revolting bar- . Some of them were burned, some fixed alive on ts to die of starvation: and one, says the Rev. Mr. es, the author of a History of Jamaica, 'lived 210 suspended under a tropical sun, without so much rop of water.'

have, indeed, a full account of this horrid specta- om an eye-witness. 'In St. Mary's Parish three

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Coromantie negroes were sentenced to death. One was condemned to be burned, and the other two to be hung up alive in irons, and left to perish in that dreadful situation. The wretch, that was burned, was made to sit on the ground, and, his body being chained to an iron stake, the fire was applied to his feet. He uttered not a groan, and saw his legs reduced to ashes with the utmost firmness and composure. After which, one of his arms by some means getting loose, he snatched a brand from the fire that was consuming him, and flung it at the face of the executioner.

'The two, that were hung up alive, were indulged, at their own request, with a hearty meal, immediately before they were suspended on the gibbet, which was erected on the parade of the town of Kingston. From that time till they expired, they never uttered the least complaint, except only of cold in the night; but diverted themselves all day long with their countrymen, who were permitted to surround the gibbet. On the *seventh* day the commanding officer sent for me, as it was thought that one of them had some important secret to communicate to his master, who was my near relative. I endeavoured, in his absence, by means of an interpreter, to let the slave know that I was present: but I could not understand what he said in return. I remember that both he and his fellow-sufferer laughed immoderately at something that occurred—I knew not what. The next morning, the morning of the *eighth* day, one of them silently expired, as did the other, on that of the *ninth*.'

Upon the whole, ninety white persons fell in this rebellion; seven hundred of the rebel negroes were slain; many destroyed themselves in the woods, sooner than fall again into the hands of their masters, and their skeletons were found suspended in the lofty branches of the cotton

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About six hundred were transported to the Bay nduras. During the *last* rebellion of 1832, two ed slaves were killed in the field, and about five ed executed. The expense of putting down the on of 1760 was £100,000; while that of 1832, (ex- of the property destroyed, which was valued at ,583,) amounted to £161,596.

Caymans are three small low islands lying about iles to the N. W. of Jamaica. The Grand Cayman ly one inhabited) is 1½ mile long and 1 broad, and ns about 1000 acres of land, and from 1600 to 2000 tants, descendants mostly of the old buccaneers.

TISH HONDURAS, or Balize, (to be distinguished he neighbouring STATE of Honduras, one of the six of the Federal Republic of Central America, or mala,) is a small territory, within the Diocese of ca, but situated on the mainland of America, not far the Isthmus of Panama. It contains about 6400 e miles, (about an eighth less than Wales,) and some 0 inhabitants. It was discovered by Columbus in and the Spanish name Hondura, signifying *depth*, nen given to the coast, from the great depth of water the shore. From very early times this country esorted to by British cutters of mahogany and log- who had many conflicts with the Spanish settlers e neighbourhood. But, by the Treaty of 1786, it was lly ceded to the English. The only regular town ize, (so called from a Spanish corruption of the name allis, a noted English buccaneer,) which contains 1500 inhabitants. The fort stands upon a little l, which is said to be genuine British soil—having formed by the ballast, discharged from English which came for wood, and brought no other lading, ants of the settlers at Balize being so few.

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THE BAHAMAS or Lucayos Islands lie to the North
Cuba. They reach for six hundred miles, and are abo
500 in number, though many of them are mere rocks, an
only 12 or 14 are inhabited. They are all low island
of coral formation, and some of them have salt-wat
lakes, in which the tides rise and fall just as in th
main ocean.

One of these islands, St. Salvador, now Cat Island, wa
the *first land* discovered by Columbus in the Western sea
on Oct. 12, 1492. The Bahamas were then densely people
by the mild and happy Indian race, who were soo
shipped off by the Spaniards, to labour in the mines
Mexico and Peru. In 1629, the Island of New Prov
dence, (which contains the seat of Government, Nassau
was colonized by the English, the natives being the
totally extinct. Twelve years afterwards, they wer
driven away by the Spaniards, who murdered the Gove
nor, and committed many acts of barbarity. In 166
the English again colonized the Bahamas, and Ne
Providence remained in their hands till 1703, when th
French and Spaniards once more expelled them, an
destroyed their plantations. At last, after various change
these islands were ceded to Great Britain in 1783.

Their total extent is about 5524 square miles, and the
contain 25,000 inhabitants, about 8000 of whom resid
in the town and neighbourhood of Nassau. The countr
is for the most part rocky and sterile, producing neithe
grain nor herbage. But, in some places, pine-apples ar
reared in great quantities; and these, with salt, which i
raked at the Turks' Islands, form the only exports of th
colony. New Providence is about 21 miles long and
miles broad, mostly flat, and covered with brushwood
stunted cocoa-nuts, and extensive lagoons. The climat
is spoken of as delightfully cool and healthy.

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e have already mentioned that the first Bishop maica was Dr. Christopher Lipscombe, who was crated in 1824. The island was divided into Pa-, which were provided with clergy from different sources. Of course, there was an immense field our for the Society's Missionaries among the slave ation, had that field been accessible: but until Emancipation Act, which came into operation on 1, 1834, and converted the vast body of negroes, at once into freemen, and the rest into appren- the slave was the mere property of his master, nstructed, or not, in the blessed truths of Chris- y, according to his arbitrary will and pleasure. ious to the Emancipation,' says Mr. La Trobe, in eport to Her Majesty's Secretary of State upon the schools, 'the education of the negro was carried for- in all these colonies, more or less, under every dis- ntage. The colonial legislatures were openly averse the great body of proprietors and administrators tates not the less so; for one of their own class to ipt it, or to favour it, was considered folly, or, what worse, treason to the common interest.'

to this time, consequently, the Society's connexion the W. I. Colonies had been confined to the dis- ge of its duties, as Trustees of Codrington College in ados. For some years previously to 1834, and with- ny reference to the measures of Government, its tion had been directed to the negroes upon that e, with an especial view to their speedy enfranchise-, as soon as ever they should be prepared for that ure. Allotments of land had already been given to ost deserving of them, on condition that they should de for themselves and families out of the produce of llotment, and labour on the estate during four days

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in each week, by way of rent for the land. This was, in fact, an anticipation of the system of apprenticeship subsequently adopted by the government; but the terms were more favourable to the negroes than those which were settled by Parliament.

Now, however, it was called to take a more active concern in the affairs of the W. I. dioceses. It appeared, in the autumn of 1834, that a greatly increased desire for religious instruction had been manifested every where by the emancipated negroes, and that the Island Clergy were utterly unable to meet these growing demands. The Society felt bound to interfere on behalf of this interesting class of dependants, thus suddenly thrown upon its charity and for this purpose a special sum was raised, called the Negro Education Fund, towards which the Society contributed, at first, £5000, and the Christian Knowledge Society, £10,000. Altogether, under this head, the Society had expended, up to the time of its Jubilee in 1851, the sum of £172,000—of which about £130,000 had been contributed by Special Donations and Parliamentary Grants, and the rest from its own general funds.

At this time in Jamaica the number of Communicants was 3360, and the number of habitual attendants at the Church Services more than 38,000—while there was accommodation for only 29,000. Indeed there were 24 churches and chapels, in which there was room for only 6500, but which had, in regular attendance, 15,400 worshippers. 'The congregations collect actually,' reports the Bishop, 'around the doors and windows of the buildings, and this in a climate, that renders the heat of a close concourse greater than many can bear. Moreover, there are many districts of the country, from 12 to 20 miles distant from a place of worship, and frequent instances of persons travelling 12 or 14 miles on foot, to attend Divine Service.

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ast extent and population of the parishes require st double the number of places of worship, without erence in fields occupied by dissenters.'

1836, the Bishop reports that the new Master and ess of the Central Church School at Kingston had ed on their duties in January of that year, where found 200 scholars. 'The numbers have now (in increased to 1420. Sixteen teachers have been prepared and sent out, with certificates of their pro- cy, to the country parishes; and twenty more are r instruction for the same purpose.' And of the ge- effect, produced by the increased amount of religious nction which had been provided by the watchful of the Society, the following account is given by the op in the spring of 1837. 'No one who has wit- d, as I have lately witnessed, the large proportion e apprentices, panting, like the hart for the water- , and being athirst for the Living God—conducting selves on this sacred Day with strict propriety and rum—repairing in crowds to God's House, reading, quiring the power to read, the Holy Scriptures—fer- y joining in the impressive Liturgy of our Church— wing their baptismal vows, in order to their becom- luly qualified partakers of the Lord's Supper—no one has seen these things can possibly doubt that the Fear e Lord is the beginning, not only of all wisdom, but civilization—the only true method of preparing their ls for unfettered rights and unrestricted freedom. courts of justice again, I am enabled to state on au- ty, are no longer disgraced by that utter and lamen- ignorance of the nature and obligation of an oath, h so long impeded the course of justice itself. In- ces have lately occurred, where the testimony of the ger apprentices has been marked by a clearness, a

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precision and accuracy, the most satisfactory indications at once of the improving effects of religious education, and of a competent knowledge of those awful sanctions and appeals, which can alone arrive at the truth in the investigation of crime.' 'It cannot be doubted,' the Bishop adds, 'that the change now in progress here, which is noticed by his Excellency, the Governor, and every functionary connected with the Government, has been brought about in no small measure by the liberality of the Society for the Propagation of the Gospel in Foreign Parts.' Again in 1836, we are told, that 'The National School Establishment is rapidly extending itself. We have had nothing, before it, worthy of the name of a School. Its effects on the language, habits, and minds of the rising coloured and negro populations are incalculable. The disposition to advance its interests is every day growing stronger in this country. Since its introduction into Jamaica, it has succeeded in placing 3000 children under instruction.' While, in December, 1838, at the Annual Meeting of the National Schools, we find it reported that 'the total number of persons, receiving instruction in letters on the principles of the Church is 16,224—an increase of no less than 7000 since last year.

During this year (1838) the impatience of the English people had anticipated the day, originally fixed for the termination of apprenticeship, Aug. 1, 1840, and an Act had been passed in Parliament, which set the slave population, on Aug. 1, 1838, entirely free. Happily, the best spirit prevailed at this time in Jamaica on the subject of religious education: and an Act was passed by the Assembly, in the Spring of 1840, which doubled the number of Island Clergy, (raising them from twenty-one to forty-two,) and added £100 a year to their stipends.

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the 7th of April of this important year, before the of the season of apprenticeship, a most interesting ıony took place in the parish of St. Ann's, which, its vigorous and luxuriant vegetation, with a climate larly cool and refreshing, has acquired the title of Garden of Jamaica.' This was the laying the foun- n of the Church of St. Paul's Annandale, *to be built e voluntary labour* of the Negro and other coloured s. The proprietor gave the land and the materials: louse of Assembly voted a grant of £300, and the p added a sum from his Fund: there were other able contributions; but the most gratifying circum- e of all was the fact that the apprentices on the , of their own free will, subscribed about £200 in y, and no less than *twelve hundred days in work* l this too at a time, when the conditions of the ıcipation Act were still in force, by which they were l to devote 45 hours a week to their Masters' work. put down their names for 20 days each, others for , 10, &c. down to *one* day. The reporter goes on to Most cheerfully in the result was this labour be- d. The work was begun on Saturday, March 10: o earnest and sincere were the efforts the appren- made, that in one day fifty-six persons cleared about ıcres of virgin, unopened, woodland. Their num- luring each week since have gradually, but consi- ly, increased: and, on the day in question, from 800 00 of the black population pressed forward to hear ord of the Living God, and to see laid the foundation of a Temple devoted to His Service—the super- ure of which, they felt an honest pride in knowing, o be the result of *their own gratuitous efforts.*

ıe news of the proceedings spread in every direction ghout the neighbourhood. And from a circuit of 8

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and 10 miles were to be seen flocking, on the following Saturdays, (their only holidays,) volunteers, ready and eager for the appointed work. Nor was this the tardy and painful toil of forced servitude. All were zealous in the cause—active, laughing, joking, and endeavouring to outvie each other in their individual efforts. Children of tiny growth, and the old in their decrepitude, joined in the work with the strong and the healthy. One common feeling seemed to pervade them all.'

How that First day of August, the day of Emancipation, was observed in these colonies we may learn from the Bishop of Barbados. 'In one day—in one moment—was this great measure carried into execution. Eight hundred thousand human beings lay down at night as slaves, and rose in the morning as free as ourselves. It might have been expected that, on such an occasion, there would have been some outburst of public feeling. I was present, but there was no gathering that affected the public peace. There *was* a gathering: but it was a gathering of young and old together, in the house of the common Father of all. It was my peculiar happiness, on that ever memorable day, to address a congregation of nearly 4000 persons, of whom more than 3000 were negroes, just emancipated. And such was the order, such the deep attention and perfect silence, that, to use a common expression, you might have heard a pin drop. Among this mass of people, of all colours, were thousands of my African brethren, joining with their European brother, in offering up their prayers and thanksgivings to the Father, Redeemer, and Sanctifier, of all. To prepare the minds of a mass of persons, so peculiarly situated, for a change such as this, was a work requiring the exercise of great patience, and altogether of a most arduous nature. And it was chiefly owing to the Society

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he Propagation of the Gospel that that day not only
ed in peace, but was distinguished for the proper
ng that prevailed, and its perfect order.'

April 4, 1843, Bishop Lipscombe died in Jamaica,
nineteen years of labour in a tropical climate. 'His
ins were followed to the grave by thousands, whose
le, yet deep, expressions of sorrow, testified how sin-
y they felt the loss of one, who, while living, had
led himself to their respect and regard, by his un-
ing kindness, gentleness, and benevolence.' He was
eeded in the See, by the Right Rev. AUBREY GEORGE
GER, D.D., who had been for four years Bishop of
foundland, and was translated to Jamaica. And
after ten years of most important assistance to the
e of religious education in the W. Indies, at this most
cal period of their history, the time was come for the
ual withdrawing of the Society's grants, and throw-
the people, relieved from the pressing difficulties oc-
ned by the Emancipation, once more upon their own
urces. Accordingly, intimation was given to the four
ops of the W. I. Dioceses, that the grants of the So-
for school purposes would be greatly diminished
July, 1845, and, in July, 1846, would cease altogether.
here are now about a hundred and twenty Clergy in
Diocese of Jamaica, of whom the Society supports
in the island itself, and four in the Bahamas. The
op writes in 1847, 'You will observe that I have kept
in the limits of the sum allotted, which I believe
e expended on a work as purely Missionary in its
racter, as any that has been undertaken by the So-
y, during the whole course of its ministry.' Among
rs, confirmed by him in the year just named, was the
ng king of the Mosquito Coast, who came over to Ja-
ca for the purpose. The depression of the island at

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this time was very great, and the difficulties, in which the Clergy found themselves involved in consequence, are painfully disclosed in the following words of their Bishop. 'The aid of the Society, at all past periods most valuable, is at this crisis absolutely necessary to the preservation of Church agency, in many parts of this magnificent, but humiliated, colony. A deficiency in one of the principal sources of revenue, which it was computed *might* occur to the amount of £14,000 in the course of the year, has now appeared to the extent of £24,000 within six months. Until some expedient shall be devised for replenishing the Treasury, the public functionaries, including the parochial clergy, will be without salary. The anxiety and embarrasment, consequent on this state of things, are universal. The merchants are withholding their supplies, the planters throwing up their estates, the shopkeepers closing their doors: and, while all feel the evil, none appears to project the remedy. God only knows what will be the result! But so far as the calamity is consequent on the righteous Act of Emancipation, I feel confident that His Gracious Providence will over-rule it to our final benefit.' It is to be feared that the dark cloud of adversity is still hanging over this once prosperous colony.

In spiritual matters, however, there is much room for thankfulness. In 1849, the Bishop completed a second visitation of his Diocese—in the course of which sixteen new churches were consecrated, *ten thousand* candidates presented for confirmation, and congregations addressed in *one hundred* places, set apart to the worship of Almighty God, in Jamaica and the Bahamas. With respect to the last-named islands, there is still abundant room for the continued exercise of the Society's charity. If, indeed, the main colony were flourishing, it might be expected that

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nore wealthy inhabitants of that island should them-
s provide for the wants of their poorer brethren, and
the Society's funds to be devoted to yet more neces-
cases in other parts of the world. But, in the pre-
condition of the Jamaica proprietors, this is impossi-
and the needy state of some of the Bahama islands,
still for the compassionate sympathy and aid of En-
Churchmen. This appears plainly in the following
ct from a report (1852) of the Rev. J. Minns, the
ty's Missionary in Ragged Island, Bahamas, who
nder charge also other neighbouring islands, with a
lation altogether of 3851 souls, of whom 697 are pro-
d members of the Church of England, and 109 com-
cants. 'The inhabitants of these islands are chiefly
lescendants of royalist emigrants from America, and
ated Africans. These latter are, generally, Baptists:
n some districts they never miss the opportunity of
ing a sermon from the Church Missionary, and some
have their children baptized. I lately baptized
e than thirty in the Island of Exuma. Those, who
ng to the Church, require strict attention and a deal
struction. There is, however, a visible improvement
ne manners of the people of these islands. But we
teachers: and our constant prayer to the Lord of
harvest is that He will send labourers into this dark
ion of His vineyard. The large Island of Exuma,
2000 inhabitants, has not a single catechist or
ol-master. Ragged Island, with 450, has a school,
no catechist. The people go willingly to hear a poor
negro, who can scarcely read his Bible. The little
pel is always thronged, when I visit this station.
could they maintain a minister without assistance:
e the lands, which formerly yielded cotton, indigo,
other valuable exports, now scarcely produce suffici-

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ent corn and vegetables for their subsistence. Indeed, famine often rages for months, so that at times the legislature is obliged to come to their assistance.'

We cannot take our leave of the W. I. colonies, without noticing another deeply interesting work, in which the Missionary spirit of these Dioceses, encouraged and supported by the fostering care of the Society, has begun of late to exert itself—namely, the sending a Mission, direct from the West Indian islands, to the Western coast of Africa. We have mentioned, in a former Number, the noble Institution of Codrington College. Barbados is the most *easterly* of all these islands: and the college is placed upon the most easterly side of the island. The eye, therefore, looks from it far away, over the waves of the Atlantic, without an intervening piece of land, towards the shores of Africa, so many of whose sons, and their descendants, are now inhabitants of these Western isles. It seems to be the spot then, from which should first be heard, as it were, the cry of their distant brethren, 'Come over and help us'—from which also that cry should be answered, and a band of labourers go forth—under whose agency, with the blessing of Almighty God, 'the Morians' land shall soon, we trust, stretch out her hands unto God.'

But we shall give some account of this Mission in the words of the Rev. R. Rawle, the principal of Codrington College, to whose Christian earnestness and ability, the present movement is, under God, so greatly indebted. The points which Mr. Rawle has urged, in recommending this Mission to the special care and support of the W. I. Dioceses, as well as to the general sympathy and co-operation of the Church at large, are principally the following.

(i) The claim, which the tribes of Africa, who have contributed so much in time past to the prosperity of

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islands, though at so fearful a cost of human suffer-
ave now upon their Christian charities. 'We wish,'
Mr. Rawle, 'to leaven the W. I. Dioceses with Mis-
ry feeling. We wish to make it a part of every
religion—in a population derived mainly from
a, and, when not so derived, deeply indebted to
a, by wrongs inflicted and benefits obtained—to
in Africa's conversion. A great reaction is to be
d up, opposite in direction, as in character, to the
by which these colonies were peopled—sending
to Africa, as Missionaries, the descendants of those
were brought over here as slaves—and thus turning
esults of the slave-trade into an agency for doing
which cannot so well be done by any other means.'

The *climate* of Africa, though so deadly to Euro-
, will not, it may be hoped, be likely to prove so
to those, who are already in some measure acclima-
by having long lived, and most having been born,
n the tropics. This is likely to be more especially
of the *coloured* labourers, out of all classes in life,
will constitute the great body of the Missionary
'The heat, which is so fearfully oppressive to
e men, is a *luxury* to them. In Barbados, for in-
e, it is a great delight to the negro children, to
themselves, at mid-day, on the limestone step in
of the school, in an angle of the whitewashed wall,
there to sit or lie, exposed to the full glare of the
cal sun.'

) In that magnificent foundation of Codrington
ge, there exists already the means of educating
white and coloured agents for this great work—
that, under the most auspicious circumstances—
a climate suitable to Europeans, and one at the
of the Institution, (besides other able assistants,) not

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more highly distinguished by his University career i England, than by the zeal and energy, with which he ha devoted himself to the advancement of Missionary labour

'The plan now proposed,' says Mr. Rawle, 'is to for a well-chosen and large Mission, with a variety of trade and handicrafts in it—effective schoolmasters, medic practitioners, mercantile clerks, carpenters, joiners, black smiths, and other mechanics, every one of them qualifie to take his part in communicating both religious and in dustrial habits to the natives. The whole are to be unde the superintendence of able white clergy—the 'rank an file' being negroes, the officers Europeans.

'Our field is marked out, by many considerations, b tween the American settlements of Cape Palmas on th West, and the Church Missionary Society's stations Badagry and Abbeokouta on the East—comprising, prin cipally, the Gold and Slave Coasts, with the great king doms of Ashanti and Dahomey behind them. Alread from its Southern Cape the light is dawning upon Afric Let us join, each as we may, in the glorious effort to di pel the darkness, the gross darkness, which now cove her people. From the South and from the North, let th Church arise and shine—from the East and from th West—until the benighted Gentiles come to her ligh and their kings to the brightness of her rising.'

On June 16, 1851, the day of the Society's Jubilee, th *West Indian Church Society*, was founded in Barbado *for the furtherance of the Gospel in Western Africa*. Ou of the Jubilee Fund £1000 has been set apart, in aid o these Missions; and another grant has been made of £10 per annum, for five years, towards the training of student especially for this work in Codrington College.

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

JUNE, 1853.

DYAK BLOWING SUMPITAN.

BORNEO.

THERE are many reasons which induce us at this time to direct for a while the attention of our readers to the Church Mission, which for the last five years has been actively at work in the island of Borneo. The Society has very lately taken upon itself the whole charge and expense of this Mission; and it is desirable to shew what an extensive and extremely interesting field is here opened to its Missionaries. Moreover, the principal Missionary,

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the Rev. F. T. M'Dougall, is now in England: and his presence will enable us to give a more complete and accurate account of the present and past doings of the Mission, than we could otherwise have done. And there is yet a further reason for bringing forward this subject at the present moment—if it be but to contradict the miserable libels, which have lately been so freely circulated, by a few interested persons, against that noble individual Sir James Brooke, the Rajah of Sarawak—by whose invitation the Mission was first set on foot, and upon whose firm support and hearty co-operation, humanly speaking, it rests.

It would be impossible to do justice to the subject now before us, without entering somewhat at length into the history of Sir James Brooke's connection with the island of Borneo, and the steps he has taken for improving the condition of the natives, by imparting to them the combined blessings of civilization and Christianity. We think that none of our readers will regret our devoting some pages to this duty: and we believe that the surest way of meeting the wretched calumnies, with which, in spite of repeated decisions of the House of Commons, and the general Voice of his Country, a party of envious and disappointed men have persisted in assailing him, will be to produce passages from his own simple narrative of his daily doings, written long before he had attained his present honorable distinction, and without an idea that they would ever have met the eyes of others, at least during his own life-time. Surely no one can read the journal of Sir James Brooke, or even the few brief extracts, which we shall here be able to produce of them without rising from the perusal with a deep and devout admiration of his character—without feeling that this is indeed a man, of whom England and her people may be

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–a true Christian Hero, gentle, and good, as well
t.

JAMES BROOKE was born on April 29, 1803: and,
youth, went out to India as a cadet, where he was
uished by his gallantry in the last Burmese war.
as shot through the body in an action with the
ese, received the thanks of the Government, and
ed to England for the recovery of his strength.
sumed his station, but shortly afterwards relin-
ed the service, and, in search of health and amuse-
left Calcutta for China in the year 1830. In this
e, while going up the China seas, he saw, for the
ime, the islands of the Asiatic Archipelago—islands
t importance and unparalleled beauty—lying neg-
and almost unknown. He inquired and read, and
e convinced that Borneo and the Eastern Isles af-
d an open field for enterprise and research. To
to the Malay races, so long the terror of the Euro-
merchant-vessel, the blessings of civilization, to
ess piracy and extirpate the slave trade, to engage
habitants in the peaceful occupations of trade, be-
his humane and generous objects: and from that
the energies of his mind were devoted to this one
it. Often foiled, often disappointed, but animated
a perseverance and enthusiasm which defied all
sition, it was not till the year 1838, that he was able
t sail from England on his darling project. The
vening years had been devoted to preparation and
iry. He had spent a year in the Mediterranean, in
r to test his vessel, the Royalist yacht, and his crew
0 men. 'I felt,' he says, 'that it was necessary to
men to my purpose, and, by a line of steady and
conduct, to raise up a personal regard for myself

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and attachment for the vessel, which could not be ex-
pected in ordinary cases. In pursuance of this object, I
was nearly three years in preparing a crew to my mind,
and gradually moulding them to consider the hardest fate
or misfortune under my command as better than the or-
dinary service in a merchant-vessel. I may pass over in
silence my motives for undertaking so long and arduous
a voyage: and it will be sufficient to say, that I have been
firmly convinced of its beneficial tendency in adding to
knowledge, increasing trade, and spreading Christianity.
He adds, however, elsewhere, 'I go to awake the spirit of
slumbering philanthropy with regard to these islands—
to carry Sir Stamford Raffles' views in Java over the whole
Archipelago. Fortune and life I give freely; and, if I
fail in the attempt, I shall not have lived wholly in vain.'

On June 1, 1838, the Royalist anchored at Singapore.
'On Saturday, July 27, at noon we got under weigh,
and stood down the Strait on our way to Borneo.' The
northern part of the island, or Borneo Proper, was under
the dominion of a Malay Sultan, who resided in the
chief town of Bruni or Borneo. But the most influential
person was the uncle of the Sultan, the Rajah Muda
Hassim, who was reported to be at this time at Sarawak.
This Rajah was spoken of as generous and humane, and
greatly inclined to the English—of which he had recently
given a remarkable proof. An English vessel had been
wrecked on the bar of the Sarawak river. The people
were saved with difficulty, and remained in the jungle
where they were at length discovered by some Malays.
Muda Hassim sent down, and brought them to his town,
saved what he could of the wreck, clothed them hand-
somely, and fed them well for several months, and sent
them back at last to Singapore, free of expense. To
Sarawak, accordingly, Mr. Brooke determined to sail
in the first instance.

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day, Aug. 4. 'Under the shores of Borneo. Per-
l Divine Service myself—manfully overcoming that
which I have to the sound of my own voice before
lience. Landed again in the evening. The foot
ropean has never touched, where my foot now
s: seldom the native wanders here. Here I indeed
l nature fresh from the bosom of Creation—the
r's gift, as yet neglected by the creature. And yet
me may be confidently looked for, when the axe
evel the forest, and the plough turn up the ground.'
. 6. 'Stood in for an island, where our party found
s of Sarawak, who were civil to them, and offered
duct us up to-morrow, if we wanted their assistance.
irates, both Illanuns and Dyaks, have been gone
the bay but a few days—the former seaward, the
up the river.'

ving despatched a messenger to the Rajah, and
ed a favorable reply, Mr. Brooke, in the Royalist,
ded up the river, about 25 miles, and on Aug. 15,
red at 7 A. M., abreast of the town of Kuching or
ak, which is described as 'a collection of mud huts,
d on piles, and containing about 1500 persons.'
the government of Rajah Brooke, the population
town and its suburbs has already increased, so as
eed 20,000. A visit of state was made to Muda
n, who received Mr. Brooke in a very gracious
r, though with much formality. It appeared that
ajah was only detained at Sarawak by a rebellion
interior. 'On my inquiring whether 'the war'
ded favourably, he replied, that there was no *war*,
erely some *child's play* among his subjects. From
I hear, however, it is of a much more serious cha-
: and hints have been thrown out that he wishes
stay here, as a demonstration, to intimidate the
. We shall see.'

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Mr. Brooke's favour with the Rajah increased, and soon obtained leave to visit the Dyaks of Lundu, and t towns of Sadong, Samarahan, &c.: but was advised n to visit 'Sarebas, another large Dyak town,' with whic however, and its people, he has since had too much a very painful acquaintance. One day, he writes, 'a hea rain came on, directly after we had brought up, and qui ly dispelled all our preparations for supper—putting o our fire, cooling our hot water, and soaking our half-boi fowls. To a hungry man such an event is very dis trous: but nothing could exceed the kindness of o Malay friends. They took us to the best house in t village, prepared our supper, and provided us with co fortable mats and pillows to sleep on. We heard rattling of the pitiless rain, and commiserated tho whom choice or distrust kept in the boat. I obtained this means an excellent opportunity of seeing a Ma family in its primitive simplicity. Nothing appeared be concealed, nor could any thing exceed their simp kind-hearted, hospitality. We retired to a dry bed, l ing our head on the pillow with as entire a feeling of curity, as though reposing in England.'

We have a complete description, from Mr. Brook pen, of Tungong, a village of the Lundu Dyaks. T village, or rather *house*, consisted of one enormous ha tation, 594 feet long. The front street, or *room*, ran entire length of the building, and was 21 feet bro The widowers and unmarried men occupied this pub room: while the back part was divided by mat partiti into private apartments for the different married famil and there were 45 doors leading off to these. The fl of this edifice was raised 12 feet from the ground, and ascent to it was by the trunk of a tree, cut into notches most difficult, steep, and awkward ladder. It is obvi that this plan of building is adopted as a means of se

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from the sudden attacks of pirates. In front was a
ce, 50 feet broad; which, like the public room, be-
the regular inhabitants, was the resort of pigs, dogs,
, monkeys, and fowls, presenting a glorious scene of
sion and bustle. Here were carried on the usual
stic operations, for this large family of about 400
le. Overhead, about 7 feet high, was a second crazy
, on which they kept their stores of food, and im-
ents of labour and war. The chief's apartment was
e centre of the building. In front of it nice mats
spread on the occasion of our visit: whilst over our
s dangled about 30 ghastly heads of human beings.
s told they had many more in their possession; and
it is indispensably necessary that a young man
ld procure a head, before he can get married. No-
can exceed their partiality for these trophies: and,
tiring from the war-path, the man who has been so
nate as to obtain a head, hangs it about his neck,
instantly commences a return to his tribe. If he
s on the way, the precious burden, though decaying
offensive, is not loosened, but rests on his lap, whilst
ead (and nose!) reclines on his knees. For a long
after the heads are hung up at home, the men
tly meet and beat their gongs, and chant addresses
em: 'Your head is in our dwelling, but your spirit
lers to your own country. Your head and spirit are
ow ours; persuade, therefore, your countrymen to
ain by us. Speak to the spirits of your tribe: let
wander in the fields, that, when we come again,
ay get more heads, and that we may bring the heads
ur brethren, and hang them by yours, &c.'

These Dyaks seem to have little or no idea of a God.
offer prayers to Biedum, a great Dyak chief of for-
days. Their honesty is to be praised; for, though

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opportunities were not wanting, they never on any occ
sion attempted to pilfer any thing. Their women gri
the rice, fetch water, fish and work in the fields. B
they are not shut up—they eat with the males—and,
most points, hold the same position towards their hu
bands and children, as European women. The m
marry but one wife. Concubinage is unknown: a
even the Malays speak highly of the chastity of the Dy
women. Their laws are administered by the chief a
the two head men—each case being judged according
its own enormity. Murder, committed upon one of the
own tribe, is punished with death by decapitation,
the murderer be himself in fault. Theft is punished
fine; adultery by severe beating and heavy fine. Th
beating is sometimes inflicted on the head and arm, wi
a severity which stops short only of death: the arm
often broken under the punishment.

'That these Dyaks are in a low condition there
no doubt. But theirs, comparatively, is an innoce
state: and I consider them capable of being easily rais
in the scale of society. The absence of all prejudice
garding food, the simplicity of their characters, the pur
of their morals, their present ignorance of all forms
worship, and all idea of future responsibility, render the
open to the convictions of truth and religious impressio
Yet, when I say this, I mean, of course, only when th
minds shall have been raised by education: for witho
previous culture, I reckon the labours of the Missiona
as useless as endeavouring to read off a blank paper.'

How little at this time Mr. Brooke anticipated his
ture position in Borneo, may be gathered from the wo
in which he records the impressions made upon him
this expedition, in which he had penetrated 100 miles u

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ean river, hitherto unknown—a river admirably cal-
ted for navigation and trade, and which may become
nportance not only to the trade of our settlement at
apore, but even to the commercial interests of Great
ain. But, he adds, 'it would be necessary to have a
lent European on the spot, to gather the produce of
country ready for exportation. I have no doubt that
ission might be obtained for an English Merchant
side in that country, and that during the life-time of
a Hassim he would be secure from outrage.'

ept. 20. Mr. Brooke 'bade adieu to his Malay friends,
impressed with their kindness, and the goodness
heir dispositions.' Of the Rajah Muda Hassim,
ad formed, especially, a high opinion. 'Every one
e of him with affection, and gave him the charac-
of a mild and gentle master. His last words to me
e, 'Tuan Brooke, do not forget me.' But the part-
was not yet complete. About a week after, while the
alist was lying at anchor upon the coast, on the night
re the morning fixed for its leaving the shores of the
nd, an unforeseen event occurred, and Mr. Brooke
le his first acquaintance with the pirates of Borneo.
e day passed quietly. In the evening I was ashore,
took leave of the two Pangerans, who returned to Sa-
ak, leaving the Panglima Rajah to pilot us out. The
part of the night was dark; and the Panglima in
prahu, with twelve men, lay close to the shore, and
er the dark shadow of the hill. About 9, P. M. there
a bustle ashore, which was soon swelled to the wild-
cries. The only words we could distinguish, however,
e 'Dyak! Dyak!' All hands were instantly on deck.
ve the order to charge and fire a gun with a blank
ridge, and in the mean time I lit a blue light. The
was lowered, and arms thrown into her, and I started

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in the hope of rescuing our poor Malay friends. I me
the Panglima's boat returning to the vessel: and his story
is soon told. His people, having lit their fire and cooke
their food, had anchored their boat, and gone to sleep a
usual. The fire had probably attracted the roving Sareba
Dyaks, who stole upon them quietly, took them by sur
prise, and would inevitably have cut them off but for ou
presence. They attacked the prahu fiercely with thei
spears; five out of twelve jumped into the water, an
swam ashore, and the Panglima Rajah was wounde
severely. When our blue light was seen they desisted
and, directly the gun fired, paddled away fast, so that w
never saw them. The poor Panglima walked aboard wit
a barbed spear in his breast, and a second rusty-spear
wound close to the first. The head of the weapon wa
cut out, the wounds dressed, and he was put to bed. Som
said the attacking boat contained 80 or 100 men—other
50: there could not have been less than 35, from th
spears thrown, a dozen or two of which fell into the boat
and came into my possession. This stealthy and darin
attack, right under the guns of the schooner, has give
me a lesson to keep the guns charged in future. I sen
a report of the affair to the Rajah, which brought dow
a host of Pangerans, with Pangeran Macota at the head
'The Rajah desired so much to see me, and would think
it so kind, if I would go up to him.' Accordingly, o
Oct. 1, we had a hard pull up to Sarawak, and were en
tertained at dinner in the private apartments—my poo
men, and all. We did justice to our cheer: and th
Rajah, throwing off all reserve, bustled about with th
proud and pleasing consciousness of having given us a
English dinner in proper style; now drawing the win
now changing our plates, pressing us to eat, saying, 'yo
are at home.' A crimson silk-mattress, embroidered wit

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was my couch: it was covered with white, gold-em-
ered, mats and pillows. Our men fared equally well,
enjoyed their wine, a luxury to us—our stock of wine
spirits having been expended some time.'

r. Brooke now left Borneo for Singapore, and spent
time in a visit to the remarkable island of Ce-
, of which, and its Bugis population, a very in-
ting account is given in his journals. He returned
rawak for the second time in the month of August,
the intention of remaining a few days only, and
proceeding northward towards the capital of Bruni.
the miserable condition, in which he found his old
d Muda Hassim, induced him to make a change in
plans. The rebellion, which he had come to quell,
defied every effort for nearly four years: and his
ks on the rebels had entirely and disgracefully failed.
e was a strong party formed against him in the
tal; and his own power was seriously threatened
se of non-success in his present undertaking. 'The
y pride of the Malay prince bent before these circum-
ces, and induced him to state his difficulties to me,
beg my assistance. He was resolved, he said, to die
rather than to abandon his undertaking, and die dis-
ed and deserted. Could I forsake him? could I, 'a gen-
an from England, who had been his friend, and knew
goodness of his heart—could I leave him thus sur-
nded by his enemies?' Mr. Brooke resolved to stay,
at least, see the probabilities of success: but, in the
se of a few days, he witnessed, in his miserable army,
scenes of cowardice, treachery, intrigue, and luke-
mness, amongst his followers, that he left them and
rned to his vessel, and intimated his intention of
ng. 'Here again I was pressed with the same en-

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treaties; every argument was exhausted to excite my compassion, every aid was placed at my disposal; and lastly, if I would stay, and we were successful, *the country itself was offered to me.*' To this proposal Mr. Brooke replied that he could not accept it, while war was pending, as he considered it wrong to take any advantage of his present distressed situation: but that, if the Rajah gave him authority in the camp, he would once more go up the river, and do his best to serve him.

The particulars of the proceedings at the scene of warfare are extremely amusing: but we have not room for them here. Suffice it to say that, after the most signal exhibition of indolence and cowardice on the part of his Malay auxiliaries, who constantly put off the assault on some idle pretext or other, when the favourable moment was come for it, the contest was brought to a close by one vigorous charge of a dozen Englishmen assisted by one brave native; and the rebels surrendered to Mr. Brooke, without any conditions, except his promise that he would use his influence with the Rajah to save their lives. It was with great difficulty, however, that he obtained this mercy for them—so unusual a request to be made of a Malay sovereign, and so unlikely to be granted by him. 'I only succeeded, when, at the end of a long debate—I soliciting, he denying—I rose to bid him farewell, since, after all my exertions in his cause if he would not grant me the lives of the people, I could only conceive that his friendship for me was at an end. Upon this he yielded.' And, in this way, Mr. Brooke established a double claim of favor both with the pardoned people and their prince. The once renowned Sirawan became soon a ruin; the inhabitants dispersed to different villages, and most of the poorer settled finally in Sarawak, and form a part of its present population.

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Mr. Brooke now remained for some days, in order to have an agreement drawn up between the Rajah and himself, appointing him as Resident for purposes of trade at Sarawak: and during this time there came a report of a pirate-fleet being on the coast, Shortly after, certain news arrived of their having taken two Sadong boats, *bound from Singapore;* and they sent to request permission to visit Sarawak, and pay their respects to the Rajah. Having put the Royalist in a state of complete defence, Mr. Brooke awaited their arrival. 'The day arrived, and the Illanuns swept up the river—18 prahus, one after the other, with flags and streamers, and firing cannon and musketry, and containing about 600 fighting men. They had been from home three years, cruising among the Moluccas and Eastern Islands, had haunted Boni Bay and Celebes, and beat up the straits of Makassar. Their principal plan is boarding a vessel, if possible, and carrying her by numbers; and, certainly, if a merchantman fired ill, she would inevitably be captured. The Datus, or chiefs, are incorrigible: for they are pirates by descent, and look upon this occupation as their calling, and the noblest employment of chiefs and free men. They are indifferent to blood, fond of plunder, but fonder of slaves. If they attack an island, the women and children, and as many of the young men as they require, are carried off: and when they have a full cargo, they quit that coast or country, and visit another, where they may sell their spoil. Yet no effectual measures are taken for their suppression; as every European community, be it English, Dutch, or Spanish, seems quite satisfied to clear the vicinity of its own ports, and never considers the damage to the native trade, which takes place at a distance.'

Mr. Brooke returned again to Singapore, to purchase

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a trading vessel: and, it is needless to say, already began to feel the deepest interest in the people of Sarawak. 'By accident,' writes Capt. Keppel, 'or, more properly by Providence, he appears to have been sent to put a stop to an unnatural war, and to save the lives of the unfortunate rebels. And the benefit he had conferred on so many of his fellow-creatures, the good he had already done, and the infinity of good which he saw he might still do, made him anxious to return.'

It will be remembered that the Rajah Muda Hassim—a kind and well-meaning, but an indolent, and somewhat weak-minded, man, had promised Mr. Brooke the government of the country. But, among the other obstacles to his accepting it, 'my friend,' writes Capt. Keppel 'had not calculated, I think, on jealousy, low cunning and treachery, or the dangerous enemy he had made in the Pangeran Macota. He had been an eye-witness, in the war, of his cowardice, and had more than once detected and exposed his cunning and trickery—offences not easily to be forgiven, especially by a Malay.'

And now began a series of delays and annoyances that required all the patience of Mr. Brooke's character to endure, and all his persevering energy to conquer. The 'agreement' which had been signed by the Rajah concerned only matters of trade, and was to the effect that Mr. Brooke was to reside at Sarawak, to 'seek for profit;' and, in pursuance of this, he was to buy a vessel and bring a cargo of goods to the place, in return for which he was to receive a cargo of antimony ore. The vessel was bought, the cargo landed, and duly received by the Rajah, who himself superintended the process from morning to night. But from this moment his position was entirely changed. No steps were taken to

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ly the ore for this little schooner, though Macota loaded a ship, or brig, and three native vessels in six ks. No attention was paid to his remonstrances on alf of the people, whom he saw ground to the dust eath the oppressions of their Malay masters, and the ematic tyranny of the government. At last an event urred, which more fully opened his eyes to the real e of things in Sarawak.

My house was finished, and I had just taken possession t, when I understood that an overwhelming body of aks, accompanied by Malays, were proceeding up the r, with the avowed purpose of attacking a hostile tribe ards Sarebas, but with the real design of slaughtering the weak tribes in their way. There were about 100 ts of them, (we counted 90, and there were others rn the reach), containing not less than 2,500 men: and y themselves stated their force to be 140 boats, and 0 men. What a tale of misgovernment, tyranny, and akness does this circumstance tell! These Dyaks were efly from *Sakarran*, mixed with the *Sarebas;* and they l requested leave of the Rajah, upon whose governnt they are *nominally* dependent, and had *obtained his mission*, to go up the river upon this savage expedition. e Sakarrans are the most powerful, the most preday, and the most independent tribes, upon the N. W. st. The Sarebas are related to them; and *their* hand lso against every man, and every man's hand against em. When this force of Dyaks, was, contrary to the urance given us that leave would *not* be granted to em, sweeping up the river, I instantly quitted the use, and returned on board the Royalist, sending to ow whether the Rajah had granted them permission go up to the interior. By him the whole blame was rown on Macota and another: though I knew that it

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was impossible that any man, but the Rajah himse
would have dared to grant it. Their immediate rec
was the consequence, and they were brought back agai
sulky enough. The poor Dyaks in the interior, as w
as the Chinese, were in the greatest state of alarm, a
thence I gained some credit among them, for my inte
ference in their behalf. The very idea of letting 2,5
wild devils loose in the interior of the country is horrib

'But what object, it may be asked, can the Malays hav
in destroying their own country and people so wantonl
The fact is that the Malays take part in these excursio
(thirty men joined the Sakarrans on the present occasio
and, consequently, they share in the plunder, and sha
largely. Probably Muda Hassim would have got twen
shares, in women and children, besides other plunder.'

Meanwhile Mr. Brooke had lost much valuable tim
spent much money, and risked his life and the lives
his crew, in the service of Muda Hassim: and had n
with little but ingratitude and deception in return.
very small portion only of the promised lading of an
mony ore had been put on board his trading vessel, t
Swift, after three months' detention, and not a word w
said of any more. Still he resolved to be patient, a
to wait the Rajah's pleasure. 'It was barely possi
that indolence, and not treachery, might have been
motive: and, besides, if it were possible to arrange so
to get back the value of the Swift's cargo, I was in du
and justice bound to use every endeavour, before resorti
to measures of force. As for the cession of the count
and all the good which might have resulted from it, I
these considerations altogether out of the question.
had been deceived and betrayed, and had met with
grossest ingratitude. But I had no claim, nor would a

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tten agreement have given me one. I was, therefore, trained to submit, without returning evil for evil.'

About this time a native rumour being afloat, that the v of a shipwrecked vessel were in Bruni, I resolved espatch the Royalist thither, to endeavour to effect r release, and myself to remain here, to obtain, if uld, my own. And I determined to give the Rajah additional months, to do what he was bound to do n act of common honesty, and *then*, if necessary, to ort it by force. Accordingly, I met him by appointut, repeated my grievances, and, at last, plainly told . that I only came, and now only stayed in his country, is own request, but that the property he had taken t be repaid—after which, if he had any proposal to e, I would endeavour to meet his wishes. On the th morning after this interview, the two schooners ceeded to sea, one for Bruni, the other for Singapore, le, with three companions, I remained in my new se.' 'I need hardly remark,' writes Capt. Keppel, the singular courage evinced by my friend on this asion. At issue with the Rajah on points of great ptation to him, beset by intrigues, and surrounded a fierce and lawless people, Mr. Brooke did not itate to despatch his vessels, the one on a mission ure humanity, the other in calm perseverance of his ects; and to leave himself, with only three comions, under the care of that over-ruling Providence which he trusted.'

During the absence of his vessels, Mr. Brooke made e excursions among the Dyak tribes in the interior: he remarks, 'they may have some superstitions, but gion they have none: and though they know a name God, *Jovata*, and entertain some faint notion of a re state, yet the belief seems practically to be a dead er. They have no priests or idols, say no prayers,

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make no sacrifices; and in this respect are differ
believe, from any known people, who have arrived
same state of civilisation.'

A letter now reached him, by a native boat, fr
mate of the English ship, the Sultana, a fine ve
700 tons, which had been struck by lightning,
fire, and utterly destroyed. The crew and passeng
the number of forty-one, including three ladies, (
whom became a mother after landing on the sh
Borneo,) had with great difficulty, 'in a state of star
and misery not to be described,' reached Bruni, an
there instantly pillaged of every thing they had,
to the very linen prepared for the babe, and detai
captives by the Sultan. After four months' dete
a party were despatched in a prahu to Singap
arrange for the redemption of the rest: and one o
was the mate, who, from an island on his way,
note by a native boat, which, he hoped, might fa
the hands of Mr. Brooke. 'The pirates,' he write
cruising in great force between Sambas and thi
have taken thirteen Borneo prahus, or more. They
that there are Europeans in ours, and have expr
wish to take them. We are very doubtful of ever g
to Singapore, as I fear they are on the look out
outside our place of anchorage.'

The Royalist at length returned from Brun
Brooke's messengers having been rudely treate
their mission entirely without success. Happil
prisoners were soon released by the Diana steamer,
came for them from Singapore. Meanwhile M
intrigues at Sarawak had become more daring tha
'By degrees I learned many of the difficulties of
Hassim's situation, and much of the weakness of h
racter. He complained to me loudly of Macots

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n other sources I gained a pretty accurate account of
gentleman's proceedings. By threats, by intrigue,
falsehood, and even by violence, he had prevented or
en all persons from daring to visit or come near me,
ther aboard or ashore. He was taxing the poor
ks, harassing the Siniawans, and leagued with the
neo Pangerans to plunder and get all he possibly
d. At last I determined to bring matters to a crisis,
test at once the strength of the respective parties.
ordingly, I landed a party of men, fully armed, and
ed the ship's guns with grape and canister: after
ch I once more proceeded to Muda Hassim, and.
st I protested my kindness towards him, I exposed
ota's machinations and crimes, his oppression and
leceit, and threatened him with an attack, as neither
la Hassim nor myself were safe, whilst he continued
tising these acts. (Arsenic had just been mixed with
rice of Mr. Brooke's interpreter, and he believed that
ad reason to connect this with his former intrigues.)
r this demonstration, affairs proceeded cheerily to a
lusion. The Rajah was active in settling: the agree-
t was drawn out, signed, and sealed: guns fired, flags
ed, and on Sept. 24, 1841, I became the Governor of
wak, with the fullest powers.

My first object, on holding the reins of government,
to release the unfortunate Siniawan women, detained
ostages, and who had been confined a whole year by
Rajah. Upwards of a hundred, females and young
dren, were liberated; but *twelve* were still detained
Muda Hassim. Now came enquiries into the oppres-
s of the Dyaks, which brought tears into my eyes, as
each in turn related their grievances. For hours I
talked to them, listened to their history, heard their
plaints, sympathised in their misfortunes, and shud-

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dered at the wrongs and sufferings they have endure
One of their chiefs said to me, 'We fly to the jungles lik
deer: we have no home, no perch. Our wives and o
children are taken from us. Our sufferings are ver
great, and I have wished to die, if Jovata would perm
it. I wished to die: for I remembered how happy w
were once, and how miserable now!' Another told m
'You might, Sir, a few years ago, have sought in th
river, and not found a happier tribe than ours. O
children were collected around us: we had rice in plen
and fruit-trees: our hogs and fowls were in abundanc
we could afford to give what was demanded of us, a
yet live happily—now we have nothing left. The Sado
people and the Sakarran Dyaks attacked us. They bur
ed our houses, destroyed our property, cut down our fr
trees, killed many of our people, and led away our wiv
and young children into slavery. We have now no o
to trust to but you. Will you help us? Will you r
store our wives and children? If we get our families, y
will never repent it: you will find us true.' What cou
I answer? I could not deceive them, as I knew not ho
to obtain their object. I, therefore, told them, 'I feared
was impossible: but I would try, and they themselv
should go and try at the same time.' Poor, unhapp
people, who suffer for the crimes of others! God know
I will aid you to the utmost of my power. At a distan
I have heard of, and pitied, the sufferings of the negro
and the races of New Holland: yet then it was only t
cold feeling dictated by reason and humanity. No
having witnessed the miseries of a race superior to eith
the feeling glows with the fervour of personal commi
ration. Poor, poor, Dyaks! exposed to starvation, slaver
and death! you may well raise the warmest feelings
compassion—enthusiasm awakes at the sight of yo

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To save men from death has its merit: but to al-
e suffering, to ameliorate all the ills of slavery, to
ct these tribes from pillage and yearly scarcity, is far
r; and if, in the endeavour, one poor life is sacrificed,
ittle is it in the vast amount of human existence.'

r next extract shows us something more of the
us nature of the duties, which Mr. Brooke had
taken, and of the spirit, in which he discharged
'I have now entered on the most difficult task,
he one most likely to cause an ultimate failure in
ndertaking, but which is indispensably necessary
accomplished—I mean, the even handed adminis-
n of justice. As long as my laws are applied to
ople of the country, there is no trouble: but directly
justice is administered, it causes heartburn and
n. The Rajahs and Pangerans are all surrounded
gang of followers, who heretofore have robbed,
ered, and even murdered, without enquiry being
It was enough that a follower of the Rajah was
rned, to hush all wrongs: and any of the oppressed,
vere bold enough to lodge a complaint, were sure
it. All the rascals and ruffians, who follow the
men, find this species of protection the best and
ly reward. I have all along foreseen these obstacles,
ne necessity of at once combating them—whether
sfully, or not, signifies little: but they must be
ntered, and the rest left to the Almighty. I have
on hand a serious matter of robbery to a large
t, and three of the Rajah's followers are implicated.
d it were over, and well! but done it must be.
little can those at a distance know my difficulties
ne, unaided—the unceasing attention by day, the
ty and sleeplessness by night!

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Jan. 1, 1842. 'The past year is in the bosom of eternity. The present will be to me eventful: for at its close I shall be able to judge, whether I can maintain myself against all the difficulties which beset me, or whether I must retreat, broken in fortune, to some retirement in my native land. I look with calmness on the alternative, and, God knows, no selfish motives weigh with me; and, if I fail, my chief regret will be for the natives of this unhappy country. And yet, if the sum of human misery can be alleviated, if these suffering people can be raised in the scale of civilization and happiness, it is a cause in which I could suffer—in which I *have* suffered, and do suffer—hemmed in, beset, anxious, perplexed, surrounded by weakness, treachery, falsehood, and folly—this is suffering enough; and to feel myself on the threshold of success, and only withheld by the want of adequate means, increases this suffering.'

It was desirable that Mr. Brooke's authority should be secured by the approval of the Sultan at Brunei, and, accordingly, he proceeded to the capital, which he describes as 'a very Venice of hovels—which, at high water, are surrounded by the sea, and, at low water, stand upon a sheet of mud. The houses are crowded and numerous, and even the palace, though large, is as incommodious as the rest. Further observation confirmed us in the opinion that the town itself is miserable, and its situation upon the mud only fitted for frogs or natives. The noisome smell of the mud, when uncovered, is very offensive to a stranger; and all plated and silver articles, even in the course of one night, get black and discoloured. The population may be moderately estimated at 10,000.

'Each day I had several interviews with the Sultan in

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rivate room: and he assured me of his fondness for
Hassim, and his wish to have him near him again.
over, he was pleased to express great personal regard
e, and every five minutes I had to swear 'eternal
lship,' whilst he, clasping my hand, kept repeating,
friend, my friend.' At the same time he professed
readiness to give me Sarawak, and said, 'I wish you
there: I do not wish any body else. You are my
l, and it is no body's business but mine. The coun-
mine, and, if I please to give you all, I can.'

this Sultan will appear again in our next Number,
ay as well give some account of him from Mr.
e's description. 'He is a man past fifty years of
hort and stout in person, with a countenance ex-
ng very obviously the imbecility of his mind. On
ght hand he has an extra thumb, the natural mem-
ing crooked and distorted. His mind seems a chaos
nfusion—without acuteness, dignity, or good sense.
an neither read nor write—is guided by the last
er—and his advisers are of the lowest order, mis-
ous alike from their ignorance and greediness. He is
s talking, and generally joking: the most serious
ts never meet with five minutes' close attention.
however, good-tempered and good-natured—by no
cruel—and generous in a certain way, though ra-
s to a high degree. Pangeran Mumin [who, we
bserve, very recently succeeded to the throne,
the death of this impotent Sultan] is a friend of
a, and in secret a most determined enemy of mine
a shrewd, cunning, man. Pangeran Usop is active
ntelligent, and, I may add, ambitious. Pangeran
Hassim, who stands next to the throne, the Sultan
g no children, will throw himself into the arms of
nglish, and, with a most amiable private character,

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and with integrity and good faith, desires to do right, far as his education and prejudices will permit. It is s to reflect that this very prince, who really wishes to good, and to conduce to the comfort of his people, shoul for want of energy, have been so fearful an oppress through the agency of others.'

Mr. Brooke's objects in going to Bruni were three first, to reconcile Muda Hassim to the Sultan, and smoo the way for his return—secondly, to obtain the relea of a number of Hindoos, belonging to the Sultana a another shipwrecked vessel—and thirdly, to press h own suit. In the first two of these he was speedily a completely successful: but the last was opposed by Mumi 'However, the Sultan,' writes Mr. Brooke, 'is steady me, and gabbles daily and hourly over his intention and Pangeran Usop also pushes on my suit with h influence. I have no fear of ultimate success: but del is formidable, and I have intimated that I must ta my leave on Aug. 2.

July 31. 'A conclave of Pangerans was held, at whi it was finally resolved to grant the country of Saraw to me, as Rajah or Governor.

Aug. 1, 1842. 'An important day in my history, a one which, I hope, will be marked with a white sto in the annals of Sarawak. The contract, giving t the government of Sarawak, was completed by ten night, signed, sealed, and witnessed. Thus have I gain every object for which I came to Bruni, and to-morro God willing, I take my leave.'

It is a somewhat singular coincidence, that, exactly this day, three years before, Aug. 1, 1832, Mr. Broo made the entry in his journal, 'I am at length anchor off the coast of Borneo.'

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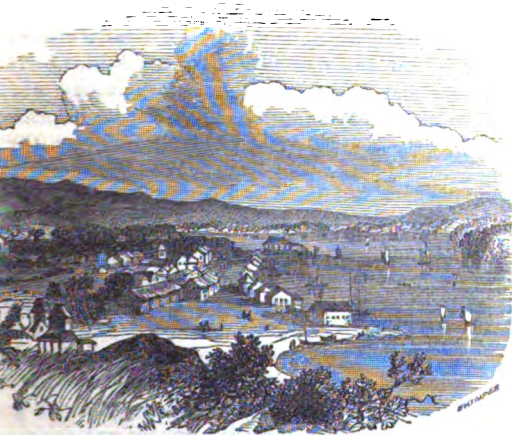
THE

MONTHLY RECORD

OF THE

IETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

JULY, 1853.



SARAWAK TOWN AND RIVER.

BORNEO.—PART II.

island of Borneo measures at its extreme length 900
s, at its greatest breadth 700, and in circumference
). With the exception of Australia it is the largest
wn island in the world. Occupying a central situa-
in the Eastern Archipelago, in the direct track of
extensive and valuable commerce, intersected on all
s by navigable rivers, possessing one of the richest
of the globe, with a healthy climate, which, though

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hot, is tempered by refreshing sea-breezes, and abou
in mineral treasures—it is a country eminently bl
with the choicest gifts of Providence, and well ad
for the support of a numerous and happy popul
Of the existence of this extensive and highly-fav
territory, there was scarcely a notice to be found i
geographical descriptions of the day, at the time o
Brooke's first landing in 1838. Indeed, says Capt
pel, 'I actually sailed by the best Admiralty chart e
miles inland, and over the tops of mountains.' It
products and fertile shores, by one tacit and uni
consent, had been almost abandoned by European
handed over to ravage and desolation. When the
tuguese navigator, Magellan, in the year 1520 v
the island—called then, as it is now, by the nativ
the name *Pulo Kalamantan*—Borneo, or Bruni, wa
name only of a city, the capital of one of three di
kingdoms. The whole island was at this time in a
flourishing state. Immense numbers of Chinese ha
tled on the shores. An extensive commerce was c
on with China in the products of their industry.
was a briskness and activity in the land and its
very different from its dreary appearance in the p
day, and a splendour about the princes and their c
which has long ago vanished. There were then
said, 25,000 houses in the city of Borneo: there ar
not 3000. The commercial ports of the island
become, till of late years, mere nests of banditti, a
once spirited traders have degenerated into hor
daring and dreaded pirates.

The first connection of England with this c
took place in the year 1763. Some time befor
date, the Sultan of Borneo Proper had been obli
call in the aid of the Sulus, to defend him ag

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lion of his people, or rather of the Chinese portion
is subjects. In return for this favor, he agreed to
to the Sultan of Sulu, the whole of his territory
; to the North of his capital, and forming the N. E.
e of the island. After this period, however, the for-
s of this latter Sultan rapidly declined. His islands
taken, one after another, by the Spaniards, Sulu
f among them, and the Sultan and his court made
ners. When the English captured Manilla, they
d him in prison; and offered to restore him to power,
condition that the aforesaid portion of Borneo,
n some small adjacent islands,) should be given to
E. I. Company. These terms were joyfully acceded
nd the N. E. angle of Borneo became a British pos-
on, as above mentioned, in the year 1763. The
nt settlement, however, of the English was utterly
royed by the Sulus in the year 1774.
does not appear that any later attempts have been
e by the English to secure a footing upon the island.
the Dutch have considerable power upon the Eastern
Southern sides, and have important trading places at
bas and Pontianak. There is also another powerful
ay Sovereign upon the S. E. coast, the Sultan of Koti.

he province of Sarawak lies on the North, towards
N. W. corner of the island. It has a coast line of
t 60 miles, and an average breath of 50 miles. We
Mr. Brooke established at length as supreme governor,
Rajah, over this territory, and shall resume our ex-
ts from his deeply interesting journals. His first
ghts were bent upon the protection of his poor natives,
their deliverance from the miserable state of dread
uncertainty, in which their lives were passed. 'Day
r day, month after month, it is the same story—a life

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of watchfulness, of flight, and fight. In the course of e
year many lose their lives and more their liberty. O
my ability to serve these benighted people were equ
my inclination to do so! My anxiety and my desi
ameliorate their condition are boundless: and, though
love of home may beckon me thitherward, yet I
never dream of returning to my native land, unti
least, some measure of good has been accomplished.
means, it is true, are limited indeed; but, with prude
my expenses will not exceed my income. I must alv
bear in mind that I am not acting for myself alone,
that any loss or gain is but a trifling consideration, c
pared with my character for justice, and the impres
of European conduct, generally, on the native m
Injustice and tyranny now stalk throughout the l
The Dyaks are slaughtered without mercy, and the c
is almost blockaded by the fleets of Sulu Pirates.'

We may here introduce a conversation, which
Rajah held with a Dyak chief on the subject of relig
'Did he know any thing of God?' I asked. No. 'Did
tribe believe that any one lived in the clouds?'
Tupa lived there. 'Who sent thunder, lightning,
rain?' Tupa. 'Did they ever pray to Tupa, or offer sa
fice?' No. 'Where did the dead go after they were buri
To Sabyan. 'Where was Sabyan?' Under the ea
'Where was his father gone?' To Sabyan: all the D
men and women, who were dead, were under the gro
in Sabyan. 'How long will they stay in Sabyan?' D
know. 'Are they happy in Sabyan?' Yes: very hap
'If a man was wicked, would he go to Sabyan?'
but to another place, and he would not be happy.

The accounts obtained from other tribes were exa
similar. 'They never prayed nor sacrificed; and bey
the name of Tupa they had no idea. They bestowe

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no attributes of power or greatness, of mercy or
h. This name (and not Jovata, as I once thought) is
ame of their God: but it is the first and faintest trace
e belief of a rude mind in a Supreme Being.'

ch was the religious condition of the Dyak popula-
of Sarawak. The Malays were Mahometans; and,
ularly enough, the first effect of the arrival of our
ionaries, and their observance of public worship,
been to make these more strict and punctilious than
, in the performance of their religious duties. But
re anticipating our narrative, and return to describe
proceedings of the new Rajah. Upon pursuing his
iries with respect to the neighbouring tribes, he
le the important discovery that the coast district only,
breadth of 40 or 50 miles, was occupied by the Dyaks
their Malay lords; while the whole interior of this
island was filled with a totally different race, the
ans, in many points a superior and very interesting
ple. These are entirely independent, paying no tax,
owing no allegiance, to the sovereigns either of
ni or Koti. They are represented as powerful, just,
hospitable—a free and highminded people, very
erent in character from the subdued and oppressed
aks. And so numerous are they, that one may pass
ss the island, it is said, and rest each night with a
erent Kyan village.

he character of the Kyans for honesty is most re-
kable. 'A Malay or Dyak trader from the coast,
en he ascends the river with his small boats, stops
ally at an assigned place, and sends word of his
val to the chief of the neighbouring tribe, who orders
arty of his people to bring the goods to the village:
, though this may be four or five days' journey in
interior, it is done without the loss of a single article.

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The merchant entirely loses sight of his wares, whi
are carried off by the Kyans, and he himself is guid
by some superiors of the tribe. On reaching the villag
a house is assigned to him, his goods are placed in
and every civility shown him, without his incurring a
expense. After a few days' residence, he moves his goo
to the mansion of the chief: the tribe assembles, and
the packages are opened. Presents are made to t
head men, and prices are agreed upon for the rest, t
payment to be made in bees' wax, camphor, or edi
birds' nests. The purchasers then scatter themselves
the woods, to seek for these articles; and the mercha
remains in his house, feeding on the fat of the land f
a month or six weeks, by which time the promised pa
ments are ready for him, and the articles are carri
safely to his boats by some of the people.

'Oh that the banner of civilization could be unfurl
among this people! If the resources of their count
could be developed by a more enlarged trade—if wa
could be created, and their condition ameliorated—if t
disgusting feature of head-hunting could be softened do
to its gradual abolition—it would be a proud reflecti
for any man. It is a task to which I would willing
devote my life, my energies, and my fortune. But,
fear, the resources requisite are greater than I can, u
assisted, command. How many, with wealth superfluo
might enter on this task with better prospect of succe
and with comparative ease of mind, which narrow mea
will not allow! But still, as I am here, I feel, as it we
the trumpet-call of Providence leading me on as an i
strument: and, if partial success attend me—if I beco
but the pioneer—if others are doomed to reap where
have sown—still will I be content with this. That su
an undertaking is meritorious and innocent all must

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But none can know the thorns in the path—the
asing troubles which attend the endeavour—the tem-
fortitude, and carelessness of life, which it requires
say nothing of the toils and frequent disappoint-
ts which it constantly entails.
e it so! I will work on, and, if I fail—if I curtail
uture means—I shall have the satisfactory reflection
high duty performed, the fruit of which must some
or other become apparent—and reflection and con-
ce will help to support me in failure, and whisper
my countrymen will one day appreciate my labour
my sacrifices.'

e cannot forbear quoting one more passage from the
nals of this great and good man, before we proceed
tail those facts, in the history of Borneo, which have
sed him to the bitter malignity of his narrow-minded,
o less obstinate, persecutors. The man who can write
noble words as these, however little they may be
eciated by minds such as theirs, may well look with
ile of contempt, or rather of pity, upon their whole
rable budget of falsehood and calumny.

r. Brooke is here speaking of the difficulties which
him, when first he began to exercise the supreme
er in Sarawak, and to confront boldly the monstrous
tice, which had hitherto reared its head, unrebuked,
e land. And he adds: 'I have tied myself to the
e: I have heaped faggots around me. I stand upon
k of gunpowder, and, if others bring the torch, I
not shrink. I feel within me that firm, unchange-
conviction of doing right, which nothing can shake.
e the benefits I am conferring. The oppressed, the
ched, the enslaved, have found in me their only pro-
r. They now hope and trust; and they shall not
isappointed, while I have life to uphold them. God

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has so far used me as a humble instrument of His hidd
Providence: and, whatever be the result, whatever
fate, I know the example will not be thrown away.
know it tends to a good end in His own time. He c
open a path for me through all difficulties, raise me
friends who will share with me in the task, awaken t
energies of the great and powerful, so that they m
protect this unhappy people. I trust it may be so; b
if God wills otherwise—if the time be not yet arrived
if it be the Almighty's will that the flickering tap
shall be extinguished, ere it be replaced by a stea
beacon—I submit, in the firm and humble assuranc
that His ways are better than my ways, and that t
term of my life is better in His hands than in my own.

One of the charges brought against Sir James Broo
has respect to the following circumstances, in which
is said to have acted with cruel severity. The read
may judge for himself of the justice of such an accusatio
It will be remembered that, as soon as possible aft
his assuming the government, a court of justice w
opened at Sarawak, by which all criminals, *high and l*
alike, without any distinction, were in future to be trie
and sentenced upon conviction: and it was announc
that robbery and murder would in future be punish
with inflexible severity, according to the *Ondong Ondo*
or native code of laws.

Not long after this, a Bornese Pangeran, from t
Sadong River, (not one of the subjects of Sarawak,) wi
two Illanun Chiefs, came in a boat with eight or ten me
and lay for a week or more in the Sarawak River. The
were bound for a piratical cruise, and took the first oppo
tunity which presented itself, of attacking a Chinese bo
from Sambas, at the very mouth of the river, and, there

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not only within the Rajah's jurisdiction, but, as it , in his actual presence, and in the very teeth of his amations of peace and order. Shall we wonder to him writing—'I must redress this, if it be in my r; and have ordered the Datus to gather men to v the rascals.' The boat attacked was fortunately ed by the timely appearance of its consort: but the on board were severely wounded. 'It gave me great dressing the hurts of these poor Chinese, one of whom nk must die, being cut along the back and side— s the body, from the side nearly to the backbone— stly, gaping wound, besides having his arms gashed ugh. The other man is very severely, and, perhaps, ally hurt.' Having collected his four boats, and his k followers, 'in all one hundred and twenty, good and true,' Mr. Brooke himself set out to seize these es and murderers. After some time, their place of at was discovered, and the attempt was made to ure them. 'The Illanun lashed himself to despera-

Flourishing his spear in one hand, and with the on the handle of his sword, he defied those collected nd him. He danced his war-dance on the sand. His became deadly pale: his wild eyes glared: he was to *Amok*—to die, but not to die alone.' In this it was dangerous to come near, and impossible to hold of him. He was killed with a spear by one of Rajah's Malay officers. The Pangeran and the other un surrendered, and were conveyed to Sarawak, e they were executed by order of Muda Hassim, rding to the recognised forms of Malayan law.

nother case of execution was that of two Dyak chiefs, cts of Sarawak, who refused to submit to Mr. Brooke, ajah, and put themselves in open rebellion against They defied his authority, and declined holding

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an interview even with the Datus (Malay o
Sarawak. They asserted moreover, that they
the Sanpro and other Dyaks, (subjects of th
because they were their enemies, and that th
kill more of them. Under such circumstances
no alternative. They were overpowered, and
according to Malay law, by the followers of Mud

Such occurrences as these, however painful,
to be avoided in the position in which Mr. Br
placed. They serve only to shew that he posse
when occasion required, could exercise that firm
decision, which are as necessary to make up the
of a truly great ruler, and as essential to secure
piness of the whole community he governs, as t
and more delightful qualities of humanity and

We come now to speak of the expeditions c
by the Hon. Capt. Keppel, of H. M. S. Dido, u
guidance of Rajah Brooke, against the pirates o
and Sakarran. The natives of these rivers are
both in race and character, intimately associated
years of close co-operation in deeds of rapine and
And, whenever in the course of a Bornean
the people of either river are mentioned, as c
in any act of piracy, it must always be underst
the force would be in reality composed of both.
of knowing, or of noticing, this fact has led
false estimate of the nature of the hostilities, wh
at different times been directed against them: i
as when, perhaps, it has been mentioned, th
desperate violence had been committed by
pirates, the punishment has been inflicted on
Sarebas, or *vice versâ*. Not, however, that the
violence upon the coast of Borneo were commit

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hese tribes. On Capt. Keppel's way to Sarawak, ad given chase without success to three boats of the gnini pirates, and his own boats were attacked in by six piratical prahus from Sirhassan. And we as well quote an entry from Mr. Brooke's jour- on this occasion. 'I am sure Lieut. Horton acted ly in sparing their lives and property: for, with occasional pirates, a severe lesson, followed by that ee of conciliation and pardon which shall best ensure rrection of their vices, is far wiser, and more to be erred, than a course of undistinguishing severity.'

the present instance, a force of about 80 officers men from the Dido, in seven ships' boats, with native warriors, was despatched from Sarawak in ummer of 1843 against the hordes of the Sarebas, were the terror of all these shores, and very strongly fied. This was done at the special request of Muda sim, who had written a letter to Capt. Keppel, beg- the assistance of the British arms, in putting an to the outrages of the two kindred tribes.

he boats advanced up the river some 70 or 80 miles, approached at length the town of Paddi. Here they d their further progress obstructed by booms placed ss the stream, and commanded by the guns of several . A fierce, but brief, conflict took place. The sava- were dispersed, and the country was illuminated for s around, by the burning of their capital and its cent villages. The next day, a further advance was e, each stronghold being destroyed as soon as it was hed. On the following night a desperate struggle place, the savages, under cover of the darkness, ng hand to hand with their assailants. But in morning a flag of truce appeared from the jungle, the pirates surrendered unreservedly to the judg-

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ment of Mr. Brooke. He told them that 'the Eng
had invaded their country, destroyed their forts,
burned their towns, not with the desire of any
for themselves, but to punish their continual and ag
vated acts of piracy. And he reminded them, that
two years past, they—the people of Sarebas—had
fully warned to desist from their marauding expediti
for that the British nation would no longer allow
native traders, between the adjacent islands and Si
pore, to be cut off and plundered, and the crews of
vessels cruelly put to death, as they had been.'

To this they replied submissively—that 'their
were forfeited, and, if they were to die, they were prep
—though they were equally willing to live.' They
mised, however, to refrain for ever from piracy, and off
hostages for their good behaviour. Mr. Brooke sho
them how much more honorable and advantageous ho
trading would be, than their former disreputable occ
tion: and he invited the chiefs to Sarawak, where
might witness the happiness of the people under his
He warned them, however, that, should they resume a
their practice of murder and pillage, their country sh
be invaded once more, and their whole tribe be ro
out and destroyed. The Sarebas people informed
conquerors, that, though they sometimes cruised
the people of Paku and Rembas, yet they could
answer for their good behaviour; and they believe
would be necessary to chastise them too.

The large and populous town of Paku, and the fo
dable stronghold of Rembas, with a squadron of h
warboats, were in like manner destroyed. The pi
submitted, and promised to attend a peace-conferenc
Sarawak; and thus the warlike expedition ended.
severe punishment had been inflicted on the guilty

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itics: but no wanton blood-shedding occurred, nor a single woman or child known to be hurt.

apt. Keppel now left for China, and the Dido was aced upon the shores of Borneo by the Samarang, er Capt. Sir E. Belcher, who had orders to proceed his squadron to Bruni, and endeavour to form an cable alliance between the English and the Sultan. e a miserable confusion was found to prevail, through distractions and disunions of parties—one chief aspir- to the throne, others eager to thwart his ambition, the Sultan presiding over all, the very incarnation tolid and feeble tyranny. Muda Hassim was well osed towards the English connection, and his brother rudeen was a powerful member of the British party runi—a man of fine intellect, of generous character, noble and amiable manners. But all attempts to trade were defeated by the extortionate avarice of geran Usop, who was now a determined enemy of the lish, with a blood-feud against Muda Hassim, and a osition to foster piracy. On this occasion, the govern- t of Sarawak was ceded to Mr. Brooke *in perpetuity*, ead of by a feudal tenure as before.

fter a year's absence in China, we find Capt. Keppel in summoned to Sarawak, by the necessity of making ther vigorous effort to check the practice of piracy. und Sarawak,' he writes, 'much altered for the better, the population considerably increased. Neat and ty-looking little Swiss cottages had sprung up on all most picturesque spots, which gave it quite an Euro- n look.' A store of English goods had been opened for er with the natives. Their numbers had more than bled; poverty was unknown among them; they were eful and contented, had no forced labour, paid no

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taxes, and were only called to serve in boats against th spoilers of their homes.

The condition of the neighbouring tribes, howeve presented a painful contrast to this happy state of thing In particular, Seriff Sahib had strongly fortified himse at a place called Patusan, and summoned to his suppo a large fleet of Sakarrans, who had scoured the coast all directions, and committed great atrocities, attend with some most cruel murders. Three of their boats, f example—having learned that a family of peaceful La Dyaks, belonging to a tribe in Mr. Brooke's territory, h shaken off their old fears, and come down from the mountain, secure of their Rajah's protection, to cultiva a plot of ground near the coast—determined to destr them. For their better security, these poor victims h made their dwelling in the upper branches of a lar tree, in the outskirts of the forest. Their little childr were playing in the jungle, when the pirates were hea approaching the tree with their diabolical war-yells. the man did not descend immediately on being su moned, he was shot: when other ruffians, to save the ammunition, mounted the tree, murdered the woman, a returned in triumph to their boats with the heads of bo victims. The children, who had witnessed the who from their hiding-places, made their way to Sarawa and reported the dreadful occurrence. Besides su small acts as these, Seriff Sahib added to the catalog of his achievements, at the head of his Sakarran Dyak an expedition into the interior, in which eight villag were burned, many men killed, and numbers of wom led with their young children into captivity. Sarawa itself was threatened, and open defiance hurled at a European force that should dare to approach Patusan.

A demand was formally made by Muda Hassim f

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ce of Capt. Keppel, in the following terms. Capt. Belcher told the Sultan and myself, that pleasing to the Queen of England that we ess piracy; and we signed an agreement at in which we promised to do so. And we now friend of the evil actions of the Sakarran we desire to end all the piracy, and to perform ent with the Queen of England.' Early in 44, the expedition set out for the attack of he forts were stormed, and the place destroyed two piratical Arab Scriffs, Sahib and Muller, n to seek refuge in other quarters. Sixty-four were taken, besides others of iron. And immense variety of plunder were some desks manufacture—one with a brass plate engraved n'—evidently the spoils of some rifled ship. terprises were immediately followed by an the Sakarran, when a great conflict took usands being engaged on both sides, and a ts drifting along the stream, while the Dyaks ng and stabbing each other, and bodiless heads, tated trunks, were scattered about in ghastly The result, however, of these necessary, though ceedings was for the present most satisfactory. ans were restrained from piracy; the Sarebas ling to trade; and peace for a while was es- ong the N. W. coast of Borneo.

ile the prosperity of Sarawak was daily in- Within two months, 500 families had fled to the s equal laws, and tokens of respect and affection n to the Rajah by every tribe in the province. ry is peaceable'—the Rajah writes—'trade -the Dyaks are content—the Malays greatly n number—in short, all goes well. I received

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a visit from Lingire, a Dyak chief of Sarebas. H
an intelligent man; and I hail with pleasure his adv
to Sarawak, as the dawn of a friendship with the
pirate tribes. God willing, these rivers (Sarebas
Sakarran) shall be the great arteries, by which civil
tion shall be circulated to the heart of Borneo.
again he writes: 'The peaceful and gentle aborigine
how can I speak too favorably of their improved
dition? These people, who, a few years since, suffe
every extreme of misery from war, slavery and starvat
are now comfortably lodged, and comparatively r
A stranger might now pass from village to village,
he would receive their hospitality, and see their c
stored in their houses:—he would hear them procl
their happiness, and praise the white man as their fri
and protector.' Again: 'What a granary this island
rather this line of coast, might become. During the
six months, upwards of *one hundred* trading vessels h
entered the river. Eighteen months ago, it was a
event to register *one single boat* in the course of a mon
And the following passage occurs in the journal of C
Rodney Mundy of H. M. S. Iris, who took an import
part in the subsequent transactions with the pirate tr
of Borneo. 'This morning I accompanied Mr. Bro
on a visit to the Datu Bandar, the second in rank of
three native rulers, appointed by the Rajah to govern
town. The interview lasted half an hour, during wh
the house was surrounded by a dense mass of the inh
tants, waiting to get a glimpse of their much-lo
governor, a desire which was subsequently amply gr
fied. I may truly say that I felt proud of my countrym
and of the opportunities thus afforded me of witness
the extraordinary enthusiasm, with which he was eve
where received.' With peace undisturbed, trade

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ced and expanding, industry increased among the
s, and friendly communications opened with chiefs
nd the boundaries, nothing was wanting but the
ance of support from the British Government to
rm the blessings thus conferred for a season, by the
ures of Mr. Brooke, upon the long-afflicted inhabi-
of the whole sea-coast from Sarawak to Bruni.

1845 Mr. Brooke was appointed confidential agent
e British Government in Borneo, and was instructed
oceed to the capital, with a letter to the Sultan, on
ubject of piracy. His influence also was needed
ure the succession to the throne for Muda Hassim,
ightful heir, who was favorable to trade, instead of
val, Pangeran Usop, who was a promoter of piracy.
of these stood in the relation of Uncle to the
ing Sultan, Omar Ali, who has been already described
ble both in body and mind, and who had no issue.
Muda Hassim was the eldest *legitimate* son of the
ger branch of the reigning family, and half-brother
e Sultan's mother: while Usop was an *illegitimate*
f the elder branch, and half-brother of the Sultan's
r. The former, consequently, by Malay law, was
ightful heir to the throne; but was continually
ed to the sinister schemes of his ambitious rival,
with his noble half brother, Budrudeen, was obliged
constantly on his guard against them.
1845, Sir Thomas Cochrane arrived, as Admiral, in
Eastern seas; and proceeded at once to the capital,
mand redress for the seizure and imprisonment of
British subjects. By the Sultan and Muda Hassim,
dmiral was referred to Pangeran Usop as the agent
e whole transaction. He was summoned to come on
the British vessels, and refused: whereupon the

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marines were landed, and a shot fired through
of his house. Immediately he returned the fi
a few moments his house was in ruins, by rap
from the British man-of-war. The Pangeran
his guns were presented to the Sultan and Mud

The Admiral then proceeded to demolish the f
stronghold of Seriff Osman, in Malludu Bay, at
corner of Borneo. A desperate conflict took pl
at length ended in the victory of the assailant
relics of plundered vessels were found in the to
was completely sacked and destroyed. Meanw
geran Usop had gathered together a band of
and attacked the town of Bruni: but was
the bravery and determination of Budrudeen,
mately seized and slew him. But in Decembe
tragical event occurred at Bruni, which caused
est personal grief to Mr. Brooke, and put an
hope of the triumph of civilizing influences in
tracted capital. Muda Hassim, after having b
nised by the Sultan as successor to the throne
brother, Budrudeen, and twelve other membe
royal family, was treacherously massacred in
by the Sultan's order. The news was brough
wak by an English vessel of war, which, wh
ing at Bruni, was boarded by a native, who
his escape from the town. He had been a
Budrudeen, and was in attendance on his lo
time of this attack; and he gave the following
his master's death. 'The Pangeran, though su
his enemies, fought for some time, and, when d
wounded, retired outside his house with his
another woman. His lord then ordered him
cask of gunpowder, which he did; and the last
lord did was to take his ring from his finger,

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to carry it to Mr Brooke, and to bid Mr. Brooke not rget him, and not to forget to lay his case before the en of England. He then left his lord with the two en, and, immediately after, his lord fired the powder, the three were blown up.' It appeared that the Sul- reputed son, a man of worthless character, had ied Usop's daughter, and partaking of his father's lity to the English, and his disposition to piracy, as as deeply resenting his fall, and exercising a very t influence over the weak mind of the Sultan, he had ght him at last to consent to this deed of revenge.

he British Admiral determined at once to chastise faithless wretch, and ordered a strong squadron to nble upon the coast. On July 8, 1846, the fleet ed the bar, and advanced up the river of Bruni. It shortly after fired upon from a heavy battery, and city was then bombarded with balls and rockets, all the people fled. The Sultan took refuge in the ds, and his capital fell into the hands of the English, hunted him through the forests, and destroyed im- se stores of his property. The English force then eeded to make a general attack upon the pirates of N. E. coast, who were mostly Illanuns by nation. r strongholds were destroyed, and their towns laid e, in which were found continually stores of Euro- goods, the result of many years of plundering.

eanwhile there remained more work to be done with pirates nearer home. For Mr. Brooke writes, on ch 1, 1846—'I have suddenly received information the Sakarran Dyaks have again been at sea, with a e of 70 prahus, and not less than 1200 men, ravaging burning many villages, carrying off the women and dren into slavery, and laying waste the country,

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wherever their arms could reach. This is truly hea
rending. It was not to be expected that the single
tack, made in this river by Capt. Keppel, should tota
eradicate, from amongst a numerous and warlike po
lation, the deep-rooted and oft-indulged habit of pira
And, although a slight advance has been made in
taching some of their chiefs from this evil course, I f
that measures of kindness and conciliation are entir
thrown away, and that it will be necessary to give th
pirates another severe lesson, and to convince them t
their haunts in the Sakarran river cannot protect th
from my own native fleet, when supported by the bo
of the vessels of war on the station.'

For the present, however, Rajah Brooke returned
Bruni, in order to settle its public affairs. The Sult
who was still a fugitive, now that he was complet
humbled and deprived of the power to do much ill,
permitted to return to his capital, after having writte
penitent letter to Mr. Brooke, and another to renew
ratify his former engagements. Indeed, there was
one, who could be set up in his stead; for he had cut
every man of weight and intelligence, and the surviv
were left in a state of utter helplessness and dismay.
may give the words of the Admiral in his official repor
the Government: 'I am persuaded that nothing would h
been more gratifying to them, than to have learned fr
me that I was authorised to establish an Englishma
such a one, for instance, as Mr. Brooke—as their go
nor and chief, under whom they could have felt confid
of the undisturbed enjoyment of the produce of their
dustry.' And we may add a remark of Capt. Mundy
'It is my firm opinion, that he (the Sultan) will herea
submit to any demands made by Mr. Brooke, who is,
deed, *de facto*, Sultan of the whole territory from Po

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to Malludu, a coast of 700 miles. What an extraor-
ry position for an English gentleman to be placed
And how has he managed to receive the homage of so
a population? By unremitting kindness to the natives
very description, during a six years' residence.'
n Dec. 18, 1846, the island of Labuan was ceded by
Sultan to the British Government, which formally
aged itself, 'in consideration of this cession, to use
best endeavours to suppress piracy, and to protect
ful commerce.' This island is about 11 miles long
6 miles broad at the widest, forming a triangle,
ch ends in a point at the northern end. It is 30
s round, and contains 25,000 acres of surface, which
ulates with low hills, and was then completely covered
jungle. It possesses, however, several valuable pro-
s, and, in particular, inexhaustible supplies of coal.

We have now brought our history down to the time
he foundation of the Borneo Church Mission. An
est and heart-moving appeal had been made by Mr.
oke to his countrymen on behalf of his poor Dyaks
ot those only, whose circumstances were so much
roved under his own protection in Sarawak—but the
le distressed population of that magnificent island,
hich his heart was now entirely given, and with
ch his name will be for ever connected. In that
eal he had written: 'Such is the sad condition of the
k tribes—such the sufferings of an innocent and
strious race, which are scarcely to be matched in
annals of nations, and unequalled even on the coast
Guinea: for there the lot of slavery falls only on a
ion of the community, whilst here it is the wanton
hery and the wholesale slavery of entire communities.
case of misery ever called for help, it is here; and

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the act of humanity, which redeems the Dyak race fro
their condition of unparalleled wretchedness, will op
a path for religion and for commerce, which may
future repay the charity, which ought to seek no rem
neration. I know no field for the Missionary, whi
promises such a harvest as the Dyak tribes.'

This appeal was not made in vain. To a private clerg
man, the Rev. C. D. Brereton, of Massingham, Norfo
the credit is due of having first set on foot an associati
for sending forth a Mission to Borneo. Applications h
been made, in the first instance, to the two great Societi
(the Gospel-Propagation, and the Church Missionary,)
help towards the work. But the hands of these Societ
were full, and they were unable to entertain the propos
Mr. Brereton, however, was not discouraged; but resolv
to endeavour to raise the necessary funds by priv
subscriptions. And, accordingly, on May 2, 1846,
Committee of noblemen and gentlemen having be
formed for the purpose, with the Earl of Ellesmere
Chairman, it was determined 'to found an Instituti
consisting of a Church, Mission House, and School
Schools, in Sarawak,' and 'to take immediate measu
for collecting benefactions and subscriptions, for the fou
dation and endowment of the same.' The list of s
scribers was headed by the name of Her Majesty,
late Queen Dowager; and, among other contributio
was one, from the Society for the Propagation of
Gospel, of £50 for five years.

The first Missionaries were the Rev. F. T. M'Doug
M. A. of Magdalen Hall, Oxford, and the Rev. W.
Wright, who in the year 1849 retired from the Missi
A third had been appointed—the Rev. S. F. Montgom
—but it pleased God to remove him by a very rapid illn
after all his preparations had been made for his dep

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from England. Mr. M'Dougall was a member of College of Surgeons, and had been, before he entered Holy orders, Demonstrator of Anatomy in King's ege, London. Hence his medical experience and in surgery, which were both of a very high order, we shall have occasion to shew more particularly in next Number,) in addition to other uncommon quali-ions, pointed him out as singularly fitted for the ous office, of conducting the first Christian Mission the midst of a new, and, as yet, uncivilized people.

n Oct. 1, 1847, Mr. Brooke landed at Southampton, r an eventful absence of nearly ten years from his ve land. The reader need scarcely be reminded of burst of universal enthusiasm, with which his arrival ngland was greeted, and of the attentions and honors ch were paid to him, in all parts of the land, and all classes of his countrymen. The voice of envy ill-will was silent, while his deeds of glorious hu-ity were yet fresh in the recollection of all, who had of them, or were for the first time made known, by r admiring lips or pens, to others.

pon the Rajah's reaching England, he was, of course, ulted upon the subject of the Mission, and spoke on ehalf at a Public Meeting in London, (the Bishop of chester being in the Chair,) on Nov. 22, 1847, about months after his landing. We may close the present nber with a passage from his speech on that occasion, will serve further to illustrate the wisdom and great-of his character. 'I am anxious to address you on subject of the Borneo Mission. After the most mature beration, I have come to the conclusion that the due on has arrived, when the Mission may proceed to its ination with safety, and with a very wide field of ediate usefulness before it. It is not for me to tres-

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pass too long upon your time: but I will now say th
undertake the trust, the very solemn trust, which
have devolved upon me. I will protect the member
this Mission; I will render them every assistance to
vance the objects for which they go out; and I will
my best to smooth the inevitable difficulties, which m
at first await them. If we proceed gradually—if
members of the Mission, while they show a chris
example, strive in every way to gain the love and co
dence of those around them—if they educate the you
if they alleviate human suffering, if they attend upon
sick—if gradually and imperceptibly, they change
native character—if gradually and imperceptibly, t
raise new feelings in the native mind—then, indeed,
success will be very great. If we proceed in peace
charity, and in good will, how short and how insignifi
appears to me the lapse of a few generations, when
consider the end to be obtained! We shall have pa
away: but we shall pass away with a firm convict
that our successors will pluck the fruit from a tree of
planting. We shall have laid a deep foundation, u
which our successors may raise a noble superstruct
We shall have done this, and I believe that our succes
will envy our labour of patience and forbearance. I t
that the field of this Mission will, in time, extend
very far, beyond the limits of Sarawak. I trust that
unalloyed blessings of Christianity will be spread
the vast continent of Borneo. I trust, and I fondly
dulge that hope, that, on this occasion, the contac
civilization with a semi-barbarous people, may be fo
conducive to the happiness and improvement, both t
poral and eternal of the latter.'

In our next Number, we shall give an account of
Mission, thus set on foot, from the first departure of
Missionaries, down to the present time.

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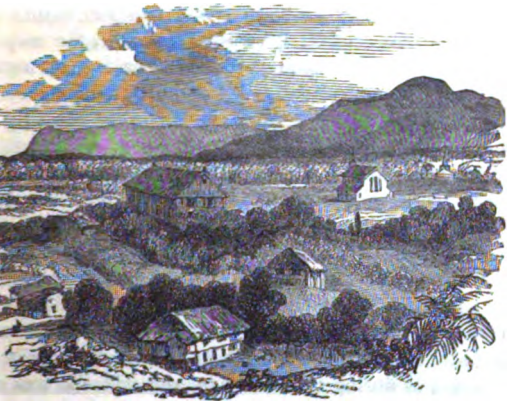
THE

MONTHLY RECORD

OF THE

IETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

AUGUST, 1853.



CHURCH AND MISSION HOUSE, SARAWAK.

BORNEO.—PART III.

Nov. 27, 1847, the two Missionaries, with their wives families, set sail from Gravesend for Borneo, in the *y Louisa*, a small merchant-vessel. On Thursday, 2, the wind freshened into a S. W. gale, and the her became thick and hazy. 'About 10 P. M.,' writes M'Dougall, 'when we were nearly in mid-channel, een Brighton and Dieppe, a vessel was descried gh the mist ahead of us on the opposite tack. We

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showed our lights, altered our course, stopped our v
and did all that could be done to prevent a collision;
she did not perceive us until too late, and, in her atte
to avoid us and check her own speed, wrongly trie
cross our bows. The consequence was, that our ve
which had still considerable way upon her, struck
other on the side. The shock was severe, and our
little barque was soon a complete wreck forward
bowsprit sprung, jib-boom gone, and her figure-h
catwater, &c. completely smashed. At first, the carpe
gave a false alarm that there was four feet of wate
the hold: but, on sounding a second time more carefu
our minds were relieved by finding that the ship
quite tight. This panic over, the men set heartily
work to repair the mischief as well as they could;
then we ran back to the Downs, where, with he
full of thankfulness to our Almighty Preserver, we d
ped anchor on Friday evening. And then we rode
the rest of the gale in safety, though not without als
as sundry vessels broke adrift, and some were lost on
Goodwin Sands and along the coast. The other ve
got safe into Ramsgate harbour. Two of her crew
boarded us during the confusion, and said she was si
ing; and we soon lost sight of her in the dark.

'On Wednesday, Dec. 8, I landed with my wife and c
at Deal, and went straight to Canterbury, where we
friends, and where we were allowed the great privil
of returning thanks for our preservation at the Cathe
Service. I am happy to add that the ladies bore t
trials remarkably well, and that we are all in good he
ready and willing to embark again, as soon as our ve
is repaired, feeling full confidence in the care and
of our Almighty Preserver, who will in His own g
time 'bring us to the haven where we would be.'

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Dec. 30, the voyage was again commenced, and
gh the mercy of God was completed, without any
s interruption, on May 23, 1848, on which day
vessel reached the harbour of Singapore. The
onaries in their journals record their thankfulness
many deliverances from special dangers on their
ge. The ship, it appeared, was laden with *gun-*
er, and the casks, which had been carefully stowed
at first, were all taken out while the vessel under-
her repairs after the storm, and then thrown in
y and carelessly over the rest of her cargo of coals.
s no small trial of faith, amidst the blinding flashes
e tropical thunder storms, which they encountered
eir course, to possess their souls in patience, con-
in the wise and loving care of their 'Faithful
or.' Their ill-fated ship, which was badly com-
ed, was, with her cargo, totally lost on her voyage
ward, about a fortnight's sail from Singapore—her
escaping in the boats.

June 30, the Missionaries landed at Sarawak, after
days' sail from Singapore. They describe the
of the river as very fine—'beautiful wooded moun-
jutting out into the lake-like sea, and changing,
e river winds, into every variety of form, from its
h up to the town of Kuching, (the native name of
capital of the province of Sarawak,) where they
pear, and are succeeded by a large tract of undu-
hills covered with jungle.' A site for the church
future residence of the Missionaries had been fixed
by Mr. (henceforward Sir James) Brooke, before his
isit to England, and steps were immediately taken
epare the ground for building. For the present,
ver, they were accommodated in the Court House,
e opposite side of the river to Sir James Brooke's,

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or the Government House. The lower story of
building, (which had been begun by a German
sionary, previously resident at Sarawak,) was occu
principally by the Hall of Justice, a large room use
various public purposes, and in which Divine Se
was now to be regularly performed.

It must be remembered that the Missionaries
first to learn the language of the natives, before
could hold any converse with them, or attempt to ins
them in the truths of Christianity. But Mr. M'Doug
medical skill was immediately brought into opera
and it is easy to conceive the immense influence, w
he was enabled thus to gain among them. 'The
pensary,' he writes, 'has succeeded admirably, and
already fully occupied every day with patients,
twelve to three o'clock. They come to me, when s
those that cannot come I visit.' And Mrs. M'Dou
mentions: 'Every day my husband receives patient
his little dispensary downstairs. There is a great
of talking, and often peals of laughter from the nat
with the difficulties of understanding them on his
and his gesticulations to them. He can get on pr
well with the Malays; but the Chinese speak a mix
of Malay and Chinese, which is puzzling enough,
their pronunciation of Malay sounds is bad.' The Dy
speak mostly a dialect of the Malay. She adds: 'I
not omit to mention the great success he has had
a very bad compound fracture of the leg, (which
been broken nine days before it was brought to h
by using gutta percha for a splint. He moulded i
hot water to the shape of one of our own servants'
and then put the broken leg in it. It makes a comp
boot, and the shape is easily altered with hot water-
that it is both comfortable and safe. The poor man
got on wonderfully.'

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chool was soon opened, under the superintendence
r. and Mrs. Wright, at which not only many chil-
but also adults, attended—though somewhat irregu-
'The boys are very quick, particularly at numbers:
caught the multiplication table surprisingly. One
e young Pangerans has several times visited the
l. He came, at first, for medical advice, as he is
ng from one of the dreadful wounds he received,
time of Muda Hassim's murder. The poor young
annot be more than 18 or 19 years old. He has a
t across his mouth, which has injured his face, and
er across his chest: but, notwithstanding his dis-
ment, he has all the airs of royalty—with a very
y walk and graceful manners. A Malay, indeed, is
refined gentleman—as calm and self-possessed, and
e to any strong attack upon his feelings, as any
ed Englishman can be.'

e Malays, however, are Mahometans, and are very
in some of their religious practises. 'In this, which
great fast month, the Malays are not allowed to
nything in the day till after sunset: and so rigo-
y do they keep the fast, that they change visibly
e the month is over, getting both paler and thinner.
e Mr. M'Dougall was in the Dispensary to-day, a
y came, who was very ill, and to whom he gave
physic: but the man declined taking it. On this
as asked, 'Why do you come to me at all, then?
away: I shall not doctor you.' 'Give me some
e to take home,' said the Malay: 'it is a great fast-
-I may not drink till evening.' The Datu Patinghi,
came to-day, with a troop of naked children and
f his followers, wanting to hear the piano, refused
ruit which we offered him, although he would not
hy. But not to drink all day in this climate is
d a self-denial.'

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On Sept. 19, after three months' residence in Sarawa Mr. M'Dougall writes as follows. 'I do not know th in this generation we shall do much with the Malays be beyond removing obstacles, and making them regu Christianity with a favourable eye: although I ver believe that, if the Church perseveres in her operatio the next generation will see them all Christians. B the case with the Dyaks is very, very different. I ca not tell you how it weighs upon my mind, day a night, that I am without an arm to reach them. think that the time has come for them to be gather into the Fold of Christ: and, if means are not speed used for reaching them, the larger and more influent tribes, at least, will soon become Mahometans, and dr the others along with them; for they are fast adopti the language, dress, and customs of the Malays, a their religion will soon follow.'

On Advent Sunday, 1848, the first baptism took pl in Sarawak. In this case five semi-Dyak orphan ch dren, whose fathers were English, were admitted in the Church of their Redeemer. These had been plac by the Rajah's orders, entirely under the charge of M M'Dougall. The number of such children, with othe which have been given up by their parents into t hands of the Missionaries, and constitute, what is call the home-school, is at present twenty eight. For t support of these, the Rajah has devoted half the ent produce of the small rice-tax, paid by one of the Dy tribes to the Government.

On Jan. 6, 1849, Mr. M'Dougall writes: 'Our d school goes on as usual, with a fluctuating, but, the whole, considerable attendance of men, and a f boys now and then. Some of the *Nakodas*, (capta and owners of trading vessels,) are anxious to learn na

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tion, and I have requested Mr. Wright to do what he
n to forward their views. They spare no pains, but
rn arithmetic, and copy our charts, with a good will.
Our little Christian children, my wife's especial charge,
e extremely attached to her, and civilizing fast. It is
onishing how they have improved in appearance and
haviour in so short a time, and it is quite delightful
hear the elder ones lisping the Lord's Prayer in Malay.'
As to the general prospects of the Mission among the
ighbouring tribes, Mr. M'Dougall, somewhat later,
ites as follows. 'Among the Kyans, Dyaks, and other
tive tribes, there is already opened to us a much larger
here of action than I imagined upon my first arrival.
'On this river alone (Sarawak) we have 33 tribes of
butary Dyaks, each containing from thirty to two
ndred families: and these, being now obliged to live
peace with one another, are rapidly increasing in
mbers, and improving in condition. Besides these, the
ople of the Samarahan, Sadong, and Siriki, a branch of
e Rejang, are now under the control and protection of
e Government. Sadong and Rejang are much larger
ers than this. These are quite accessible to missionary
orts. Next spring it is expected that the Sarebas and
karran rivers, inhabited by swarms of piratical Dyaks,
ll be thrown open, and brought perfectly under our con-
l, by means of a powerful expedition, which the Rajah
d Capt. Keppel have planned against them. These
o rivers, together with the Rejang, form a high road
o the very interior of Borneo, and traverse the regions
nabited by the Kyans—who, from the little I have
en and heard of them, seem to be more civilized than
r hill Dyaks, and are a brave and intelligent people,
more numerous than the Dyaks, and to be estimated
tens and hundreds of thousands. Indeed there are vast

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openings for the Propagation of the Gospel, presenti
themselves on every side. These interesting and p
mising nations are all ripe for a change for the bett
Their old superstitious remnants of Hindooism are fi
wearing out, and almost every trace of a religious syst
among them has disappeared. But still it is evide
that, even among the most debased of our hill Dyal
their unknown God has not left Himself without a w
ness. They all acknowledge a supreme power, W
made all things, and Whom they believe to declare H
Will, in the songs and flights of birds, in the appearan
of the stars and the face of the sky; though th
think that He allows the more immediate control
their affairs to various inferior good or evil spiri
whom they dread and worship. But their respect a
fear of these their *antoos*, or local demons, is, from the
contact with Europeans, and even Mahometans, rapid
diminishing, and consequently, their own feelings
devotion and reverence are fast wearing away. T
question now becomes daily more momentous—who sha
declare to them the unknown God they have been
long yearning and feeling after, in the dark night
heathenism and superstition, from which they are no
about to emerge? Shall He be set forth to them mere
as the awful and irresistible Creator and King, Whom t
Mahometan serves without loving, (of which there
great danger,) or shall we, Christians, take measures
prevent this, and reveal to them their God, as One,
Whom they not only live, and move, and have the
being, but with Whom they have an intimate relatio
Whose mercies towards them fail not because He is the
Father, Who has sent His Son to reconcile them to Hi
self, to raise them from their present state of doubt a
fear, to be children of God and heirs of eternal life?'

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the above extract, reference is made to a fresh dition against the marauders of the Sarebas and Sa-an. Upon the Rajah's return from England in 1848, ound that measures were on foot for re-establishing t of piracy on a branch of the Sadong; while, in arebas country also, active preparations had been ng for some time to fit out for sea a formidable pi-al *balla*, or fleet of war boats. But Capt. Keppel in Mæander had brought the Rajah to Sarawak; and ery appearance of that vessel with its commander, ell known in those seas, and a peaceful visit, which paid by her boats to the Sadong, were sufficient to these proceedings for the present. No sooner, how- had the Mæander left the coast of Borneo, and the h set out for Labuan, (where he became seriously ill, his life was for a while despaired of,) than the Sare-irates resumed their former atrocious practices. On ch 1, 1849, a fleet of from sixty to a hundred prahus rebas, (or, rather, as we have already noted, of Sare-*mized* with Sakarrans, both Malays and Dyaks,) ed up the Sadong, and attacked one by one the de-d farm-houses, which are situated on the river for miles, below the town of Gadong. The town itself did not attempt, knowing it to be too strong, and to defend itself.

ey had chosen for their purpose the time of harvest, n the men were widely scattered, and the unfortu- women and children were left unprotected. The g tides, which set up these rivers, materially assist invaders in such cases to take their victims by sur-. They reached the devoted river soon after the n of day; and thus their mode of proceeding is dis-d. 'The foremost bangkong of the balla stops ast of the first farm-house. The crew rush on shore,

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and the heads of the sleeping and unsuspecting inma
are in a few minutes secured. The rest of the fleet p
on: and, regularly, as they move up the river, the le
ing boats stop by twos and threes, at each success
farm-house, and enact their respective tragedies.'

Upwards of one hundred heads were taken in this
pedition by these murderous villains. Of all those, wh
farms were attacked, one man only happened to be v
prepared, and made a successful defence. His people
just commenced work, when the enemy swept up
reach. Twenty-seven of his men got back to the ho
in time. Pulling up the ladders—the Malay hou
being built on piles—they shot down the first three
rates that landed: on which the remainder, abandon
for the present that particular establishment, moved
to see if the inmates were as wide awake next door.

A few select ruffians of this fleet lingered behind af
the main body had quitted the river, having dres
themselves in the spoils of their victims, and put on
broad-brimmed hat used by the labourers on the far
Thus disguised, these miscreants stealthily dropped do
the river in the small canoes, which they found on
banks: and, imitating the Sadong dialect, they called
the women to come out of their hiding-places, say
that they had come to convey them to a place of safe
In many instances, the stratagem was but too successf
and the helpless women, rushing down with their infa
in their arms, became the prey of the pirates. 'On
last day of February,' says Mr. St. John, 'a numer
and industrious population was gathering in a harv
sown by their own hands, along the fertile banks o
charming river. And on the first day of March ev
house was plundered, and scattered through the fie
were the mangled bodies of the reapers, and in the

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s the headless trunks of aged women, and children
young for captivity.' And such proceedings as these
to be described, forsooth, as 'intertribal feuds,' with
ch it was no business of Sir James Brooke, or other
lized men, to interfere!

he insolence of the pirates had by this time so in-
sed, through the absence of any British man-of-war
he coast, (the Mæander having been ordered to China,
no other ship having as yet replaced her,) that they
actually sent to the Rajah a message of defiance,
ng him to come out against them, taunting him
cowardice, and comparing him to a woman. Nor
this to be wondered at. Already with impunity
had been suffered to capture several trading boats;
had devastated two rivers, burned three villages,
slaughtered, at least, four hundred persons—men,
nen, and children. From the river of Mato alone,
e came to Sarawak twenty prahus, crowded with
ple of all ages who sought shelter from these marau-
under the Rajah's wise and beneficent rule. If
peace of Borneo was any longer to be maintained,
the rapidly increasing commerce to be protected, it
plain that another severe chastisement must be at
e administered to these turbulent and ferocious natives.
nxious, if possible, to put a stop to these atrocities, the
ah sallied forth, on March 25, 1849, with only the na-
flotilla, which he had equipped and manned at his own
ense, headed by four boats of the H. E. I. C. Steamer
nesis. The whole flotilla numbered ninety-eight pra-
, and contained about 3,200 men, of which 24 prahus
800 men belonged to Sarawak. This expedition visited
y river between Sarawak and Sarebas, but they had
the good fortune to fall in with the enemy. A force of
0 men was landed, and succeeded in capturing and

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destroying several strongholds of the pirates. But
men themselves were absent, engaged upon mischief
where; and the fleet, having effected what they c
towards their chastisement, without a stronger Euro
aid, dispersed to their respective homes.

Three months now elapsed, during which the R
was engaged at Labuan and Sulu; and, meanwhile
Sarebas pirates pursued their piratical practices wit
let or hindrance. Small squadrons came out of
rivers to pillage along the coast; and the terror o
population became as great as before. The British
vernment at the Straits determined to despatch a po
ful force against these savage disturbers of all t
and Capt. Farquhar, in H. M. S. Albatross, with L
Everest, in H. M. S. Royalist, and Capt. Wallage i
Nemesis, were ordered to Sarawak on this duty.
July 27, the Rajah, with his native flotilla, met
English force off the Kaluka. On the evening o
28th, intelligence was received that a large pirate
had gone out the day before, from the Sarebas, tow
the Rejang, having for object, it was supposed, the ca
and plunder of the town of Siriki. Capt. Farquha
the Rajah determined at once to intercept this hor
robbers on their return: and the proper arrangem
were made for effectually surprising them, by which
of the four ways, open to them, they might endea
to regain their haunts.

Three days were spent by the whole force in a
exciting state of suspense. And, meanwhile, Capt. K
will tell us what the pirates were about all this
for they made no secret about their own business,
ever their English advocates may claim for them
title of harmless traders, and every particular was

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ertained from any of the chiefs, who afterwards came Sarawak, to make their submission to the Rajah. eir fleet consisted of 150 prahus, and contained about 00 men. The great Dyak chiefs, and almost all the ncipal Malays, of Sarebas and Sakarran, were in e fleet. On leaving the Sarebas, they first advanced the small town of Palo, where they went on shore, ied a contribution of rice and salt, selected the young men that pleased their fancy, and left them for the esent. 'We intended,' said one of the Sarebas prison-, with perfect coolness, 'whenever we were short of ads, to go to Palo, and kill them all.' They appear have considered it unwise to murder them on this casion, as they procured salt and other necessaries by eans of their industry. As soon as their enemies were t of sight, the poor plundered victims launched their ats, took their most valuable goods on board, and fled the town of Rejang. The fleet then continued, and ptured a trading prahu laden with sago. They next tacked the town of Mato, but were beaten off with the s of ten men. They carried away, however, three ads, with four women and children as slaves. And ar Mato they murdered a number of fishermen, and ptured several females. Proceeding onwards, they k two other traders, one laden with sago, *bound for ngapore*, and the other a larger vessel, lately *come om Singapore*, with a valuable cargo of cotton goods, timated at 5000 dollars (more than £1000.) These ssels were first plundered and then burnt: but the *koda* of the latter, the moment he saw the pirates nerge from a neighbouring creek, ran his prahu on ore, and, with the help of a numerous crew, saved part the cargo. They next sailed for Siriki, where the karrans were to join them in an attack upon the

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town; but their plans failed: and, having heard by t
time that there was a force on the look-out for them, t
turned homewards.

At length, towards evening, on July 31, the sc
boat brought in the news that the pirate fleet was c
ing. A rocket was sent up to give notice to the steam
which lay in the dark shadow of the shore, complet
invisible to those at sea. The Rajah's division of b
was formed in a line across the entrance of the Kalu
towards which the enemy was rapidly advancing, w
a strong flood tide. But, after approaching near enou
to see that the passage was guarded, they steered aw
for the Sarebas entrance, four miles distant. The Ra
was kept fixed in his position, and was, consequen
in total ignorance of all that was passing elsewh
during that eventful night, which he spent in excit
and anxious, though confident, suspense. He heard
signal—three strokes on the gong—which he knew
well to be the summons to a council, on board the Sare
fleet. Then followed an impressive silence for ab
twenty minutes. Suddenly the splash of paddles ensu
and, with a fearful yell, the pirates were again in exci
and rapid motion. The decision was to force the Sare
entrance: but here they were met by the boats of
men-of-war. To escape these, they turned towards
sea; and there Capt. Farquhar was ready with
force, and turned them back. They attempted to la
upon a sandy point, midway between the two entranc
but here another branch of the Sarawak squadr
was stationed, and received them with a heavy a
destructive fire. The pirates were hemmed in on eve
side. All order was lost among them. Eighty ba
kongs were run on shore, and the crews escaped in t
jungle: others, in small detached parties, managed

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ut to sea. Seventeen of the largest attempted to
l the steamer, which they expected (as one of them
ssed afterwards to Mr. M'Dougall) to find emptied
r men, and ready to fall into their hands an easy
And, indeed, the danger was imminent: for the
arks of the vessel were very low, and nothing would
been easier, if they had once been suffered to get
to her sides, than for an overwhelming force to
mounted her decks, and got complete possession of
Capt. Wallage, under these circumstances, put on
team, and crashed through them and over them
and again, until they were all either sunk, or else
oyed by her terrible fire. Twelve or fourteen only
e piratical boats escaped. The number of pirates
l was certified as 500: but, taking into account
who died of their wounds and of exposure, it is
able that not less than 800 perished by this painful,
necessary, act of execution. Orders were given to
e the lives of all who surrendered; but they fought
he last with a fierce determination, worthy of a
r cause, and, even in this confused and precipitate
at that night, they found time to perpetrate great
cities. The mangled and headless trunk of a fine
g woman was found among their deserted plunder.
was ascertained to be a captive just taken from the
of Palo. When unable to carry her off, these inno-
traders had severed her head, and vented their
ppointment by mutilating her body. Other relics of
barbarity, equally revolting, lay scattered about.
ed there were few natives present, who had not lost
her, a brother, or a son, murdered by the Sarebas
tes, or a wife or a daughter, carried off by them into
serable captivity. Among thirty-five men, comprising
crew of one Sarawak boat, there was not one who
not been deprived in this way of some near relation.

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About 3000 pirates still remained upon a neck of land between the Sarebas and Kaluka. The natives proposed to raise a breastwork of trees across the neck, guard it well, and send bodies of armed men to drive them from post to post, until they were all destroyed: but the Rajah considered that no further chastisement was necessary, and ordered his Dyaks on board their boats.

Sir James then proceeded up the river in the steamer, with a dense mass of native boats in the rear. The pirates still resisted, with extraordinary spirit, at one or two points. But they were everywhere dispersed: and the unexpected appearance, in the very centre of their country, a hundred miles inland, of an organized force of 2000 Malays and Dyaks, led by the European Rajah of Sarawak and his small band of Englishmen, was sufficient to awe the once formidable tribes into universal and complete submission. What was of still greater consequence, a sealed engagement was entered into by the Sarebas Chiefs to abandon piracy altogether. The Malays of Sakarran were even more forward to express their desire to break off their evil habits: and specially requested that the Rajah would send them an English Governor, and build a fort at the mouth of their river, to prevent the egress of any piratical boats. This fort was erected, and Mr. Brereton, (son of the clergyman mentioned in our last Number,) was placed in charge of it, and in supreme command over a river, inhabited by 200,000 of these once dreaded pirates. His position has been necessarily one of considerable anxiety, and even danger. For it cannot be supposed that, among so many savages, there should be no unruly characters, who would be unwilling to submit themselves to the authority of a single Englishman, and restrain all at once their long-indulged passion for head-taking. Unhappily, the re-

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d attacks on Sir James Brooke, by a miserable party
is country, have had already a very injurious effect
the state of things in Borneo. The very appear-
from time to time, of an English man-of-war upon
ivers, without the firing of a gun in anger, would
been abundantly sufficient to have maintained his
ence, and to have produced a lasting benefit to them-
s and others out of their late severe chastisement.
finding the help of Government withdrawn from him,
ly yielded with hesitation, the pirates of Sarebas
Sakarran have again begun to raise their heads and
on upon future expeditions. The last mail from Bor-
rought the news of a fresh outbreak on the Sakarran,
h had been kept in peace since the year 1849. The
ical party had proceeded to acts of violence against
peaceable chief, Gassin, which had drawn Mr. Bre-
from his fort, and, ultimately, driven him for safety
rawak, after that his friend, Mr. Lee, had been killed
desperate affray with his turbulent subjects. What
be the end of this disturbance it is impossible at
ent to conjecture, or whether, as was feared, the
e coast of Borneo, including the fair town of Sara-
may not already be desolated once more, and rava-
by pirates. Happily, the Rajah himself is, at this
ent, it may be hoped on the spot: and the British
orities in those parts have been ordered to take all
sary measures for the protection of commerce.

return now to our Missionaries. During the ab-
e of the Rajah after the Sarebas expedition, the
wing incident occurred at Sarawak, in which the
nding party was an offset of the great piratical
, which was then so effectually destroyed. 'Five
s full of Sakarrans,' writes Mrs. M'Dougall, 'have
the audacity to come to the mouth of the river, and

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kill thirteen persons, inhabitants of a fishing villa
which has been thriving under the Rajah's protecti

'They would not have left any one alive in the li
hamlet, had it not been for the Chinamen, who
muskets, and from the shelter of a house kept up
a firing, that they thought it better to retreat.
man was brought up here with six spear wounds, and
scull laid bare by a parang. He got well under Mr.
Dougall's care. These five boats had been a raid on
coast, and were returning, unconscious of the Raj
being out against them. They found one poor woma
a house with four children, all of whose heads they t

What was the effect of the Rajah's expedition u
the Dyaks of Sakarran, we may learn from Mr. M'D
gall. 'We have now with us several influential ch
from the neighbouring rivers, and among them the h
men of the Sakarran Dyaks, who have come to ask
Rajah to take them under his care, and to send an E
pean to govern them. Their principal Orang Kaya,
sin, is an especially interesting old man. He has alw
been against piracy, and wished to put it down; and
that his people have agreed to give it up, he is q
happy, and seems perfectly delighted to make our
quaintance. He is a very prepossessing-looking old m
with such a mild expression of countenance, and
a gentle, loving, look, that one wonders how it co
ever have been possible for him to take heads, wh
doubtless he has done in his day, though now he disc
tenances the practice, as his conduct on a recent occa
plainly showed. It has been the immemorial custom
the Sakarrans to reserve certain rich lands, which no
was allowed to cultivate until he had taken a head.
sin, however, allowed the custom to be broken throu
when a neighbouring chief resented the matter,

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t to say that he would fight with him for breaking
ough the customs of their fathers. Gassin replied,
it was a foolish custom, and he could not keep it any
ger: but that, if the other persisted, he would fight
on the subject with swords and spears, in right ear-
, and not with sticks only, as the Dyaks (like the
h) are accustomed to settle party-feuds amongst them-
es. Upon this the other chief came with his followers,
Gassin, who was prepared to fight, argued the point
n him; and they agreed, that, as the Rajah and the
glish would not allow them now to be pirates, it would
ifficult to get heads, and that, therefore, they had bet-
give up the custom, as they could not keep it without
wing their lands out of cultivation. Dear old Gassin!
heart quite yearns to see him a Christian. He wants
to go back to Sakarran with him. 'I will make you
ouse,' he said, 'and give you all you want, and you
l teach us, and make my heart glad, and my people's
rt glad.' He came to us the other morning, as we
e going to prayer, and asked if he might come in,
hear us pray. Of course, I consented, and prayed
him too. He was very attentive, and after prayers
., 'Well! I like your praying.' I asked, whether he
ld like to learn to pray as we do. 'O yes! if you
come to Sakarran, I will learn, and tell my people
earn.' Would that I could go back with him now; but
n doubly and trebly tied to this place, by work which
ws, and requires my constant presence more and more.
l yet nothing can be done effectually with these tribes,
il we can place Missionaries among them.'

No small part of the 'growing work' which Mr. M'
ugall speaks of, consisted in giving medical advice,
performing surgical operations of the most delicate
difficult kind among the natives. 'I am happy to

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say,' he writes, 'that my hospital, thanks to t
liberality, succeeds admirably, and does more g
out occupying nearly so much of my time,
mer dispensary-work did. We have twenty-fo
in-patients, and they are generally all occupied
establishment, which is supported by the
members of the Mission are practised in me
surgery, under the superintendence of Mr.
We may add an instance of an interesting cas
by him. 'I have just had a visit of gratitu
poor Malay woman, who, the last time I saw
be led by the hand, having been blind with c
both eyes for several years. I lately operate
first on one eye, and then on the other. The re
through the blessing of God, she is perfectly
sight, and came up to me just now by herself,
happy and grateful for the recovery of her sig

The Chinese, above referred to, were mostl
from Sambas, several thousands of whom c
themselves under the protection of the Engl
not feeling themselves safe in the Dutch posses
they arrived with their wives and children, we d
could to relieve their immediate wants, by g
rice and shelter. But they brought such numb
and disabled from wounds and age, (whom, fr
stition of theirs, they will not suffer to remain
same roof with them, but throw them out to
roads), that, in order to do them any good, it wa
for me to get a native house built, which I am
as a temporary hospital for the worst cases.
of this has been that the Chinese have acquired
confidence in me to give me their children to
Christians. I could have had almost any nu
considering our limited means, I have chose

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en of the youngest and most promising, thus raising r Home School to twenty. It was sadly against my ll to refuse any: but I have promised that, so soon as an get a Chinese assistant, I will open a Day School the elder boys, and it will, I think, be a large one, they all seem anxious to learn. I immediately wrote er to Singapore for a Christian Chinese assistant, and nope soon to hear of his coming. We have had our new ildren in the house now for nearly a month—nine boys d four girls—and most interesting, clever, little crea-res they are. They seem to have the aptness and order the Chinese character, combined with the simplicity d confiding nature of the Dyaks. O! if a college uld be founded, we might take the youths now offer-g themselves, and in a very few years they would be ained and fit to be sent forth as Catechists, who would able to make their way through Borneo.'

On Wednesday, Jan. 22, 1851, St. Thomas's Church as consecrated by the Bishop of Calcutta. 'All Sarawak as present at the ceremony, and a crowd of natives, Malays, Dyaks, and Chinese—filled the west end of e building. The appearance of the interior is quite culiar, from being finished and varnished like a piece furniture; and the effect of the early English arches dark glossy wood, with pillars of *nibong* (a striped ood), standing out from the cedar-coloured walls, is very autiful. There are plain ecclesiastical chairs, arranged raised platforms, twelve in a group, down the church r the congregation, and benches in the aisles for the hools. The large white shell, which stands at the west d on a carved pedestal for the font, gives a brightness the whole. It is quite large enough to dip a good-zed baby in.

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'Yesterday we had another baptism of a Chinese a
One half of our little church is now occupied with
nese Christians and Enquirers. I like to see the ki
nods and looks which pass between them, as they
into church. They have to endure some hard words
their countrymen. Nevertheless, the numbers incr
and Mr. Fox goes twice a week into the Chinese vil
to give a cottage lecture.'

Mr. Fox was a Catechist from Bishop's College,
cutta, who accompanied the Bishop of Calcutta, ha
been appointed by the Committee to take a part in
work of the Borneo mission. In March, a second cle
man, (Mr. Wright having retired, in January, 1849,
rived from England—the Rev. Walter Chambers;
after residing at the Mission House for six months, i
der to learn something of the language, he was sen
open a Mission among the Sakarran Dyaks. In con
tion with these are the Dyaks of the Batang Lupar
Linga, who, as well as those of the Rejang, numberin
all about 300,000 souls, had opened their rivers free
commerce, since the defeat of the Sarebas fleet, pl
themselves under the Rajah's protection, and requ
that Europeans might be sent among them, to govern
to teach them. Mr. M'Dougall visited each of these tr
and was received with the greatest kindness by
chiefs. They deplored to him their own ignorance res
ing the worship of God. They said 'the Malays wi
them to worship Allah, and some few of their people
already Islamized; but they felt it would be much b
for them to learn to worship the white man's Allah

In June, 1852, the Rev. W. Gomez, from Ce
joined the Mission, and is now on the Lundu river,
the Rajah's favourite tribe of Sebuyow Dyaks, and w
there is also a thriving and increasing Dyako-Ch

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lony. In July, 1852, the Rev. W. Horsburgh was
lded to the number of the Missionaries, and is now, in
e absence of Mr. M'Dougall in England, placed in
harge of the central station at Sarawak.

But we must quote a few words from a letter written
the Bishop of Calcutta, immediately after his visit to
rawak, to the Rev. C. D. Brereton. The Bishop writes:
t is my full persuasion, that there is no Mission on the
ce of the earth, to be compared with that of Borneo. It
s been thrown open to Christian enterprise almost by
iracle. One of the darkest recesses of heathen igno-
nce, cruelty, and desolation, where piracy, murder,
nflagration, and head-hunting, stalked abroad in open
y, and the aboriginal inhabitants were in the sure
ay of being utterly exterminated, is now, so to speak,
ke the Paradise of God. Deliverance has been pro-
imed, security of person and property, equal rights,
enlightened and paternal distributive justice, the arts
life, an extending commerce, are already established
Sarawak, and spreading along the whole coast of
orneo. In truth, when I stood upon the hill, on which
e Church is erected, and viewed the subjacent town
retched on the river's banks, and beheld the Mission
ouse and School, which crowned the adjacent College
ill, I could not but break out into thanksgiving to the
od of all grace for His wonderful works. And, during
e very solemn Service of Consecration, I looked with
mazement on the neat wooden edifice, with its early
nglish arches, its nave, 70 feet by 22, and 35 feet high,
side-aisles, its handsome Communion plate, the present
friends in England, placed on the holy Table, and its
ristian congregation of forty-three, (of whom eleven
ere Dyak and Chinese school-children, seated in the
sle;) and, when I assisted in administering the Blessed

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Supper to nineteen communicants, besides the Cler
my heart was almost too full to proceed.'

In our last Number, we have given an engraving
the river and part of the town of Sarawak, from a ske
by Mrs. M'Dougall. That placed at the head of
Number is a continuation of the same view, embrac
the Church and Missionary Premises. And we now
a description of the whole from her pen. 'The mount
in the background of the view is Matang. Its heigh
about 3,500 feet, and it is about eight miles inland fi
the river of Sarawak, which flows between the belt
jungle at its base. The Malay town follows the cou
of the river. But, nearest the Mission property, lies
Chinese Town, where are the shops and markets wh
supply the inhabitants. Alongside of its banks are
numerable trading boats, from the Dyak and Ma
prahus to the schooners belonging to Chinese or Ki
owners, which boast an English skipper. It is not m
than ten minutes' walk from the middle of the Chin
Town to the Mission House, a large wooden building
the left, upon a hill, which is planted with cocoa-nut
nutmeg trees. On a corresponding hill stands the Chur
and a path leads from the hill, amidst a cocoa-nut gro
to the burying-ground. The path from the house, s
in the picture, conducts to the Dispensary. And
various little native houses are all outhouses, or labour
dwellings, belonging to the Mission.'

A letter, dated in May, has just been received fi
Sir J. Brooke, which confirms our worst apprehensi
regarding the Sarebas pirates. They have put to sea
a balla of fifty large bang-kongs, have destroyed
fishing village of Sampedien, in Santubong bay, ta
50 heads, and have gone on ravaging along the Du
Settlements of Sambas and Pontianak.

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THE

MONTHLY RECORD

OF THE

CIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

SEPTEMBER, 1853.

PORT LOUIS.

MAURITIUS.

URITIUS, or Isle of France, was among the early coveries of the Portuguese on their settlement in India. ng in the Indian Ocean, (between the parallels of 58, and 20. 32, S. Lat. and the meridians of 57. 15. 57. 46, E. Long.) about 450 miles East of Madagascar, vas visited by Don Pedro Mascarenhas in 1507, and ed by him Cernè, after an island of that name, (pro-

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bably Madagascar) mentioned by Pliny on that part
the coast of Africa. The Portuguese, though retain
possession of the Island for nearly one hundred ye
made no settlement upon it, merely placing there a
hogs, goats, and cattle for the refreshment of th
vessels on their voyage to and from the East Indies.
was, therefore, uninhabited, when Capt. Samuel Cas
ton, in the English Ship Pearl, arrived there, in 1612,
taking it to be an undiscovered Island, bestowed upo
the name of England's Forest, or Pearl Island. It
afterwards visited, from time to time, by vessels trad
to the East Indies, but no permanent settlement was m
until 1638, when the Dutch, perceiving the advanta
of its position, finally established themselves in
Island, and erected fortifications for its defence. It
then named by them, MAURITIUS, in compliment
Maurice, Prince of Orange, their Stadtholder.

The Dutch do not appear to have cultivated
Island to any beneficial purpose. They introduced i
it slaves, stolen from Madagascar and the Mozambiq
and made it also a penal settlement for their East
possessions. The slaves revolted, and the transported fel
corrupted the colonists, and 'rendered them such a r
of outrageous smugglers, the situation of the place c
curring with their natural disposition, that after vari
ineffectual attempts to reform them, Mauritius w
finally abandoned in 1712.'

Immediately afterwards it was colonized by the Fren
and a few settlers from the Isle of Bourbon; its form
occupation however not taking place until 1721, wh
its name was changed to the Isle of France. 'T
inhabitants for a long time were chiefly composed
adventurers, refugees, and pirates from all nations.' T
first establishment of order and government dates fr

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ppointnent of M. de la Bourdonnais as Governor of rench Islands, in 1734, 5. . To him may be ascribed oundations of its subsequent prosperity. 'He redu- the negroes to subjection, introduced the culture of sugar cane, established manufactures of cotton and go, founded a Court of Justice, made roads, formed ducts, fortified the coast—discharged, in short, the es of an able and enlightened Governor, and in eleven s changed the whole face of the country.'

he intervening years, until the renewal of the French . Company's Charter, in 1784, witnessed no material ncement in its progress. At that time the Isle of ice became a great commercial depôt, as well as an cultural colony: its population rapidly augmented, and as in a flourishing state, when the desolating effects he French Revolution fell upon it. After the example he Mother Country, scenes of violence and bloodshed place; the soldiers revolted; the guillotine was set Jacobin Clubs were formed, and the whole country ected to their sway. This was the state of things, n the news arrived of the decree of the National As- bly, abolishing slavery in all the Colonies of France. planters became alarmed; the atrocities of St. Do- go were before their eyes; a sudden revulsion took e in their opinions; the Jacobin Club was annihila- —the guillotine removed—the prisoners liberated— the principal Jacobins arrested, and sent on board a bound for France. Resistance was even made to the nts of the Directory, though backed by a naval squad- and they narrowly escaped with their lives. A sub- ent insurrection of the troops in 1798, and of the culottes in 1799, was happily frustrated, so that from period, under the rule of their own Legislative As- ly, acknowledged by France, the Colonists enjoyed

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tranquillity, and the cultivation of the Island was ra
extended.

'Buonaparte saw at a glance its important positio
the annoyance of British commerce in the Eastern H
sphere, and by means of a strong naval squadron, u
Admiral Linois, inflicted great injury on our trade.
put a stop to these proceedings, an armament of 1
troops, with 20 ships of war, was despatched from
and the Cape for its conquest in 1810: a landing wa
fected at some distance from Port Louis, and, afte
French troops and National Guard had suffered se
repulses, a capitulation was entered into, and the M
tians became subjects of the British Crown. At the p
in 1814, the treaty was ratified, and the Island has
remained a Colony of the Empire.'

The form of the Island is oval; its length from N.
44 miles, and its breadth from E. to W. 32 miles.
approach from whatever quarter is romantic and p
resque. The land rises from the coast to the midd
the Island, and chains of mountains intersect it fro
centre to the shore, mostly covered with timber, and
presenting, except at their very summits, bare rock.

'In the centre of the Island there are plains of
lands, several leagues in circumference, and of diff
elevations. From among the mountain ranges num
streams take their source, running generally through
ravines, pervious, however, to the breeze and sun's
The origin of the Island is probably volcanic. Th
varying beauty of the climate is quite puzzling to
who has left for the first time the foggy islands of Br
You feel anxious to go somewhere, and do something,
such fine weather lasts. But day after day of uncl
sky and fresh sea-breeze succeeds. Every walk a

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pleasure; every tree and plant is new. Cardinals paroquets, and amadavids have taken the place of nomely denizens of our fields and woods, and the ter of a monkey occasionally startles you in your les. Guavas, bananas, mangoes, bread-fruit, and s, are the common garden trees. Occasionally a tree- one of the most graceful of plants, is met with. long feathered leaves, which, in their general charac- resemble the common fern leaves of our hedges, grow mass upon the top of a stem thirty or forty feet high, descend nearly to the ground. The level part of the try is highly cultivated, the principal crop being r canes, round the borders of which are planted s in such abundance, that they are sold ordinarily at nny or twopence a piece. The mountains, which in Island assume such fantastic shapes, are feathered wood to their summits. In the little glens and ys amongst them, one stumbles upon the most de- us retreats. Almost buried amid the gorgeous ve- tion, in such a climate and with such scenery, little ars wanting for the comfort and enjoyment of man.' auritius, however, is subject to hurricanes; no spot ne globe seems more exposed to these terrific visitations. ne principal ports are Port Louis to the N. W., on leeward, and Mahébourg, or Grand Port, on the ., or windward shore.

ort Louis is the capital, and seat of Government, and only large town in the Island. 'The approach from sea, in all its *natural* features is strikingly pictu- ne. Enclosed almost in a basin, by a range of moun- , as varied in elevation as outline, with a tranquil, or-like bay, and abundant shipping at its feet, so as to be almost intermixed with buildings, it makes utiful picture. Would that its spiritual condition

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were as grateful to the heart as its outward aspect
the eye!'

Well might the above ejaculation burst from th
of the Bishop of Colombo, on visiting the island in
for in few Colonies of the British Crown is the
lamentable a deficiency of pure religious instructio
1846, the population amounted to 161,920 souls, vi

General population	52,84
Emancipated Negroes &c.	50,41
Indians	56,03
Crews of Ships	2,62
Total	161,92

The general population includes all the white
bitants, British, descendants of French Settlers, C
&c. The black races may be divided into three di
classes. 1st. Natives of Madagascar, who are deci
superior to the others in intelligence, industry, and e
All the home servants are taken from this class,
nearly all the independent persons of colour, shop
ers, and other small traders, who have purchased
freedom, or come over as free settlers. 2nd. The M
bique blacks, a race very low in the scale of civili
and employed almost entirely in field-work, or
laborious occupations. 3rd. The natives of India, C
from Madras and Bengal, with a few Cingalese, m
whom have come over as convicts to the island.

The population, it is supposed, has been great
creased since 1846, and one calculation, which we
seen, estimates it even as high as 193,000 souls
minister amongst this people, there are only 5 C
men of the Church of England, three of these
engaged in other duties, and none of them employ

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sionary work. It is true that the "Roman Catholic gy claim all the population (not being Protestants ndians) as belonging to their Church, and have suc- led in gaining over, as far as *external* forms are cerned, large portions of the labouring classes.' But endence must not be placed upon their statements in respect; for it is notorious, that at "the time of Emancipation, the mass of the negroes were of no gion at all." Admitting, however, their claim as to the *inal* members of their Church, a fearful responsibility s upon the Church of England for the religious cul- of the remainder.

When the Island came into the possession of the Bri- , it was stipulated that the 'inhabitants were to *erre* their religion, their laws, and their customs;' the instructions of Lord Minto to Sir T. Farquhar uired that 'all the religious establishments of the ny should be preserved *(conservés)* without any nge, with their privileges and revenues'—not that should be *increased.*

et us see how these instructions were carried out. 1810 there were only four Romish Priests salaried he French Government. There are now (1850) four- , with a Bishop at their head, maintained by the ish. The annual expenditure of the French, for the port of *their own* Romish faith, was £400; that of British, for the maintenance of the same faith, *not own*, approaches £4000. Where the French doled hundreds to uphold what they believed to be *truth*, avish thousands to extend what we know to be *error.* what is the result? That the Colony is at this day lly un-English in its habits and its feelings, its uage and its faith. Ten whole years passed before a single British Chaplain was appointed, and twelve

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more before a second; and so it still remains. There only two Colonial Chaplains. In 1810 the island captured. In 1821 the first Chaplain was appoi In 1833 the second was added. It would be painf comment on so humiliating a disparity.'

Again: in 1810 there were only *two* Romish Chur *Now*, besides the Parochial Church at Port Louis, t are similar Parish Churches, of equally old standin the districts of Pamplemousses, Flacq, and Moka, a 1849 two other handsome Churches were consecrate the districts of Rivière di Rempart and Grand Port that of Plains Wilhems one is now being built; Bishop Collier is making great exertions to have erected in each of the other districts of Savanne Black River. 'In 1813 the Church at Port Louis (their Cathedral) was built by the British Governmer an expense of £13,000. No subscription was requ from the members of that Church: a house tax was posed on *all* for the purpose, on Protestants and Ro nists alike. In addition to this, a British Governor-G eral (Lord Moira) on his way out to India, laid the stone with all the 'pomp and circumstance' with w it could be invested; and, though not (architectural good structure, it stands in a position and open area c commanding. Yet not for 18 years was any effort m for the provision of an English Church, and then in (1 not for the erection, but the conversion of an old po magazine into one, with walls ten feet thick, and position to which one hardly knows how to find the Although the council voted £13,000 for a new fabri a good design, the government never gave the mo and the church was never built. Well might the I lish in this Colony have been asked for many years, India, of what religion the British Government could

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Again: in 1817, a tax was imposed on *all* the inhabitants of Grand Port, (not relieving the Protestants,) for the erection of a Romish Church at Mahébourg. The same in 1821 was done in the district of Pamplemousses.'

We have inserted these extracts from the Bishop of Colombo's journal for the purpose of contrasting the liberal scale on which the Romish Church has been supported, with the scant measure of Government favour awarded to the Church of England. As we have stated, until 1828 there was no Protestant Church in the Island. At that time the old powder magazine, 'a large cruciform building, capable of holding 600 persons,' was adapted to its present more pacific and holy purpose. In 1846 another Church was built by subscription with the aid of the Colonial Government at Plains Wilhems, and a third in 1848 at Moka—both owing their origin to the exertions of Sir William and Lady Gomm. These Churches however remained unconsecrated, until the visit of the Bishop of Colombo in 1850; and it is cheering to mark the good feeling, notwithstanding all their discouragements, called forth among the members of our Church on these occasions. The Bishop was 'gladdened to find the Church so well rooted in the hearts and affections of the people. We want only a resident Clergy at those stations, where all the appliances and requirements are ready; consecrated Churches, full congregations, ready officers, devoted hearts—all but the living ministry to work among them, and to be *with them* and of them.'-'In every single case it has been most pleasing to observe the interest taken in their office, by the lay members who are associated with us, as if they felt their employment in the Church to be really a privilege.' 'June 26 was fixed for the consecration of the first Church in the Colony, in its capital Port Louis. I was received by all the Clergy of

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the Colony at the school-house of the Society for
Propagation of the Gospel, just beyond the precincts, fr
which a military guard of honour formed a line to
Church-porch, where the trustees, churchwardens, an
large body of the laity, met and accompanied me into
body of the edifice. It was very full. The us
solemnities were observed. All the Clergy of the
lony were present, and were all associated in the
lemn service of dedicating to God the first Chu
in the island. His Excellency, Sir C Anderson,
family, and almost all the influential people from
country round, were present.' 'July 10: Consecrated
Church of St. Thomas, in this District (Plains Wilhe
Its foundation was laid by Lady Gomm, on Dec. 21,
festival of St. Thomas, 1845; and opened for Div
service by the Rev. L. Banks, in October, 1846. He
its principal architect, and it is very creditable to
taste. It cost about £2300. He was subsequently ca
from its charge, as second civil Chaplain, to assist in
services of St. James Port Louis, which is to be regrett
as he resided in the district, and was much esteemed
all. It is served alternately in English and French
the morning and afternoon of every Sunday, by the F
M. De Joux: the English residents therefore are ass
bled for public worship *only once in the fortni*
The ladies 'undertook the musical part of the ser
most pleasingly, and the congregation, which filled
first parish Church consecrated in Mauritius, seeme
feel deeply, what many expressed afterward, that t
had now but *one want*. The fold is there—the sheep
there, but—where is the shepherd? They are do
their most and their best to help *themselves*. Do all
can to help them. Indeed they are worthy, for wh
thou shouldst do this that they ask.' It is hoped t

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ir wishes may speedily be realized: the appoint-
nt of a resident Clergyman to the district of Plains
lhems being now under the consideration of the
horities, who have undertaken the payment of one
f of his stipend on condition of the remainder being
ranteed by the people, who have manifested every
position to do so.

uly 12. The Church of St. John the Evangelist at
ka was consecrated. 'Sir William Gomm purchased
l gave the site near to the 'Reduit,' the delightful
ntry residence of the Governor; and Lady Gomm
l the committee worked earnestly and successfully for
completion. The situation is very picturesque, but
architecture little so—neither in accordance with the
uty of the surrounding scenery, nor with the taste of
generous founders. The weather was not favourable,
this did not hinder his Excellency and Lady Ander-
, with their family and suite, coming out from Port
uis, and many of the personal friends of Sir William
l Lady Gomm were also present. The former was
resented by Mr. Justice Surtees, the latter by her
ther, Mr. Kerr, the auditor of the Colony. The
ision of the service with the four clergy was as on
mer occasions, the Communion and Sermon being taken
myself; the ladies of Sir David Barclay's and Captain
rtindale's families aiding us, as when Lady Gomm
self used to preside at the organ, in the musical por-
ns of the service.

'The interior of the Church is far more pleasing. The
dsome pulpit, as well as the holy vessels, were present-
by Sir William Gomm, the altar cloth &c. by Lady
mm, the font by Miss Penn, the organ by Mr. Lloyd,
l the tablets by Major Fraser. Nor was it without
p thankfulness that I learned the affectionate faith-

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fulness, with which Lady Gomm clings in remembr
to the loved spot, and that in the death-sickness,
was feared, with which she was attacked soon after
arrival in Calcutta, and from which her recovery
providential, she had made arrangements for the tr
of her earthly remains to the humble church h
had so adorned; and still more that the thank of
of their grateful hearts is the endowment of £10
the maintenance of its resident pastor. Acts like
are indeed of rare occurrence, amid the worldlin
colonial society: but we *may* hope, and we *must*,
have faith, that the blessed influence of Eng
example, in the self-denial of her Church's children
not indeed be without effect on the hearts of he
and daughters in distant lands. She owes indeed
to her colonies. It is by such acts, and in such a spiri
the debt will best be paid.'

We must add to this just tribute to Lady Gom
feelingly expressed by the Bishop on the consecrat
the Church at Moka, her Ladyship's own accou
the opening of the same Church for Divine Servic
years before, March 9, 1848.

'I have the great satisfaction to inform you (
Lady Gomm) that the little Church in St. John's,
was opened for Divine Service for the first time on
Sunday. The congregation was large and respecta
all classes; and has continued most satisfactorily s
since. This congregation will, I have no doub
crease; and I trust likewise that the apparent lukew
ness of the higher classes on the subject of religio
in time give way before a regular attendance in the
of God, and the very eloquent sermons of Mr. De
But my best hopes for this end would be throu
resident Clergyman in the District: Mr. De

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situation, as superintendent of the government schools obliging him to live in Port Louis, eight miles off, and rarely allowing him to visit Moka on week days.'

'The sacramental table on Easter Sunday was attended by two young ladies for the first time, (after preparation, but alas! without Confirmation,) in whom I am much interested; and the following Sunday, three young Indians were baptized. I trust, therefore, that the commencement of the services of the Church in this district, having so fair an appearance, will go on increasing in good works, to the praise and glory of God.'

We resume the narrative of the Bishop of Colombo's visit. 'July 17. Visited the district and held a Confirmation in that which is now the licensed Chapel of the Society for the Propagation of the Gospel, at Belle Isle. The service was wholly in French; and my address was in the same language, for the benefit of the emancipated population. The interest awakened in my mind towards these poor people, and the remarkable success which has attended the exertions of two or three individuals among this humble class, proving that we want only means and men, wherewith to undertake Missionary work on a large scale and with larger success in this Colony, induce me to detail at length its formation and progress.

'It was first commended to me by Mr. Justice Surtees, who mentioned his having been present at a lay service, at which nearly 200 blacks were in attendance, and very striking was the effect of their full-toned responses and fixed attention throughout. He added, that this congregation was the fruit of the earnest hearted labours of a few laymen among them. He introduced Dr. Reid, a young officer on the medical staff, who afterwards called upon me with Mr. Lavers, the magistrate of the District, and sought assistance for the Church. They had

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been God's instruments in the good work—pioneering us—and now urged its permanent occupation. Denny at once proposed to transfer the services of Rev. G. De Joux to this district, which I have sanctioned and licensed both himself and the chapel, and he secure in addition the services of a faithful catechist schoolmaster, from local resources. It is a Romish district and this village, as its name, Belle Isle, implies, is an oasis in the desert around.

'On this occasion the Chapel was crowded. It heart-stirring to hear the whole congregation join in Confession, the Creed, the Litany, &c. Dr. Reid himself confirmed among the emancipated labourers and, in seeking the rite at my hands, he mentioned although educated as a Presbyterian, he had found, in work among this simple people, the value of our forms ries and our Liturgy so great, that he had taught nothing but that which I should wish to teach them had felt its blessing so much in his own heart, that wished to be admitted to full communion with us. medical skill had first brought him, when station the district, to a knowledge of the wants of the people but he found their spiritual wants far greater. He access to them, and he used it for their good. He was among them; he spent himself for them; and the we here see. We are but entering into his labours crown them, we trust, with an abiding blessing.

'The testimony which I received, not alone to capacity and aptness of the Negro descendants for struction, but to their *eagerness* for *religious* instruction is uniform: and not less valuable is that which Dr. adoption of *our* system affords, as '*the only one by he could at all succeed.*' A pleasing account has been received of the progress of this Missionary

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Mission of Belle Isle is proceeding most satisfac-
: it has one vigorous offshoot already in full work,
its schools, at Vacoas, and a congregation of 400,
nother about to be established at Petite Rivière.'

e connexion of the Society for the Propagation of
ospel with Mauritius commenced in 1838. At that
it was possessed of seven school-houses in different
of the Island. It became, however, necessary, in
in consequence of the withdrawal of the Parlia-
ary grant, and the failure of funds from other sources,
ne Society to discontinue this branch of its labours.
school-houses were therefore transferred to the
nial Government for the purposes of education, at an
al rental of £280, with a reservation of the Society's
of reoccupying the premises at any future time.
rent has hitherto been appropriated—1st. to liquidate
lebt to government, incurred by the rebuilding of one
ne schools after a hurricane—2nd. to maintain and
ir the buildings—3rd. to support a national school at
Louis in connexion with the Church of St. James
th. to aid in building a Church at Mahébourg.
bably, under the circumstances, no better arrange-
t could have been made. It appears, however, unfor-
ate, that the means could not have been provided for
r support as distinct Church of England Schools.
use, to which they are now appropriated, is hardly
t which any true-hearted Churchman could desire.
July 2nd. Visited with Mr. Denny the two Schools
boys and girls, in connexion with St. James's Church.
h the school-houses belong to the Society. They
spacious and substantial buildings, large enough to
tain 350. In 1845, when your support was with-
wn, there were 200 in attendance, and the fees
ered one-third of the expence. They are now almost

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wholly self-supporting, and seem well supplied with requisites for good instruction.

'In the girls' school 41 were present, but only 8 c read the New Testament in English. Their Fr reading is better; and they have Ostervald in languages, printed by the Society for Promoting C tian Knowledge; but they talk French only, and taught in French.' 'They are (the Mistress said) strong in English;' nor, as it seems to me, are likely, on such a system, ever to become stronger.

'In the boys' school, only 30 were present out o on account of prevailing sickness. As most of them Romanists, our Catechism is not taught, and but Geography. I would rather see an almost gratu school, in direct connexion with the Church, assem within your walls; not outwardly alone, but inward Church-School; not the mere resemblance, but the re of Church teaching.

'July 4. Visited the School at Grand Baie, and f it the best that I had yet examined. Forty-one and thirty girls were present. Above 80 were in attendance when it was relinquished by the Society. rented by the Government for £40 a-year; and I re mend you to retain it. The village is populous. T is no Romish Church or priest; and a site was of to me by Capt. West for a Chapel, in the midst of population, and the materials for building are clo hand. Although he resides at Port Louis, his sons settled on the estate, a large one of 800 acres; a have no doubt that, if we succeed in obtaining Government a resident clergyman at Pamplemouss Chapel will soon be built here in connexion wit The school-master now holds a service on Sunday, w is attended not only by his scholars, but by many of

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ers; and he is held in much esteem by them. We ot afford to lose a single hold in any single district.' is to be hoped that the Society's School-houses will be re-occupied according to their original purpose, hat in them will be taught both the religion and age of England. For 'the shortsightedness of the h Government is not less evident in its neglect in olony of *her* own *education*, than of her own faith. k not now (says the Bishop) of religious education t is self-evident and most humiliating—but I speak *language*. A more enlightened view, in both res- dates from the late Administration of Sir William n, and in both, I trust, to be vigorously carried out r George Anderson. Sir William was the first to in- ce the English language into the courts of law: Sir ge is about to introduce the English law itself. Then English language should be made the language of tion: not taught as an accomplishment, but as a re- ment. What the government mean to exact, they d first impart. But, after forty years of British oc- ion, Mauritius is yet to be made a British Colony. it will never become, until the English language is , not only the subject, but the substance, of the in- tion given. French is still the medium and vehicle ommunicating information in all the government ls. English is only taught as geography, or gram- or any other branch of useful education; and too very ill-taught: and French, though, like our own, guage of *conquest* only, has been allowed to preserve old of a vernacular tongue, and to obtain a national ence, and impart its own national character and tone e people. French in its language and its faith, the ny is sure to continue (even under British rule) ch in its spirit, its prejudices, and its nationality.

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Less English, than it is at the present moment, it cannot well be; as little so, indeed, as it was immediately after its conquest. We cannot wonder at this, when the 50,000 emancipated slaves and their descendants, are publicly taught that they owe not their freedom to British Law and Queen Victoria, but to 'the Catholic faith and the Virgin Mary.' Such has been the policy of its rulers, and such is the fruit in the Mauritius.'

'In Missionary work for the improvement of the negroes, either before or since their emancipation, it is grievous to own how little has been done, or even attempted. In 1829, it is on record, that only one individual in the colony was found to allow religious instruction to be given to his slaves. Mr. Telfair had two estates in Flacq, on which not less than 80 children were under daily instruction for two hours, and all the adult slaves were assembled every Sunday to prayers. At a later period, on Capt. Dick's estate, a catechist was employed to teach the Creed and Lord's Prayer, and read Scripture to the labourers; and a Chaplain, conversant with their language, visited them monthly for religious instruction, but the teaching was, I believe, oral only, as on the estate at 'Reduit,' belonging to Government, where the children were daily assembled to be taught prayers, but books were prohibited. A Catechist, paid by Government, attended every Sunday for Divine Service, and the Chaplain preached once a month to them in French. One interesting example I have already mentioned in the School on the estate of Capt. Brownrigg, and there probably may be others which did not come under my observation: but I am afraid that they are too few to constitute the rule rather than the exception.

'The education, now afforded by Government, can have no claim to be so considered, as religious instruction

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not required by their system; and by a new and almost
xplicable order from the home government, within
last few months, the use even of the school-*rooms* is
hibited on Sunday to any master, who might feel
posed to make an effort for the good of those entrusted
him. Several Sunday-schools have thus been closed,
l the Voice of Truth silenced by authority.

That the Missionary field is a wide one, none can
ubt—with a population of 50,000 of African origin,
ancipated slaves and their families, and of 60,000
igrant Indians, most of whom are adults—all of
m either of the Hindoo or Mahometan religion, and
olly separated for several years from their native
erstitions. Among these, some Catechists from India,
miliar with Hindostanee, or any of the dialects of North
dia, with European control over them, would be most
fully and, I doubt not, blessedly employed. But the
st hopeful field is that, which is opening among the
ancipated slaves and their increasing population, who
lly feel the *want* of religion, and adopt the Romish,
mply because they can get no other. They really
serve, as we see at Belle Isle, something better than
mere husks which are placed before them. Our
urch is literally powerless. It has been tongue-tied,
l is almost, therefore, heart-starved. It seems to have
vitality. It has no living ministry at work among
em. How then can it exercise its living power?
me may point at us as having lost one mark of the
e Church in Mauritius—its character as a Missionary
urch. But we now hope to make an effort—one, I
st, both of vigour and permanence. The Church is
ding on her strength. There is a 'shaking among
e dry bones.' Be it *yours*, by the help of the Spirit of
God, *now* to 'breathe into them, that they may live,'

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A better day, we trust, is dawning upon Mauritius when we shall no longer read of 'Whole districts without a resident Pastor; consecrated churches with only occasional services in them; the sick and dying wholly unvisited; the dead all but unburied; and many Churchmen calling on Government for spiritual help, not to spare themselves, but only to aid them in doing what they cannot do alone.' The appointment, at no distant day, of a Bishop, the responsible guide and head of a body of resident Clergymen, with defined parochial limits, and with Schools attached to their Churches, is, we believe, at this moment under the consideration of the Colonial Office. The immediate requirements of the Colony demand at least four additional Clergymen, for the churches at Plains Wilhems and Moka, and for those which are building at Mahèbourg and Pamplemousses; while it is evident, that, for Missionary work among the Negroes and Indians, a much larger number is required. The main object, however, is the appointment, without delay, of a Bishop. It should be the first step, and all the rest would follow. Already has the Society for the Propagation of the Gospel set apart £3000, the Society for Promoting Christian Knowledge, £2000, and the Christian Faith Society, £1000, for this purpose. From other sources, we doubt not, that the requisite provision for the endowment of the Bishopric will be made. We have too much confidence in the zeal of English Churchmen to believe that a work like this will be suffered to languish for lack of the necessary funds. A more encouraging prospect is hardly presented to the Church in any land. With a wide field of Missionary labour within the Island—Negroes to be counted by thousands, *eager* for pure religious instruction—a large body of Indians separated from their priests and superstitions—the

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atives of Madagascar continually visiting and sojourn-
ng there—we cannot but think that a more favourable
entre of Missionary operations, has seldom been pre-
ented to our Church; and we pray that God may put
into the hearts of her sons, to aid her in the accom-
lishment of this holy work.

SECHELLES.—Dependent upon Mauritius, and about
00 miles N., lies a group of islands, under the spiritual
harge of a Missionary of the Society for the Propagation
f the Gospel, the Rev. G. Delafontaine. They were first
iscovered by the French navigator, Picault, in 1742,
nd called Séchelles, from a French viscount of that
ame, and the principal island Mahé, from the Governor
f Mauritius at the time. This name it still retains, but
hat of its capital was changed to Port Victoria in 1840.
t was captured by the English in 1794, and the whole
roup was made a dependency of Mauritius at the peace
n 1814. The group consists of about 30 islands, seven
r eight of which are more or less inhabited. The
opulation amounts to 7000, and consists almost entirely
f emancipated slaves of African origin and their fami-
ies; the remainder being composed of persons descended
rom ancient settlers at Mauritius and Bourbon, and of a
ery few of immediate English or French origin. The
hite inhabitants generally belong to the Romish Church
y tradition or baptism. The emancipated negroes are, for
he most part, still unbaptised, and the others are either
nembers of our Church or that of Rome. The Islands
ave never been visited by any Clergy but our own:
irst by Mr. Moreton, and subsequently by the Rev. L.
Banks, from Mauritius, about 1840. It was the report of
his visit that induced the appointment of a Chaplain,
ided by a grant from the Society for the Propagation of

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the Gospel, in 1842. Mr. Delafontaine arrived at M
in July, 1843. Nearly 1200 have since been baptis
and there are 125 communicants. At present ther
only a temporary building, used as a place of worsh
but it is probable that Churches will soon be built
Mahé and Praslin. It is pleasing to observe that the sa
report meets us here as in Mauritius, of 'the order
attention of the negroes in public worship; the respon
being made by all with a loud and distinct voice.' T
Christian sympathy of Lady Gomm was excited in beh
of this interesting field of Missionary labour. 'I have
earnest desire (she writes) to do something for the c
gregation of Séchelles. The Rev. Mr. Delafontaine v
at Mauritius a few weeks ago, in order to petition Gove
ment for a larger house for his increasing congregati
His petition was granted, and we raised at the same ti
a little subscription, and made this estimable man qu
happy by the completion of the sum for the Chu
communion plate, cloth for the table, &c. He has b
spreading Christianity most successfully among the p
Séchelles Islanders, and at present there is no Rom
Catholic priest to raise doubts and schisms among the

The Islands were visited by the Bishop of Colombo
1852, when 75 persons were admitted to Confirmation

The Chaplain resides at Mahé, the largest Island of t
group, and containing four-fifths of the entire populati
one thousand of whom are located at Port Victoria.
appears to be labouring zealously in his work, though t
difficulties he has to struggle against are many and gre

'In this place, for instance, as in every one of th
Colonies, where slavery prevailed, rooted bad habi
corrupt practices of living, gross ignorance of the simpl
truths, dulness of intellect, heathenish superstitions, a
—I write it with shame—the baneful influence up

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ıch a people of the example set by some of our civilized sitors, greatly conspire to impede the progress of the hurch. Such difficulties I have ever had, and shall ave a long time to contend with. But, as experience as proved to me, that they are not altogether insur-ountable, that the Word of God is not only 'quick and owerful,' but also 'mighty, through God, to the pulling own of strong holds;' and as I have faith in that com-orting Divine promise, that 'at the name of Jesus every nee shall bow,' I continue to labour in this secluded ortion of God's vineyard, with the full assurance that ıe Lord will continue to give increase to what He has iven me grace to plant and to water unto this day.'

'At Praslin the good work continues to prosper. I ave just returned from a visit to that Island, situated 4 miles N. E. of Mahé, and had the gratification to add ore souls to Christ's fold. The Church there is in con-ruction, and will I hope be ready for Divine Service in ıe course of July. The site has been purchased by the hristians of Praslin, with a little assistance from their ethren at Mahé. The congregation of Praslin is com-osed of persons, for the most part, unable to read, but ho are desirous to sanctify the Lord God in their hearts, nd are able to give, in their simple language, 'a reason of ıe hope that is in them.'

'La Digue is an Island three or four miles E. of Praslin, ith a population of 400 souls. It is now for them 'the ay of small things,' and it shall not be 'despised.' I ope soon to have a school there, under the management a pious Master: and have no doubt but, sooner or later, ıe inhabitants of that Island will 'rejoice in the Lord,' ill 'bless His holy Name,' and 'bow their knees at the ame of Jesus.' Your Bible-reader regularly visits La igue from Praslin. He divides his time between the two

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Islands: the meetings on Sunday for Church prayer
well attended. One of the greatest evils preva
amongst them is their disregard of the matrimonial
The same evil was general at Praslin, but it is now
giving way under the blessed influence of the Gosp

Silhouette and Frégate are two Islands, the fir
miles N. W., the other 21 miles E. from Mahé.
have few inhabitants.

'Curieuse, three miles N. of Praslin, is used as a lazz
for lepers—numbering 50 to 60, sent over from Maur
A Doctor and Surveyor superintend the establishme
which I and the Bible-reader have full access. The
of such desperately sick individuals is beyond descrip
The heart aches and trembles before such misery
such a dreadful type of God's abhorrence of sin.

'I have much pleasure in remarking, with respe
the members of the Church at Mahé and at Praslin,
as they advance in knowledge, so do they also in
dience, and conformity of life to the gospel. Many
ritual improvements are, I own, still to be accompli
There are, among my folk, some waverers and n
gents, who do not avail themselves, as they ought t
of the means of grace within their reach. Still, in
gious instruction, as in morality, much progress
been made, which gives me comfort and encou
ment, and calls for gratitude to God.'

The recent visit of the Bishop of Colombo to thes
teresting Islands, will not have been without its us
will have evidenced, 'both to the Missionary and
charge, that unvisited though they have hitherto
they are not unremembered, and though isolated
must be from the Church that first adopted them,
live in her thoughts and in her prayers, and share i
ministries of mercy, and her offices of unforgetting l
ness and love.'

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THE

MONTHLY RECORD

OF THE

IETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

OCTOBER, 1853.

WESTERN AUSTRALIA.

Colony of Western Australia, generally known as Swan River Settlement, comprises all that portion of Holland to the westward of 129th. degree of E. gitude. Its length from N. to S. is 1280 miles, and breadth from E. to W. 800 miles. Its area is about 0,000 square miles, or more than eight times the of Great Britain and Ireland. Its British population unts to 8000, while that of the Aborigines located he Colony may be estimated at 2000. The wandering es are computed at one individual to every two square es, or about 500,000 souls.

he name, Swan River, was given to this division of tralia, by the Dutch Navigator, Vlaming, (who visited 1697,) from the large flocks of black swans which uented its shores and streams. Though nearer to gland than New South Wales by a month's voyage, admirably situated for commercial intercourse with ia, China, and the Eastern Archipelago, possessing 'a climate equal, if not superior, to any on the itable globe,' and especially suited to European con-utions, no attempt had been made to colonize it l its advantages were pointed out by Capt. (now James) Stirling, who surveyed the coast in 1827, recommended the British government to occupy it, thus prevent the contemplated formation of a French

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convict settlement there. Formal possession was
sequently taken of the territory by Capt. Fremantl
H. M. S. Challenger, in 1829, and the British
hoisted at the entrance of the Swan river.

It did not consist with the views of H. M. Governr
to undertake the establishment of a Colony at the p
cost. Encouragement was therefore given to the pro
of Mr. Thomas Peel, Sir Francis Vincent and other
viduals to form a settlement at their own expense.
some negotiation, and the failure of one or two pr
for this purpose, a final arrangement was effecte
the principle of a specified grant of land being
in proportion to the amount of capital invested or l
employed in its cultivation. On these terms many e
prising persons embarked in the undertaking, and be
possessors of tracts of land, varying in extent from
acres to many thousands; the allotments of Col. L
amounting to 113,000, and those of Mr. Peel to 26
acres. Peculiar advantages were also awarded to Of
of the Army and Navy, and other public function
Capt. Stirling R. N. was appointed civil superinten
and arrived at Swan River, 1st June, 1829. Betwee
time and the close of the year, 25 ships, with 850 pe
and cargoes to the value of £50,000, had reache
new settlement. In the two following years immigr
with their property, continued to arrive in proporti
numbers, when, in the beginning of 1832, the immigr
almost entirely ceased.

Difficulty and distress from the outset assaile
infant Colony. No previous survey having taken
the settlers were unable to obtain possession of their
ments, and, no preparation having been made for
arrival, they were immediately involved in much
comfort and suffering. The site selected for thei

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ation was one unbroken plain of sand; 'sand in every ection as far as the eye could reach—brilliant white id.' 'The season fixed upon was mid-winter—the nth of June. Not a shed had been provided for their eption, not an acre surveyed, and even a safe anchorage d not been ascertained. Several ships were dashed to ces on the beach, which was crowded with human ngs, families with infant children, ladies, civil officers, lors, soldiers, farmers—while blood and cart horses, lch cows, and prize bulls, sheep, goats, poultry, pigs, nofortes, ploughs, mills, barouches, casks, furniture, lding, tools, and seed-corn, lay heaped together, drench- with torrents of rain. The confusion was complete— leaders of the enterprise knew not what to do or advise. Some demanded to be led to their lands; ers gave way to despair, servants attacked the spirit- ks, masters followed their example; the farmers were d to wait—wait till lands were discovered, and then it until they had been surveyed. In short, a quarter a million sterling of property was destroyed: the ans of the immigrants were dissipated; their live stock ished; many died, and numbers, as soon as practicable, d from the scene of ruin, carrying with them the eck of their fortunes.'

It is not our intention to express an opinion with ard to the measures which led to this lamentable ult. We must, however, do Capt. Stirling the justice saying, that his conduct on the occasion was worthy all praise, and that he did all in his power to alleviate distress around him. By his constancy and fortitude raised the drooping spirits of the Colonists, and pointed the road to independence through their own laborious ertions. He was unable indeed to remedy the evils of edly devised system, and of want of forethought in

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its projectors, but he sustained the courage of its v
by his own indomitable energy, and paved the w
their future well-being. Distressing as their suff
were, they prepared and strengthened the Coloni
those exertions, which necessity imposed upon
A steadier view was taken of the objects to be g
want produced frugality and labour: the resour
the Colony were tried, and, in time, the subsiste
the settlers was raised within the settlement. Incr
means gave rise to confidence and renewed exertion
adverse circumstances of the settlement passed
and it was left to establish the foundation of an
nation, unaided by aught but the resources of i
and climate, and its own patient but overtaxed ene

The class of original settlers in the Colony, no
had its effect in contributing to this result. Ma
them were officers in the Army, and Navy—m
energy and self-confidence—and others, persons of
and education, who in these trying circumstances
the whole powers of their mind to the improvem
their condition, and succeeded in their purpose
force of a manly and determined resolution. 'All w
agree in their account of the moral courage and u
muring perseverance, under great privations, of th
men, who encountered the difficulties entailed o
early settlers: and all equally agree on the great inf
which their noble and endearing conduct has ha
must continue to have, on the community at large.

Capt. Stirling held the office of Governor for a
of ten years, and, before his retirement, had the sa
tion of witnessing the advancing prosperity of the C
and the comparative comfort of the settlers.
of the original Colonists then remained: librari
scientific institutions had been established: the eleg

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ıd accomplishments of society had been sedulously cul-
vated—the subordinate classes had exhibited great pro-
riety of conduct, and much continued industry; every
ıe being able to provide enough for himself and his
mily, the chief incentives to crime had been removed;
› that Capt. Stirling could report, in 1838, that, from
ıe first foundation of the Colony, the Government had
›t occasion to execute sentence of death on a single
ıdividual; and that a small number of offences had
ɛen committed, and those chiefly by immigrants from
ıe neighbouring penal settlements.' From that period
ntil the present time, Western Australia has slowly but
eadily increased in prosperity.

The principal hindrance to the progress of Western
ustralia, viz, the inadequate supply of labour, has now
ɛen removed by the introduction of convicts from the
ıother country. In a moral and social point of view,
ıe measure seems a questionable one, for hitherto it was
ıe boast of the Colony that it was free from the taint
f the convict system, and could never become polluted,
ke the penal settlements of the country, by the inter-
›urse of its inhabitants with transported felons. The
ɛant of labour, however, and the consequent impossibility
f the employment of capital in the cultivation of the
›il, and the improvement of the country, by means of
›ads and other public works, has caused that feeling
› give way, and the colonists generally are not averse
› the introduction of convicts, to be employed in under-
ıkings of common utility, if placed under proper regu-
ıtion and control. It is thought that by the experience
ained from the evils of the former system in New South
Vales and Van Dieman's Land, by a proper selection
f those convicts who have behaved well for a certain
ɛriod of probation, by equalising the sexes—and above

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all, by a vigilant moral and religious superintendence, the obvious dangers to the Colony may be removed, and the convict prepared for the exercise of his recovered freedom without injury to the community. Government has therefore resolved on sending from 900 to 1000 convicts every year; an influx of sin and wickedness, which, however it may increase the temporal and material prosperity of the people, cannot fail to produce a detrimental influence on their moral and spiritual condition. It is to be hoped that religion will be made the leaven to leaven this mass of iniquity, and that the home authorities will not suffer the scenes of Van Dieman's Land and Norfolk Island to be reproduced in Western Australia; that if the reformation of the felon, and not his mere removal from this country, be their chief object, they will bear in mind, that this object can be effected *only* by the influence of the Gospel, and *that reformation without religion is impossible.*

That some injurious results are to be feared may be gathered from an extract from a recent letter of the Bishop of Adelaide. 'The little settlement of Albany shows at the first glance the temporal advantages flowing from convict labour and convict expenditure. Seventy ticket of leave men are here located, employed on the roads or hired out as farm servants. But 'all is not gold that glitters.' Some do well: but a daring burglary was committed the other night in the Government Residency Office, and £200 taken from the chest. The parties concerned have been apprehended: part of the plunder has been recovered; but it is believed that some £90 has been spent in the purchase of spirits. It is obvious that a *single* superintendent and *three* constables cannot control some fifty or sixty 'exiles,' who practically are at liberty to do what they please. One of the ringleaders, appa-

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rently a steady man and a tailor by trade, was actually earning £3 a week at the time. This event gives a sad augury for the future."

The principal town in Western Australia is Perth, the seat of Government. It is situated on the Swan river, at whose entrance is the flourishing town of Fremantle. A winding estuary, from two furlongs to a mile in breadth, runs for several miles through pleasing and romantic scenery, varying the views by its circuitous course. Rocks of grotesque shape constitute the prominent features of the banks: some decked in the profuse embroidery of nature, others lurking amid shrubs and trees, and many standing out bare and precipitous. This variegated estuary opens into Melville Water, a beautiful expanse, six miles long and four miles wide, which has a fine back ground composed of the Darling Range. The mouth of the river Canning is seen nearly four miles from the estuary on the right, a narrow strait is then threaded, and, at the foot of a hill, richly clothed with wood, is seen the town of Perth, built on one of its declivities, and stretching along the arms of a curving bay.

Fremantle, the sea port of the Colony, about eleven miles distant from Perth, is the second town in importance; and there is a third town, named Guildford, advantageously situated at the confluence of the Swan and Helena Rivers, 7 miles N. E. of Perth. Another settlement has also been made at York, about 60 miles E. of Perth, over the Darling range on the banks of the Avon, where there is a large and increasing population.

Albany, King George's Sound, is another town of rising importance, finely situated on a high ground, with two bold and picturesque granite hills on the right and left. It overlooks the harbour, and the scenery is in many places beautiful. The population of the Colony is how-

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ever scattered along the coast from Cape Leeuwin t
Swan River; and in some of the numerous Counties
which the territory has been divided, a few locations
been made. The time appears to be at hand for the
gressive occupation of the country and the develop
of its natural resources. Independently of its agricu
productions, its abundant fisheries cannot fail of b
ing sources of wealth, while its magnificent forests o
hogany and its beds of coal will greatly contribute
future welfare. Unless its people are demoralize
contact with the felonry of the mother country, a
labourers drawn away by the glittering attractio
the gold fields of N. S. Wales, there is every reas
hope that Western Australia will take its place a
the most flourishing colonies of the British Empir
become the medium of extending its civilization a
ligious faith over that remote region of the globe.

On the formation of the Colony, the Rev. J. R. W
noom was appointed Chaplain, and was for eleven
the only Clergyman there. Although the original se
were almost exclusively members of the Church of
land, their depressed circumstances prevented them
making adequate provision for the spiritual wants
community. They did, however, what they could. U
to procure the services of Clergymen for the ministr
of religion, they assembled together for public wo
and poured forth their thanksgivings, and offered up
petitions to God, in the language of our beautifu
comprehensive liturgy. To the deep religious feelin
manifested, and thus heightened by this common ex
of prayer, we may fairly attribute that patience
suffering, which marked the conduct of the first se
and that moral and social propriety, by which they
so honourably distinguished. Their efforts to accom

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his great object of their desire, viz. the establishment of he Church of their Fathers, was thus spoken of by the Bishop of Adelaide in 1847.

'The population of Western Australia is scattered over an immense extent of territory, but with exemplary zeal, aided by friends and societies in England, the members of our Church have provided for six clergymen, and have built suitable churches for them to perform their duties. They have also built four substantial churches, where the offices of a clergyman cannot be obtained; the inhabitants of those districts preferring to hear the service read by the nearest magistrate, until a minister can be provided with a maintenance.'

And the Rev. George King, the zealous Missionary of he Society for the Propagation of the Gospel at Fremantle, wrote the year before—'The Church of England is he Church of the people. Except in the town of Perth, where Wesleyan dissent and Romanism have gained an entrance, there is not a dissenting body in the territory. The door of the meeting house, at Fremantle, has not turned upon its hinges for the last four months.' And in 1848, it is reported, that 'the Church of England Colonists numbered more than three-fourths of the population; that they had built thirteen churches and chapels; and besides subscribing liberally to the maintenance of the Clergy and the establishment of Schools, had provided 5000 acres towards the endowment of a Bishopric.'

Gratifying as are these facts, and encouraging as forming the basis of future progress, we must not conclude that the unaided efforts of the Colonists will be sufficient for the supply of their religious wants. In Western Australia, as in every other British Colony, the appeal is made for the help of the Mother Church in the establishment of its ecclesiastical institutions. On the Episcopal

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Visitations of the Bishop of Adelaide, in 1848 and 18
to this distant portion of his Diocese, he was earnes
solicited for aid in every quarter. 'The *means* are wa
ing (he writes) and not the *will*, to support the insti
tions of religion; and were it not for the four Colon
stipends of £100 each, together with the assistance
rived from Church Societies at home, the Clergymen
the Colony would be reduced to a state of very gr
poverty.'

His Lordship's visit to King George's Sound is th
described: 'The morning displayed to us this fine lar
locked harbour and the little settlement of Albany, sc
tered on the slopes of Mounts Clarence and Melvil
The stone Church stands about the centre, forming
striking object, and, whenever the tower shall be finish
will give additional beauty to the scene: but even as
is, the house of God is, as it should always be, the pr
cipal building which meets your eye, as you cast anch
in the Sound. Lonely and wild are its shores, still
grey granite walls, and pointed windows, impart a fe
ing of home, even in this distant nook, so sequester
from the other settled parts of Australia. By great
ertions the Church had been so far finished, as to adr
of consecration. It is calculated to hold 170 perso
about the number actually resident in the settleme
Twenty-four candidates presented themselves for Con
mation, and I doubt whether the rite was ever admin
tered to a more devout and earnest body of persons.
is wonderful and consolatory to find in a place, where
18 years, there was no resident Minister, so earnest a
sire for the ordinances of Divine Service. On Sund
out of a congregation of 100, thirty-three remained to
ceive the Lord's Supper, twenty-three of the twenty-fo
candidates for Confirmation being of the number.' 'T

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ple followed me, with wives and children, to the shore, I exhorted them to continue steadfast in the faith ch worketh by love. I left with regret the inhabis of this sequestered place, endeared to me by a usand traits of Christian truth, simplicity, kindness, unfeigned, and earnestness in the faith. May the sing of God rest on them for ever.'

On a subsequent visit to this station, in 1852, his dship notices, 'signs of the blessings diffused by a tor so single-minded and devoted to his work as Archcon Wollaston:' and adds—'unless the taint of Engcrime overwhelm his efforts, I believe he will be perted to see, in the rising generation, the blessed effects his affectionate and paternal zeal.' 'It is delightful, eed, and most refreshing in the work of Australasia, find the work of our beloved Church carried on so hfully, and yet so entirely in the gentle spirit of her vices and discipline. A sweet organ, obtained by losubscription and the aid of Archdeacon Wollaston's nds, gave a completeness to the services, as unexpected pleasant. The Church is, indeed, as yet unglazed: the windows are on their way from England, and mahogany mullion frames are cut and seasoning dy for their reception. The arrival of the steamket from England is daily looked for: and it is satistory to think, that, on their first approaching Australa, the passengers will find a minister and sanctuary of Church, in which all things are done decently and in er, and in a manner not unworthy of the Mother urch.'

The Bishop on his visit in 1848, appointed the Rev. J. llaston to the Archdeaconry of Albany; and the Soty for the Propagation of the Gospel, at the urgent uest of his Lordship, appropriated a sum of £50 an-

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nually towards his support; and agreed likewise to grant a salary for a Clergyman for the Vasse district. 'I hear (says the Bishop, writing from Fremantle, in 1852,) that the passage-money of three Clergymen has been charged to this government by the Colonial Office, so that they may be shortly expected. There is much need of their presence.' 'The large number of Ticket-of-leave men renders increased means of religious worship absolutely necessary, if the Reformatory Prison Discipline of England is not to lose its effect. So far, in Swan River the experiment is considered successful: but it is too evident, in many cases, that while the exterior demeanour has been altered, the work of grace is not sure. The old man is not crucified: the new man not put on. Indeed, it is the mistake of politicians to imagine, that regulations, and prison discipline, and moral teaching, will take effect, as it were, *ex opere operato*. But let us never forget, it is *not* by the power or might of man, 'but by my Spirit, saith the Lord of Hosts,' that 'the wicked man shall forsake his way, and the unrighteous man his thoughts.' God grant that He may do that which is impossible with man, and turn *many* to righteousness.'

The number of the Clergy now in the Colony amounts to 10, supported, for the most part, from the Colonial Treasury and the voluntary offerings of their congregations. It is gratifying to be able to state, that the Government evinces a laudable degree of anxiety on the subject, and that the Governor, Capt. Fitzgerald, strongly urges the immediate appointment of a Bishop; a step ardently desired by the Colonists themselves. It is an object long contemplated by the Society for the Propagation of the Gospel, and recommended by the Colonial Bishopric's Committee. A portion of the endowment has already been provided—land has likewise been set apart

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in the Colony for the purpose: and the object would be at once accomplished were the Colonial Bishoprics' funds replenished, *as they ought to be*, by the more liberal and general offerings of Churchmen in this Country. It is with feelings of shame, as well as grief, that we record the fact, that while our Church is timidly and languidly doubting and delaying on this fundamental principle of her constitution, the Church of Rome is actively at work, with a wisdom and a zeal which we should do well to imitate.

'The Roman Catholics have at this time, though numbering only 600, an Archbishop, Dr. Polding, two Bishops, Dr. Brady and Dr. Serra, 4 Priests, 26 Benedictine brethren, and 12 sisters of Mercy attached to the mission of Perth.' Again we hear of two Priests at St. George's Sound, where there is only *one Roman Catholic family*.'

We cannot do otherwise than admire the Church of Rome for her zeal and faithfulness in this matter. We meet her Bishops in every Colony, and in the most distant heathen lands. They are untiring in their energy, and will compass sea and land to make one proselyte. One master-mind seems to animate and direct their labours. Where a single overtasked Clergyman of our Church pursues his solitary work, unassisted by the counsel of a superior, unaided by the companionship of a fellow-labourer, there the Romish Church is to be met with in her complete efficiency, Bishops, Priests, and devoted brethren, all united in the accomplishment of one object. And why cannot the Church of England do likewise? Have not her members wealth, power, intellect, all things requisite for the purpose? True, they have all these—but alas, energy is wanting, zeal is wanting, a just appreciation of our duty, in regard to Missionary efforts, has not

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yet been generally awakened among us. The work that is done, is done by a comparatively small number, and it is done, not by the Church as a Church, but by individuals and societies, and therefore not done so effectively and systematically as it ought. It is indeed a subject of devout thankfulness to God that it is done at all, and that the number of those who take an interest in the cause of Christian missions is daily increasing. But what a blessing would rest on our Church, how vast would be the results to our Colonies, and through them to the heathen world, did she put forth her power as a Missionary Church, and make the diffusion of the Gospel abroad an essential part of her system. Then could Rome no longer reproach us, unjustly indeed, but still with some *shew* of truth, with having lost one note of a true Church, in that we have failed in the fulfilment of the Lord's commission, to disciple all nations, and preach the Gospel to every creature.

THE ABORIGINES now demand our notice. They have generally been considered as the lowest type of humanity with which our intercourse with the uncivilized natives of the earth has brought us acquainted. And in some respects this description is a correct one; but, like all other general assertions, it admits of qualification. And the evil of the description does not end with its injustice. Scarcely classed in the rank of the human species, the natives of New Holland have, as in Van Diemen's Land, been hunted down and slain like wild beasts, under the plea that they were untameable and incorrigible. We first deprive them of their lands and hunting grounds, their fisheries and means of subsistence, and then, because they retaliate upon us, and use their natural force and cunning in self defence, or in revenge for the injuries we inflict upon them, we class them at once with

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the outlaws of the human race, and, as speedily as may be, rid ourselves of their presence. And yet the Aborigines of Australia are not altogether the degraded people they have been represented.

Sir James Stirling and others, agree in considering many of them to be highly intelligent, and with very acute perceptions. They mimic with extraordinary accuracy, and learn with facility the words of our language, and readily adopt our habits. That they are capable of civilization and instruction, is very evident from the fact, that some of them who were in confinement for some offence, 'for five months, were taught, during that time, to read tolerably well, and also to explain in English the meaning of the Lord's Prayer and Ten Commandments. They were also initiated in the craft of stone cutting and building, so as to completely erect a small house.' 'Several have made most useful policemen: they have been employed as postmen in the Colony; and have been placed in charge of flocks of sheep.' Like all other uncivilized men they are averse to regular and continuous labour, but there is no doubt, that a people who can so readily accommodate themselves to our language and customs, may, by proper training, lay aside their former habits and make themselves useful in many of the arts and employments of civilized life. In 1848 there were as many as 541 natives receiving regular or casual employment as herdsmen, messengers, reapers, and even as domestic servants. And it is to the lasting credit of Western Australia that the conduct pursued towards them, and the treatment which they have received, have been uniformly kind and considerate: the desire seems to have been general, for their social and moral improvement.

It will be unnecessary to do more than briefly describe their superstitions. Like all other savage tribes they

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have indistinct notions of a Supreme Being, and of a future state. With regard to the former it is said 'that although they know not a *good* spirit, they believe in an *evil* spirit and tremble at his supposed power—yet they have no Demonolatry; they practise no rites or ceremonies to propitiate him, and they are without idols of any kind. Their demon is imagined to be visible at times to certain among them called Boylyâ-men (i. e. holders of doctrine or witchcraft from the evil spirit) who are his agents over the several tribes. The Boylyà men unite the office of doctor with that of arbiter in all political matters: they are men of great influence, and are supposed to have at their command, the unseen, though certain infliction of death; as death from natural causes does not seem to be believed, the Boylyâ man declares the cause, and points out the victim for retaliation. Hence the murders *inter se* which so frequently take place, and which the local government endeavours to *check* by the infliction on the guilty savage of the extreme penalty of our laws: but which nothing short of civilized habits and the belief and practice of Christianity will ever eradicate.

The supernatural power of the Boylyà man, and his intercourse with the evil-spirit is universally recognised —it is believed even by himself, though doubtless he scruples not to use imposture to serve his purpose. One way by which the Boylyâ man displays his secret powers is by a magical mysterious curse, pronounced upon another native, or else *imparted to a spear*, which, on being pointed at a vital part of the person's body, is believed to convey disease and, eventually, death. He is even said to be able to taint the air of a whole district and make it deadly—and in sickness, if unable to restore the patient by his savage remedies, he attributes the result to the influence of Boylyâ in some adverse tribe—

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and hence, when the person dies, retaliation and blood, and sometimes perpetual enmity, which only ceases on the extermination of the vanquished tribe.

The traces of a belief in a future state are far from clear and satisfactory. The ceremonies used in the burial of the dead—depositing with the body his spear, knife, and the ornaments which belonged to him, indicate some faint belief of their being necessary for his future use. When asked where their fathers had gone, some of them pointed westward, and a boy accused of theft denied the charge, and appealed for his innocence to his parents who had been long dead, indicating his belief that they were still living in another place. They carry also the bodies of the dead, in some parts, round and round the grave for miles, in order to puzzle them, so that they may not find their way back, and pretend to receive instructions from them before covering up the grave: which acts seem to infer that the dead still live.

It is of course difficult to arrive at any correct estimate with respect to the number of the Aborigines in Western Australia. Sir James Stirling has computed them at about *one* to every *two square miles* of territory. We shall probably, therefore, be not far wrong if we say, that the spiritual, as well as temporal, welfare of half a million of our fellow creatures, and now *our fellow subjects*, has been committed to the charge of the British Church and Nation. To use the words of Mr. King, 'We owe them a debt, for which nothing less than the bread of eternal life can be an equivalent. We have usurped their well-stocked hunting grounds, taken possession of their fisheries, and ploughed up the very staff of life, which the rich valleys yielded, on the bulbs and roots of which they fed.' If the uncivilized savage has hitherto dwindled away, and at last altogether vanished before the pre-

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sence of the white man, let it now be our aim to prove this is not a necessary condition of his being, but that he can partake of the blessings of civilized life, without being contaminated by its contact, and eventually destroyed by its vices. It is in our power, by God's blessing, to 'lay the foundations of a mighty living Church in the wilds of Australia, and the faith, nay the very existence of future millions, may depend upon the exertions of the present generation.' It is impossible not to recognize the leading of God in this matter. A great continent, as it were, has been committed to our keeping: we are the sole possessors of a vast territory, in which there are probably some millions of human beings, lying in the most deplorable state of moral ignorance and superstition. These tribes are not inaccessible to religious influence—not unfitted for social and moral regeneration. Every account which we receive agrees on this point. Their very superstitions are of a nature to give way at once before the teaching of the Gospel. They have no system of priestcraft to mislead them, no deeply-rooted religious errors to bind them down. They require only to be taught as children, and as children they will receive at our hands the bread of life, if we will but give it to them. The experience which has been already had of their teachableness and aptitude for learning is highly satisfactory. We hear of their children being 'as reverential and attentive as English children of the same age;' nay, even 'of their quickness of apprehension, as shewn in the facility with which they learn reading, writing, and arithmetic, and which is said to *surpass that of the white child;*' and 'of their uniformly progressive advancement towards civilization and evangelical knowledge.'

The Bishop of Adelaide could write thus, in 1848, of Mr. King's Native School. 'It consisted of 15 children

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of both sexes, mostly taken in infancy from the bush, as being orphans, or otherwise unbefriended. My impression generally of the natives of Western Australia, as compared with those of South Australia, is in favour of the former. Those at King George's Sound, and on the western coast, are superior to the Adelaide tribe, physically, and in point of civilization. And so the children of the School appeared more domesticated, if I may so term it, than the children at Adelaide. In fact, the native Australians have been very unduly *under*rated: in intelligence, good temper, and faithfulness to their engagements, they are remarkable. Wylie, who accompanied Mr. Eyre on his perilous overland journey from Adelaide; Lindol, very expert as a whaler; others employed as sandal-wood cutters at the Sound; and several who have conversed with me at this place (Fremantle) and elsewhere, appear to me to negative altogether the commonly received notion in England, of their low position in the physical and intellectual scale. If taken at an early age, and brought up *with* and *as* white children, they would be found, very little, if at all, inferior to them. A native servant girl of Mr. King's, about 13 years of age, so brought up, has proved an excellent nurse, and takes the same delight in reading books as his own children. The Archdeacon asked her many questions upon religion and her belief: and to him she appeared equally intelligent and well instructed. There is an instance of a native woman married to a settler, (by name Mrs. Stokes) who, since her marriage, has *taught her husband to read*, and who keeps her cottage in neat order. An instance of the like kind came under the Archdeacon's notice near Penwortham, and it is our firm belief that a consistent course of kind, equitable, and firm management, would rescue many from barbarism and heathenism. But all persons

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have not the faith and love which have led your zealous Missionary, Mr. King, to treat them as he would treat an orphan *white child*. They are counted an inferior class—sometimes *defrauded* of their *fair wages*—and then it is wondered that they prefer their native associations, to being despised and wronged as a Pariah caste among *whites*, many of whom are below *themselves* in honesty, *truthfulness*, and *self-respect*. At Banbury, a farmer, of of the name of Scott, spoke in the highest terms of a native carter, who had lived with him *nine* years, and in whom he places such confidence, as to send him with a dray and six bullocks to any part of the Colony. I am more particular in mentioning such cases, in order, if possible, to remove a false and injurious impression. The work *may be one of time*, but wise and Christian management would reclaim some first-fruits of this neglected race.'

The Bishop on this occasion had the pleasure of marrying *four native couples* in the Church at Fremantle, of whom it is thus recorded by the Missionary. 'Seven years ago I found them in the wilderness, in a state of absolute nudity, the most debased in habits, and the least happy of all the creatures which the forest sustained. To-day I conducted them to the altar of God, and heard them pledge their vows of fidelity to their Christian husbands, *advisedly*, *reverentially*, and *intelligently*. The Bishop adds, 'that he had never seen a more complete attention to the service, or a more perfect comprehension of its sacredness, than was exhibited by these people. After the termination of the marriage ceremonies, the newly married couples all subscribed their names to the Parish Register, writing far more legibly than very many of those whose marriage he had been a party to in favoured England.'

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Closely connected with this subject is the account of the Mission-station at Poomindie, (represented by our engraving) under the superintendence of Archdeacon Hale, a Missionary of the Society for the Propagation of the Gospel. It is in the Diocese of Adelaide, though not within the limits of Western Australia, and was visited by the Bishop in Feb., 1853. 'The Archdeacon's simple, kind, firm Christian earnestness—teaching, controlling, reproving, exhorting, governing, in short, with enlightened charity, these children of the bush—has been attended with a considerable degree of success. Many young adult natives, who would have belonged to the most degraded portion of the human family, are now clothed, and in their right mind, sitting at the feet of Jesus, and intelligently worshipping, through Him, their Heavenly Father.'

The Mission consists of 54 natives, comprising 11 married couples, who live in their own huts, but have their meals in the general kitchen. The day is begun with prayer and an exposition of Scripture, when all go to their daily occupations. They are instructed in industrial and domestic employments; cultivate a farm, and have flocks and herds under their charge. They are paid for their labour, and are able to lay it out for themselves in the purchase of clothing and other articles they may want. The children are taught as English Children, and brought up in the habits and occupations of civilized life.

'It was pleasing (says the Bishop) to see them nicely dressed in the usual clothing worn by the settlers—the articles being mostly bought with their own earnings. They were better dressed than the labouring class in general at home. Not far off was a small native camp, and the contrast between those two groups, would have convinced any candid observer, that the Aborigines are

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not only entitled to our Christian regard, but are capable under God's blessing, of being brought out of darkness into light, and from the power of Satan unto God.'

'It was delightful to see the young men, on Sunday morning before Church, sitting together reading in their Testaments or Hymn books, and afterwards filling two benches in the pretty little Church.' 'After hearing them and asking them questions, I admitted eleven of them to the sacrament of Baptism. Each answered for himself distinctly, and, from their devotional manner and previous answers, I have reason to believe that they understood and intended to keep the vow which they then voluntarily made.'

The Bishop mentions the following little incident, in proof of their progress in civilization. A cricket match was played by the Poomindie lads and young men on the occasion of his visit; and he says, that he 'was pleased in watching with the Archdeacon, two Australian native 'elevens' thus enjoying themselves; and remarked, not only their neatness in 'fielding and batting,' but, what was far more worthy of note, the perfect good-humour which prevailed throughout the games; no ill-temper shown, or angry appeals to the umpire, as is generally the case in a match of *Whites*.

The Mission is again strengthened by the accession of Mr. George Wollaston, son of Archdeacon Wollaston, who acts as overseer of the sheep and farm labour. A good Schoolmistress was shortly expected to arrive from England, and a new School-room was projected, and subscriptions were being collected for the purpose. 'It appears to me (adds the Bishop) that the Mission is so consolidated as to admit of gradual enlargement. There is now a small body of trained Christian natives, the nucleus of the native Church. The Archdeacon, and

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all friends of Missions, have reason to thank God and take courage. His blessing will never fail to attend enlightened zeal, chastened and sustained, as that is in Mr. Hale, by Christian love and firmness of purpose.'*

Facts such as these are highly encouraging, as shewing both what *is doing*, and what *may be done*, in this wide field of Missionary labour. It is the privilege of our Church to undertake it, and it will be her glory, as well as great reward, if she finally accomplish it—but her shame and degradation, should she go to it with a faint heart, or draw back in despair because of the difficulties in her way. Only let her multiply her Ministers in Australia, *selecting them from amongst the best and most devoted of her sons*, and, by the help of God, the civilization, and conversion, and we may add the preservation, of its native tribes will be the result. We shall then no longer demoralize them by our vices, but we shall impart to them our social virtues and our religious faith, and if, by some inscrutable law of our nature, the white man and the black cannot exist together in the same community, we shall, at least, have ameliorated their temporal condition, before the final extinction of their race, by raising them in the scale of civilization, and making known to them the hope of immortality, which we ourselves, through the Gospel, are privileged to enjoy. But we expect more than this: we look forward, with confidence, to the time when the Church of Australia shall include within her fold all ranks and classes of men in that vast territory; when the distinctions of race and colour shall be disregarded, and all shall be alike, fellow-citizens of one mighty empire—fellow-members of one holy Church—and fellow-heirs of one heavenly kingdom.

* For a more detailed account of this interesting Mission, see S. P. G. Missions to the Heathen, No. 25.

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THE
MONTHLY RECORD
OF THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

NOVEMBER, 1853.

DURBAN.

DIOCESE OF NATAL.

NATAL lies upon the S. E. coast of Africa, in latitude 29°—31°. Its extent of surface is about 18,000 square miles, or just one-third of that of England and Wales. Its climate, though rather warmer than that of the Cape Colony, is yet remarkably salubrious, and very well adapted to English constitutions; and its soil for the most part is rich and productive, and everywhere abundantly well watered. The land rises from the coast in

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four distinct *steps* or belts of country, each about 20 miles in width. In the lowest or coast district are procured cotton, sugar, indigo, coffee, and all other *tropical* productions. The next is excellently adapted for *grazing* purposes, besides furnishing abundant crops of hay, oats, and barley. Then we rise still higher to a range of *forest timber* of enormous size. And beyond this, immediately under the Draakenberg Mountains, the country is well suited for growing wheat and other *European* products, the crops of the former being often sixty-fold of the seed sown.

The present population of this colony is stated by the Bishop of Capetown to consist of about 10,000 Europeans and 115,000 Zulus. But this estimate was formed nearly four years ago, since which time the number of the former has been diminished, by emigration of some of the poorer settlers to the gold-fields; while the stream of immigrants, which at that time was rapidly setting in to Natal, has been, in consequence of the stronger attractions of Australia, for a season, almost entirely diverted. In the *Colonization Circular* of this year (issued by her Majesty's Emigration Commissioners) we find the white population of Natal set down at 8,000.

But, while the white population has been diminished, the number of the natives within the colony has been continually increasing, by the arrival of new refugees, escaping from the oppression of their chief Panda, and hastening so rejoin their friends, and secure their lives, under British protection. Upon the whole, it may be safely assumed, that we have here a population of about 125,000 souls, of whom the natives number as 15 to 1, within an area of 18,000 square miles. It is certain, therefore, that the white population will be brought into very close contact with the coloured inhabitants; and, while

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their influence is hereby very greatly increased, either for good or evil, it is impossible to disguise the danger to which the whole colony will be exposed should the evil predominate, and should the intercourse of the two races only serve to inoculate the Zulu with the vices of Europeans.

When the Bishop of Capetown, in the course of his nine months' Visitation, in the year 1850, reached at length the borders of Natal, he had been travelling 1,400 miles, through some of the most neglected parts of his immense diocese, and had already pledged himself far beyond the means placed at his disposal, for the relief of the spiritual distresses of his flock. On more than one occasion he had already recorded in his journal—'My funds are entirely exhausted.' Accordingly, nothing additional could be done by him, except by way of counsel and encouragement, to help forward the work of the Church in Natal. He could only look mournfully around upon the fields lying white for the harvest, and grieve that there was none to gather it.

About a year before this Visitation, two clergymen had been stationed in the two chief towns of Maritzburg and Durban, with salaries partially paid by the Colonial Government. A grant of £100 was also made by the *Society for the Propagation of the Gospel*, by means of which another clergyman was sent to the colony. But this was only continued for two years, which have already expired. And this grant of £100 for two years, with another, from a single individual, of £100 for five years, (which have also now expired,) have been the only sums which the Bishop has had at his disposal, during the last five years, for the establishment and extension of the Church in Natal. At this moment there is not a single church completed in the colony; although one, which

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will be the Cathedral Church, is being erected at Maritzburg, and others are begun at Durban and Richmond.

It may not be amiss to quote here a passage from an interesting report of the Rev. W. Shaw, the able and excellent superintendent of Wesleyan Missions in South Africa, who has just returned from visiting Natal.

'I am fully persuaded that we have done right to occupy the two principal towns—Pieter-Maritzburg and Durban—and to make them centres of religious influence in the surrounding districts. Pieter-Maritzburg is steadily increasing in size—or, rather, the vacant building lots in the various streets are being enclosed and built upon. There is a *Dutch* Church, which was erected before I visited Natal in 1848, and in which at that time we used to preach. The Wesleyan chapel was erected in 1848, and was subsequently finished. It has recently been much improved, and an end gallery has been erected, in which an organ, built at Natal, has been placed.

'A large substantial and well-proportioned Wesleyan chapel has also been built, in which services are conducted in the Dutch and Kafir languages for the benefit of the native population.... A substantial and commodious Mission House, just finished, with cottages for the chapel-keeper, and governess of the infant-school, form together a very compact and creditable mission establishment—the whole of the buildings being erected on land granted to us by the Government in the very centre of the town, and having frontages in three principal streets. *At a very short distance from our premises, the Episcopalians some time ago commenced the erection of a church. The walls are at present a few feet above the ground.* The building will be large, and of a very superior character, if it be completed on the scale and in the style in which it has

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been commenced. But it will never be completed, unless large sums are contributed for the purpose by the Church Societies of England. As, however, a Bishop is soon expected, and this will become his cathedral, no doubt the wealthy Societies connected with the Church of England will, in due season, remit sufficient for its completion. *At present, the Episcopalians worship in the Government School-room.* The Roman-Catholics, of whom there is a Bishop and two or three Priests at Pieter-Maritzburg, have erected a neat chapel, about the same size as the Wesleyan Chapel. Their congregation consists, chiefly, of discharged Irish soldiers and their families, with a portion of the officers and soldiers in the garrison. They are, however, *preparing* for more extended labours.

'There were a very few houses, and those chiefly of a temporary character, at Durban, during my visit in 1848: but the arrival of so many British Settlers, two or three years ago, has entirely changed the appearance of the place. The English population is now about 1200 souls, besides a considerable native population. As the entire trade of Natal must always pass through this place, it is likely gradually to rise to be a town of large population, and of great influence in the Natal Settlement. We have here also a very complete mission establishment, a good house for the residence of the missionary, a very large enclosed garden, with cottage for interpreter, &c There is at present no other place of worship in Durban than the English and native chapels belonging to us. *But here, as at Pieter-Maritzburg, the Episcopalians worship in the building erected by the Government for the public school-room. While I was at Durban, however, the foundation was laid of a small new church, capable from its plan of future enlargement.* As the Rev. W.

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Lloyd, the chaplain, and the churchwardens, &c. especially invited me, I was present on the occasion: and, after the two clergymen had performed the usual service on the ground, at which was assembled nearly the entire English population, by Mr. Lloyd's request I delivered a short address adapted to the occasion—probably the first time that any Wesleyan Minister ever took a formal and public part in the services connected with laying the foundation stone of an Episcopal Church. But I am sure that I acted upon true Wesleyan principles, when I wished them success in all their efforts to promote the glory of God in this new colony.'

We cannot forbear from quoting a few words from the address of Mr. Shaw upon this occasion—words which deserve to be heartily met, by members of the Church of England, in the spirit in which they were uttered.

'This,' he said, 'was an auspicious day for the inhabitants of Durban. Most of those present had but recently come from a land of churches and Christian privileges; and he was glad to see that, in this new and rising place, they were not unmindful of the claims of religious duty. He believed that Durban was destined to grow, and to become a town of great consequence: and he hoped that the Episcopal Church would here take root downward, and that, growing up to a large tree, many would sit under its shade, and pluck of those fruits of righteousness, which he hoped and believed it would bear upwards. To some it might require explanation why he, who was well known to be a Minister of a Nonconformist body, should express such sentiments regarding their Church. But, for his own part, he had always regarded the Church of England as the great bulwark of the Protestant Religion; and, consequently, with all his heart he wished them success in all their efforts to promote God's Glory.'

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We may add another extract from a letter which has just reached us, dated June 28th, 1853, from the Rev. T. Fearne, a clergyman who was sent to Natal in the early part of this year.

'I have decided for the present to live at Richmond, and add, to the services there, a service at Byrne Town, a settlement about seven miles distant from the former place. There is, however, I am sorry to say, no place for a residence for me nearer than twelve miles from Richmond, mid-way between this place and Richmond. To that house I propose removing this week.

'On the 19th of this month I held the first service in Richmond. Arrangements had been made that I should have the exclusive use (for the present) of a large room in a house of accommodation. My reception among the people has been truly gratifying; they are, indeed, most thankful to have the means of grace duly administered among them. Not that they have hitherto been unmindful of these privileges; for in the absence of a clergyman, they have, nevertheless, assembled every Sunday, and one of their number, a pious, humble-minded man, has read the Daily Service, and some sermon pointed out by the Rev. J. Green. On the Sunday above-named, the room was filled to excess, and some were compelled to remain outside. The people joined most heartily in the service, and paid deep attention to the sermon. Many had come from considerable distances to be present. One man had walked six, and another eight, miles. The former expresses his intention of laying by a little money to purchase a pony, that his wife, as well as himself, may participate in the blessings of public worship. During the following week, among other places, I rode over to the houses of these two men. I found that one of these men was in the habit of calling around him the two or three

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neighbours, that live within a mile or two of his house, and uniting with them in the use of the English Liturgy. Thus in these regions, where the population is thinly scattered over a wide surface, the Name of God is called upon, and the knowledge and fear of Him perpetuated, while the beautiful form of sound words provided by the Church is at once the bond of union and the means of instruction and edification.

'It appears that the same pious individual, not content that his English neighbours alone should be partakers of these privileges, has been diligently engaged in instructing a neighbouring Dutchman in English, that he too may worship with them. He seems not only to have taught him the language, but to have explained to him, sentence by sentence, each portion of the Liturgy. Upon this Dutchman I called, and was gladly received. He expresses his intention of riding over to Richmond each Sunday, a distance of six miles, that he may enjoy the privileges of public worship.

'In the course of the week I rode over to Byrne Town in company with Mr. Green. The rumour had reached the village of our intention. We found every household, with scarcely an exception, awaiting our coming. Our reception was of the most gratifying character. Without exception, all expressed their thankfulness at the prospect of having public worship established amongst them. Several families here have been in the habit of assembling once on the Sunday, making use of the Liturgy of our Church.

'I arranged to commence my ministrations amongst them last Sunday. An accident, which happened to me as I was on my road there, prevented me from fulfilling my purpose. My friend, Mr. Green, however, kindly undertook the service. At Richmond, in the morning,

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the room was crowded as before, and at Byrne Town he found a goodly number awaiting him. Not less than half the population of the valley were present at the service. They assembled in the house of one of the emigrants—a highly respectable gentlemanly man, and, what is more, I trust a man of God, who has always officiated as patriarch among them.

'They deeply deplore that they have no place set apart for the service of God; but I am not without hope that ere long they will set about building their Church. What has often been felt in other portions of the Colonies, is manifest here. Persons, who lightly esteemed the privilege of the Sanctuary at home, learn its value when it is beyond their reach, and are led earnestly to embrace such opportunities of public worship as may be afforded them.

'I found that the building of the Church at Richmond had through a variety of circumstances been delayed, and had scarcely risen beyond the bottom of the windows. The work has, however, been resumed, and I trust that, by the time the Bishop of Natal shall arrive, we shall be prepared for its consecration.

'As the Bishop of Cape-Town mentioned, I found a glebe set apart for the Church, but no Parsonage; nor do I see much prospect of erecting one, unless, like many of my brethren in the Colonies, I labour with my own hands in its erection. I feel, however, the inconvenience and absorption of time, in riding twelve miles to the nearest point in the parish, so greatly, that I shall leave no efforts unmade to obtain, or build, a residence nearer my flock. I think it right to mention that I am agreeably surprised with the position of emigrants in this Colony. From what I had heard I was prepared to find poverty, disappointment, and discontent prevalent among them. The reverse is the case. A spirit of contentment

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pervades the population; the industrious are able to procure more than a mere maintenance, and with far less effort than at home, and the general aspect of the colony is cheerful.'

But, while the work above-mentioned is of great importance, and cannot be neglected without the certainty of marring the rest of our work in this diocese, yet the point, to which we desire to direct the special attention of our readers, is the very remarkable opening which is here presented for purely Missionary labours among the heathen. Let the following facts be well considered.

In the first place, we have in Natal a considerable native population, outnumbering the whole native population of New Zealand, yet comprised within one-fifth of the space, gathered closely together into large tribal communities, and therefore easily accessible to our Missionaries, and sure to be found surrounding our institutions in large numbers, wherever they may be placed. Some thousands of these natives are remnants of Aboriginal tribes, who escaped the ravages of the Zulu chiefs, Chaka and Dingaan, flying for refuge to the woods whenever the destroyer appeared in their neighbourhood, and again returning from their hiding-places, as soon as the tide of war rolled back. The Zulus, however, constitute the great body of the natives of Natal; and of these we must give some more particular account.

The Zulus of Natal are, all of them, refugees from their own country, which lies to the North of our colony, and have been allowed to shelter themselves under the protection of the British Crown from the cruelties of Panda, the last of three brothers, who have made themselves a name in South Africa by deeds of detestable barbarity, and are said to have caused between them, in their dif-

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ferent wars and private massacres, the deaths of a million of human beings. It may give some idea of the nature of these cruelties, if we quote a few passages from the Journals of Mr. Isaacs, one of the earliest settlers in these parts, in the year 1825, and in the time of Chaka, whom he often visited in his capital. On one occasion, he writes:

"While we were here, a great number of warriors passed to and fro from the imperial residence, which had now changed its name to *Umboolalio*, '*place of slaughter*,' from the fact of the king having recently ordered one of his regiments, with their wives and families, to be massacred for their supposed cowardice. They had been defeated in battle, although they had fought with great bravery, having been overpowered by superior troops and greater numbers, and compelled to retreat."

On another occasion, Mr. Isaacs was himself present when 170 boys and girls were ordered by the monster to be butchered for some imaginary offence.

"Nothing could equal the consternation and horror of these poor miserable and devoted wretches, who, surrounded and without hope of escape, knew that they were collected to sate some revengeful feeling of their tyrant, but knew not for what. Chaka began by taking out some fine lads, and ordering their own brothers to twist their necks. Their bodies were afterwards dragged away, and beaten with sticks till life was extinct. Afterwards the other victims in the kraal were indiscriminately butchered. Few of the poor innocent children evinced any sorrow: but they walked out, as if they felt that they were about to be removed from a state of terror to another and a better world. There being so many victims, it took the warriors a considerable time to perform their inhuman duty. The next morning I was disturbed early by the cries of a man, knocked down just behind my hut, and taken away to be killed. At noon, two of the adopted daughters of this execrable monster, and one of his chiefs, were dragged through the kraal, and executed with similar barbarity. The king, after these horrible spectacles, spent the afternoon in dancing with his people."

During the earlier part of Chaka's reign, the district

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of Natal was utterly devastated and depopulated by the continual inroads of this inhuman tyrant. In this state, he gave it away to Mr. Isaacs and his party, and appears to have abstained from committing any further ravages upon this territory, (which, indeed, was almost without inhabitants,) though he certainly passed through it in the year 1828, when he made a fierce invasion of the Amamponda country, in Kaffraria Proper. The whole burgher force of the British frontier was hastily called to arms, troops were collected, and an advance was made to repel the further approaches of this dreaded and dangerous enemy. Chaka retreated to Natal, and was there murdered near the Umvoti river, by his brother Umslaangaan and his party; and these again were all butchered, a few days afterwards, by another brother, Dingaan, who thus became undisputed chief of the Zulus.

In the year 1835, the town of Durban was founded, the number of British residents having by this time considerably increased. Already the subjects of Dingaan had begun to make their escape from his power, and to take refuge within the reach, and under the protection, of Englishmen. But, shortly before the event just mentioned, a treaty had been made with the chief, by which, while securing full pardon for all who had deserted from him, the English bound themselves to seize and surrender into his hands all future refugees, though certain to be doomed to a horrible death! We must draw a veil here over the details of this discreditable transaction, some particulars of which, however, are given in the Monthly Record, Vol. I. pp. 279—281.

In August, 1837, the Rev. F. Owen, with his wife and sister, landed at Port Natal, as the first Missionaries of the Church of England to the Zulu Kafirs. They had been despatched by the Church Missionary Society, upon

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the earnest recommendations of the late Capt. Allen Gardiner, who had himself, in the previous year, made several visits to Dingaan, and had obtained his consent to allow of the residence of Christian Teachers among his people. At this time, as we have said, the district of Natal was almost uninhabited, except by a small body of English and Dutch traders, who were settled in the neighbourhood of Durban.

Shortly after his arrival, Mr. Owen proceeded northward, a distance of five days' journey, to the residence of Dingaan, and obtained leave to fix his Station near the capital town of Unkunkinglove. On Oct. 10, the Mission work was commenced, and was continued for four months, under very trying circumstances, and amidst many painful scenes of cruelty and blood. But on Feb. 6, 1838, a dreadful event took place, which at once broke up the Mission. This was the murder of the Dutch Boers, who, to the number of seventy, besides many of their children and Hottentot servants, were savagely butchered in cold blood by the orders of the king.

These ill-fated men formed part of a large body of emigrant Dutch farmers, who, for various reasons, becoming discontented with English government, had voluntarily forsaken their homes in the colony, and *trekked* in their waggons, with their wives and children, to find a new abode, in the vast expanse of South Africa, beyond the reach of British authority.

Part of these emigrants settled in what is now called the Sovereignty, where many of them still remain. Others travelled on further to the North-east, towards Delagoa Bay; and these most probably have all perished, either by the violence of the savage races, with which they came in contact, or by the effects of the deadly climate of those parts. But a large body, with 1000 waggons,

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in several successive divisions, crossed over the Quathlamba or Draakenberg mountains, and entered upon the fertile, but unoccupied, district of Natal. Among the chief leaders of this party were Pieter Retief and Gert Maritz, portions of whose names are together retained in that of the town which was afterwards founded by their companions—Pieter-Maritzburg.

These Boers, having done the Zulu king a great service, in punishing a powerful common foe, the chief Umselekaz, were invited to visit Dingaan, and were entertained by him for several days in the most friendly manner. And, finally, a treaty was drawn up, with the help of Mr. Owen, in which the king agreed to grant them the whole territory of Natal—which, however, he had already granted over and over again to others. The closing scene we must narrate in the words of Mr. Owen:

'Feb. 6, 1838. A dreadful day in the annals of the Mission! I shudder to give an account of it. This morning, as I was sitting in the shade of my waggon, reading the New Testament, the usual messenger came from the king, with hurry and anxiety depicted in his looks. I was sure that he was about to pronounce something serious. And what was his commission? While it shewed consideration and kindness in the Zulu monarch towards me, it disclosed a horrid instance of perfidy—too horrid to be described—towards the unhappy men, who have for these few days been his guests, but are now no more. He sent to tell me '*not to be frightened as he was going to kill the Boers.*' The news came like a thunderstroke to myself and every member of my family, as they successively heard it.....Nearly opposite to my hut, and on the other side of my waggon, which hides it from my view, stood the bloodstained hill, where all the executions at this fearful spot take place, and which was now destined to add so many more bleeding carcases to the number of those, which have already cried to heaven for vengeance. 'There,' said some one, 'they are killing the Boers now!' I turned my eyes, and behold! an immense multitude on the hill. About nine or ten Zulus to each Boer, were dragging their helpless unarmed

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victim to the fatal spot, where those eyes, which awaked this morning, to see the cheerful light of day for the last time, are now closed in death. Two of the Boers paid me a visit this morning, and breakfasted, only an hour or two before they were called into eternity. When I asked them what they thought of Dingaan, they said that he was good —so unsuspicious were they of his intentions.'

Immediately after this horrible massacre, the tyrant sent forth ten of his regiments into the Natal territory, to attack the emigrant farmers, who were spread over all the district, in perfect security, awaiting the return of their friends. At break of day, the Zulu forces fell upon the foremost parties of emigrants, near to the present township of Weenen *(weeping)*, which derives its name from the sad events of that day. Men, women, and children, were surrounded, and mercilessly butchered. Other detachments of Zulus surprised, in other places, similar small parties; until, at length, the alarm was spread, and the farmers were able to collect hurriedly into larger bodies, and form *laagers*, or encampments, for the defence of themselves and their families. The Zulus were repelled by the well-directed firing from each of these laagers: but they still pressed on—till, at last, they were driven back, after a whole day's furious engagement with a strong party of Boers, who met them in the open field. The scenes left behind by the retreating host were horrible beyond description. At all the stations, which had been first attacked, lay heaps of mangled corpses, to the number of several hundreds, and, among them, the bodies of two young girls, pierced, one with 19, and the other with 21, stabs of the assegai: but they were not quite dead, and, being carefully tended, were restored so far as to be alive in the colony (it is believed) to this day —one of them a wife and mother, though both cripples.

Two desperate efforts were made to avenge upon the

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Zulu king the death of Retief and his party. A Dutch Commando of 300 fighting men, under Pieter Uys, marched up into his country, and boldly attacked his formidable forces: but they were obliged to retire with considerable loss, leaving their leader dead behind them. A still more terrible disaster befel the other expedition, which consisted of white men of Port Natal—mostly English settlers—with an auxiliary force of Natal natives. Almost every European of this party was killed, and multitudes of the natives: while the furious troops of Dingaan now ranged freely over the country, and had their fill of carnage and blood.

By a most merciful over-ruling of Providence, Mr. Owen and his family had been allowed to leave the capital, immediately after the slaughter of the Boers, and escaped safely, with their lives, (though with the loss of most of their property,) to Port Natal. Upon the approach of the Zulu army, they would have had to take refuge in the bush, with the unhappy natives of the neighbourhood, but for the providential presence of a ship, the Comet, in the harbour, at this precise moment. She was bound for Delagoa Bay, but had been driven in to Port Natal by contrary winds. The Missionaries went on board, and sailed away from the desolated coast: and the C. M. Society abandoned the Zulu Mission, which has never since been resumed.

However, the emigrants were more successful in their subsequent determined efforts to avenge the death of their friends. Dingaan's army was routed, and his capital taken and destroyed; and, at length, in 1840, they resolved to support his brother Panda in rebellion against him. A desperate conflict took place between the adherents of the two brothers. Dingaan was defeated, and was never more heard of; and Panda was installed in his place, as

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Chief of the Zulus. Passing over the conflicts of the Dutch and English, which have ended in a second migration of the great body of the former, beyond the Vaal River, (where they have formed an independent Republic,) and the recognition of Natal as a British colony in the year 1845, we have only to add that a far different arrangement has now been made with the Zulu chief, with respect to his runaway subjects, from that which was entered into with his predecessor in 1835.

The Zulus have been permitted freely to enter our colony, and place themselves under British government, provided they leave behind their cattle and other property. With this Panda is perfectly contented. Indeed it is conformable to Kafir law, which allows of the change of allegiance in this way, with the sacrifice of property, from one chief to another. Under this regulation the people of Panda have been streaming into our colony, and the Zulu subjects of Queen Victoria may now be numbered at not fewer than 120,000 souls.

We come now to speak of the character of these natives.

'The Zulu men,' says Mr. Isaacs, 'are, without exception, the finest race of people that Southern or Eastern Africa can furnish, or that I have ever seen—tall, athletic, well-proportioned, and good featured. They have very great powers of enduring fatigue, and their agility is almost beyond comprehension. They are also cleanly and respectful; they are momentarily violent, even among themselves, but their passion soon subsides; they have nothing in their nature of the sullen, morose, atrocious vices of the inhuman warrior, but are cheerful, sprightly, and, although prone to vice, are nevertheless sensible of kindness, and not backward in showing their gratitude, and generous to the extreme in distributing their means among each other.'

We have had the above account repeatedly confirmed by the reports of settlers; so that we have abundant

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ground for believing that, in the Zulus of Natal, we have an intelligent and spirited people, whose conversion to the faith of Christ may, we trust, be instrumental in the workings of Divine Providence, for extending largely the blessings of the Gospel to others.

The first-fruits, indeed, of this spiritual harvest, have been already reaped by the American and Wesleyan Missionaries. At one station (of the former), on the Umvoti, the Bishop of Capetown inspected the pupils.

'There were about fifty in the schools, chiefly adults, and we were much pleased with their appearance and examination. They were all clothed in clean dresses, and there was a modesty, diffidence, and innocency of look about them, very different from that of their heathen countrymen. The most advanced pupils read our Lord's Sermon on the Mount, from the (translated) Gospel of St. Matthew, and one young woman read very fairly in English. They shewed an acquaintance with the leading doctrines of Christianity, and the outlines of Scripture History. They sang and chanted very nicely, the Kafir language being peculiarly adapted for chanting. Their knowledge of arithmetic and geography was not great; but the young women had both cut out and made up the clothes they wore.'

Indeed, though naturally a people whose delight is in rural pursuits, yet they show a remarkable aptitude for various industrial employments. A settler informs us that 'they manufacture good brooms of Rope-wood, string for thatching, jamboks (lashes for the long waggon whip), reims to yoke oxen, matting for carpet, (a cheap and useful article,) walking-sticks, baskets, and rough earthenware for their own use. They are also capable of becoming good household servants by training. One I know who is a capital cook and butler, and some of them have become very expert at thatching, brick-making, building, &c.'

The people on Mr. Allison's Mission Station 'had earned in one year £140 by labour, chiefly in making wheelbarrows for the Government.'

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And we may add another extract from an account, which has reached us, of the opening of a Native Chapel at one of the Stations of the American Board of Missions.

'On Thursday, March 24, we visited the Umlazi Missionary station, to witness the dedication of the new chapel there. The bell was ringing, and from many directions the natives were coming in when we arrived. Conspicuous among the many dwellings at the station was the large new brick erection, with its gables, cornices, and rows of windows.

'On entering we found a silent dark congregation, of from 350 to 400 persons, seated; and our long walk, up the smoothly-floored aisle, brought on a solemnity of feeling, which enabled us to enter into the spirit of the occasion. The centre seats, enclosed by the two aisles, seemed to be appropriated by an advanced class of natives. A wilder sort occupied the side seats, displaying, on one hand, a fine array of ringed heads and grave features, with a distant background of young men, ornamented with beads and garlands of leaves, who crowded together, and found seats as they could, near the door, and, on the other hand, a decidedly less pleasing collection of women and girls. Though seats were very scarce, we observed an entire side bench, or form, occupied solely by one personage, trowsered and jacketed. This was my lord Makuto, who was very attentive; he is the chief of a considerable tribe, and has of late become an attendant on public worship.

'The joyous minister of the station preached the sermon, which, we thought, was based on the subject of the 'Great Assize.' Whilst the preacher was declaring, as it seemed, that all nations would on a future day be gathered together in one prodigous throng, before the throne of the Great God, it struck us that, could he, as an agent,

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succeed in preparing the company before him for the coming of Christ, of all the laurels, which teachers will wear, his would be the greenest; for, though the Zulus may be simple and degraded, we never saw, considering all their conditions, a more interesting assembly at worship. There was visible then, what is not to be seen in a civilized country, the positive superiority of character, stamped upon the outward man, as a consequence of the reception of the Christian faith. The females of the centre seats, for instance, were more modest in gesture and posture than those of the side, and were, according to their ability, dressed in gowns and bonnets of straw or calico, and, failing both these, in turbans and handkerchiefs. And how nicely their hair was combed and divided! and how correctly, and somewhat melodiously, they joined in singing the hymns! As for the men, their dress was such as would, at a distance, lead the observer to think they were emigrants from Europe. As they sat listening, having their chins comfortably imbedded in white shirt collars, they reminded us of many church-goers in England, whose change of colour, change of language, and change of country, it would appear, had been successfully accomplished.

'As the large assembly dissolved, we directed to every point of the internal structure the close attention of a colonist, to whom the work of building has, of course, been the subject of intense study. The mangrove tie-beams so straight, so equal in thickness, so surprisingly long, will astonish every one who goes to look at them. The excellent rafters, also mangrove, planting their heels in the solid beams, and not trusting to the treacherous hold of nails—the smoothly plastered walls—the true perpendicular windows—the neat, simple, and firm, ranges of seats, having back-rails—in fact, almost every portion of

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the building had been prepared, fixed, and completed, if not designed, by native hands, having no help, except their pastor's suggestions, and almost wholly at their own cost. On hearing this, we gazed and admired in mute surprise. When we turned our steps homeward, and took a parting look at

> The hill encircled, consecrated vale,

the bell was again ringing, and from surrounding cottage homes the clothed and pious natives were going to a service of their own.

But another peculiar feature in the present case is the feeling of attachment, which exists at present between the Zulus and the English. For these are not, like the British Kafirs, a *conquered* nation, whose lands we have taken by force, amidst deeds of violence, which must have left behind—at least, in the hearts of the present generation—the ranklings of enmity and hatred; nor are they, like the New Zealanders, a *dispossessed* people, deprived of their ancient inheritance by what is called a purchase, but too frequently has been, in fact, a conquest of the white man's cunning and covetousness over the ignorance and simplicity of the savage. *Here* we have a whole nation, bound to us by strong ties of gratitude, for favours they have received at our hands in the time of their own distress, permitted to cross our borders, and settle on our lands, and claim our protection, for themselves and their families, from the power and fury of their oppressor. For this they love and revere the English—at least they *did* so a short while ago. When the Bishop of Capetown was in Natal, they were, he writes, 'humble, docile, submissive. I believe that at that time almost anything might have been done with them.'

'But I tremble,' he adds, 'to think of what is sure to re-

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sult from the state of things which is allowed to grow up in Natal. What will be the consequences of mixing up an English population, unprovided themselves with the means of grace, with masses of heathens and savages, for whose real improvement little, or rather nothing, is done? I have no doubt what the consequences will be. Already the natives are becoming educated, in a certain sense, by dwelling among those, many of whom are practically living in worse than heathenism. Three years ago I saw the finger of a Zulu pointed with scorn at a drunken Englishman in the streets of Durban. Shall three years of perfect inactivity have passed away, and the character of the native population not have suffered already a grievous deterioration? And the steps by which, in the Providence of God, this guilty neglect of our Church and Country will, if not immediately remedied, be surely visited in judgment upon us, are too plain to be mistaken. We hailed the arrival of the Zulu refugees, as a protection for our frontier from the ravages of their chief. We might reap infinite advantage from their labours in the cultivation of our lands, and the growth of our colonial products, if only they were reclaimed from the indolence of barbarism—if only they were Christianized and civilized. But if we do not do our duty towards them in this respect, and do it speedily, the course of events is plain. First, there will be acts of injustice on the part of the civilized against the uncivilized. Then there will follow an almost total loss of respect and reverence for the white man. Then will come irritation, resistance, and, ultimately, rebellion and war. I see such a state of things gradually coming on. Already the shadow of a cloud has passed over this promising scene. Already once, during the late war, have the Zulu chiefs combined, to offer a passive resistance to our authority, when they were ordered to lead their forces out, to join arms with ours against the British Kafirs. Happy was it for us, perhaps, that they declined to do so—that they were not suffered to feel their whole power. But that occasion was so alarming, that the Europeans of the colony went into encampments, and stood on their defence. Another five years of neglect, similar to the past five years of unconcern, will assuredly, as I believe, bring down upon us a most deserved judgment, and we shall find ourselves burthened with the expense and misery of a Zulu as well as a Kafir war!'

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We trust, however, that through the liberality of our Church, and the assistance of our government, this dire result will be averted, and that we shall have still time and opportunity, *if no more time be lost*, to do the work of God in this land. And we desire now to call attention to another interesting fact in this case, namely, that, if this assistance of the Government is rendered, as we have reason to hope it will be, then will it be given, not out of the general colonial revenue, but *out of money paid annually by the natives themselves.*

It is, probably, known to most of our readers, that this is the first, and as yet, we believe, the only one, of all our colonies, in which the experiment has been made of attempting to raise a sum, by direct taxation, from the native inhabitants. In consideration of the advantages which they enjoy under British protection, and as a sign of their dependence, the Zulus have been required, for the last three years, to pay annually, either in money, or by an equivalent in cattle, the sum of *7s.* 6*d.* for every hut they occupy. During the last year, this tax amounted in all to nearly £10,000, which was paid to the last penny, with singular readiness and even cheerfulness. The people looked upon it as a token of their complete liberation from the yoke of their old master, Panda, and their recognition as subjects of Queen Victoria. They seemed to feel that the Crown of England was thus pledged to watch over, protect, and care for them. And, surely, this feeling will be reciprocated on our side, and be extended, beyond the mere blessings of this life, to the hopes of eternity. We cannot now deny that they are 'our own,' and that we have acknowedged them as such, by this distinct act of taxing them. And, 'if we provide not for our own,' then, by the witness of God's Word,

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'we have,' as a Church and Nation, 'denied the faith, and are worse than infidels.'

At present, however, no grant has been made by the Government for this purpose. Meanwhile, an earnest appeal must be made to the Church of England for means to carry on this great and interesting work. For 150,000 Zulus, it is not too much to say that *ten* such institutions, at least, are required, leaving a population of 15,000 for each. It would be idle to attempt the work without at once establishing *four* or *five* of them, in different parts of the land, and afterwards, as, by God's blessing, they prospered, increasing their number. For the first setting on foot of each of these a sum of £1,500 will be needed, and an additional outlay of £500 a-year for the next five years. When it is considered that with this sum are to be met the expenses of four Missionary families and of fifty children, it will be allowed that the provision is by no means extravagant. In fact, says the Bishop of Capetown, 'It is only enough for food and clothing. They are to have no stipends; but, receiving food and raiment, will therewith be content.' One of these institutions, we are thankful to say, is already founded from the Bishop's private fund, and will be supported for the next five years by a grant of £500 a-year from the *Society for the Propagation of the Gospel;* and the Missionaries, headed by the Rev. H. Methuen, have already sailed for the Colony. We are happy also to add, that the Lieut. Governor of Natal has just been advised, by a despatch from the Colonial Office, to set apart for the purposes of this Institution an extent of 3000 morgen (6000 acres) of land, to be selected under the advice of Mr. Shepstone, (who is recognised by the Zulus as their *Inkose Inkulu*, or Great Chief,) and secured permanently to the See of Natal.

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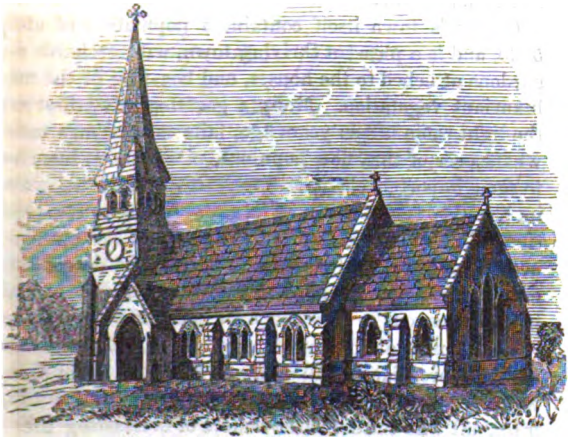
THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

DECEMBER, 1853.



TRINITY CHURCH, KING WILLIAM'S TOWN.

DIOCESE OF GRAHAM'S TOWN.

THE new Diocese of Graham's Town lies between that of Cape Town and Natal, extending along the southernmost coast of South Africa, and reaching northwards to the Sovereignty. It contains a mingled seed of the human race, holding, within a space nearly as large as England, Kafirs, Hottentots, Fingoes, English, and Dutch. Among this mingled people, there are two great divisions as regards religion; the Kafirs, the Hottentots, and Fingoes

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being ranged under the dark banner of heathen superstition: the English and the Dutch professing the Christian faith; though, alas! the Christians are as a household divided against itself; are separated into various communities, with various views and doctrines, instead of presenting the firm front of a united force, which would, doubtless, so greatly hasten the conversion of the heathen, and draw them into the blessed fold of Christ.

Graham's town itself contains a population of about 5000, and is a pleasant thriving town, with orchards and gardens attached to the houses, and boasting of the most luxuriant vegetation. Many a gazetteer, that first saw the light some fifteen years ago, fails to take any notice whatsoever of this, now populous, place, but it has risen to some importance, and is likely still farther to extend its bounds. The Church of England possesses one good-sized church, dedicated to St. George; but there is great need of another; and it is hoped that, if the new Bishop does but find warm support from his friends in England, in his endeavour to raise funds for this and other kindred works, a new and a comely sanctuary, with seats free and unappropriated, will soon rise from the ground, and welcome within its walls, 'without money and without price,' all who thirst for the waters of everlasting life.

The Wesleyans have, also, a large and flourishing chapel. Indeed, throughout this Diocese, they have been labouring hard, bearing the heat and burden of the day; when the church was slow and slack to send forth labourers, or to put the sickle into the fields that were ripe for the harvest. They seem, too, to have shown much of that elder spirit, which warmed the first followers of John Wesley, before a real separation from the church had taken place; and it is impossible not to feel and own, if we have the grace of Christian wisdom, that

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they have done great things for that far land; have bountifully supplied to the best of their power the spiritual wants of the people; and, whatever the defects of their system, have walked with Christian earnestness, according to their light. We cannot but hope that, while we believe them to have paved the way for the more perfect action and influence of the church, they themselves may become one with us; may again, if not at the present day, yet in the next generation, worship within the church's fold—rejoin the church which lost them, in a large measure, from her own neglect—and thus forward that godly unity, which every devout and thoughtful mind must so earnestly desire.

In addition to the many services rendered by the Wesleyans at Graham's Town, and throughout the colony, we owe them a great debt of gratitude for their translation of the Bible into the Kafir tongue, and for that of large portions of the Book of Common Prayer, a work that does indeed carry one back to the days of John Wesley; and which makes one feel what an element we might have possessed, had the church sought, in those early days, as Southey says the Romish Church would have done, to have formed them into a fraternity or religious order *within* the church.

After Graham's Town, Port Elizabeth, in Algoa Bay, is the most important and prosperous place; and, as the trade with England and Australia, should peace with the Kafirs be preserved, will most certainly increase with great rapidity, this post will become of great consequence. Already it is rising fast. And already the church has need to bestir herself, to put forth her spiritual energy, and to provide a full measure of the means of grace. And there are hopeful signs and tokens of increasing spiritual life. Through the exertions of the Bishop of Cape Town

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the services of a second clergyman have been secured, and a second parish will probably be formed, A second church is wanted; a site and a certain portion of funds have been raised, but more funds are still required for the completion of the work—a work, in that country, we would remind our readers, requiring, in all cases, three times the sum that would be needed for a similar undertaking at home.

The country between Port Elizabeth and Graham's Town is not interesting, and, though by the old route, which Archdeacon Merriman travelled on his arrival, it is only a hundred miles, it occupied him six days, and he and his family had for that space to jolt along the rough roads in their ox-waggons, the common mode of conveyance in that country, so calculated to ruffle the patience of those who, in this 'winged' country, get even impatient in an express train. Mrs. Ward, in her description of the route, has good words to speak of a portion of it. 'Imagine,' she says, 'a vast plain of fair green meadow-land, intersected, and, in fact, divided into parterres, by tall thick bushes, which, here and there, grew in clumps and copses, giving the ground the appearance of a vast park, laid out with a great deal of taste—an amphitheatre of hills and mountains, rising one behind another, till the summits, in the distance, blended with the clouds.' But, after this, there are some of the long dreary flats, on which the sun beats with tremendous force, and there is nothing to refresh the eye.

To speak for a moment of the scenery of this Diocese, it seems to contain every possible variety. Some parts are remarkable for their sternness and wildness, others for their extreme richness and luxuriance; some are flat, some mountainous. In some parts we hear of peaches, figs, all manner of fruits, rich flowering trees and shrubs,

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and gardens yielding abundant crops in return for the slightest toil; in others we hear of dry withered plains, of rugged hills and mountains, on which not a flower or leaf is to be seen. The climate is most exquisite, the winter being mild, and the summer being freshened by cool nights, so that Archdeacon Merriman says, he found it warmer in winter and cooler in summer than he expected. Travellers speak of the great fatigue which they are enabled to go through under such a sky; and English constitutions are not only fitted for it, but commonly gain in point of strength, however they may love the homes in their own damp and uncertain climate.

But to return to the religious aspect of this portion of South Africa, we find, after leaving Graham's Town and Port Elizabeth, that the following places have resident Clergy and the ministrations of the Church:—Bathurst, Sidbury, Alice, King William's Town, Uitenhage, Fort Beaufort, Somerset, Cradock, Mancazana, Graaf Reinet, Colesberg, Southwell, and Bloem-fontein.

As yet, only six of these stations possess Churches, but efforts are being made to raise funds, so as to complete Houses of Prayer in six of the stations, where no consecrated building as yet exists.

The Bishop of Cape Town thus describes his first visit to Uitenhage—'Sept. 23. The first part of this day's journey was performed with oxen, the road being very difficult and precipitous; the views, however, were very beautiful, especially in passing the Kloof Bosch river. After passing through a well-wooded and mountainous country for two hours, we arrived at an extensive plain, on which we outspanned for breakfast, near a muddy stream, which supplied us with water for tea. This plain continued till we arrived near Uitenhage, which lies very prettily just under the hills.... Our Service in the

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morning was held as usual in the Court House, where about a hundred persons were present. In the evening we held service in the Dutch Church, which I was informed would be lent if I wished. I preached again to a large and attentive congregation.'

Sept. 25. 'We held our Confirmation this morning at 12 o'clock in the Dutch Church. There were fourteen candidates, a very small number considering the amount of the English population here. The Church was quite full, and many of the poor coloured people were standing round the door. I grieve that the prejudices which exist so strongly, in other parts of the colony, with respect to the coloured people, should be found here also, and that they should not be admitted together with their white brethren, to partake of all Christian ordinances with them.'

It is indeed most sad, most painful, to see that, not at Uitenhage only, but generally throughout the colony, the 'wall of partition' stands with so much strength between the white man and the black, and that the very first principle of the Gospel which admits all the baptized, whether bond or free, white men or black men, into one blessed *brotherhood* in Christ Jesus, is so little understood, nay, so proudly and haughtily rejected. Instances have occurred of well-educated persons actually threatening to leave the House of God, if one coloured person was suffered to enter that House of Prayer, which is designed to be 'for all people,' and where all Christians drew near in Christ's Name to their Heavenly Father's presence. The Clergy have a bold but a hard part to play, in endeavouring to condemn, uproot, and cast to the winds this strong and most sinful prejudice against the dark sons of Africa.

In the Bishop's next visit, a site was fixed upon for a church, and considerable funds were raised. The Bishop

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describes Bathurst as 'a pretty village, with a neat little church, not correct in point of architecture, but in excellent order;' and, in his second visitation, he speaks joyfully of the great distance which several persons journeyed in order to join the services. Several young women rode seventeen miles, and returned again in the afternoon; and some wishes were expressed for the employment of a deacon or catechist in the outlying districts, which were too far from Bathurst to enable the members of the church to go regularly to church; and, as one young man expressed it, they felt 'so lonesome' on a Sunday.

At Sidbury, the church, neat in itself, was used as a fort in one of the Kafir wars; but, in 1850, the Bishop found a great spiritual improvement in the place, and the clergyman, Mr. Henchman, anxiously guiding his people, with good results to his labours.

At Cradock, the Bishop found in his first visit, a Dutch church, Wesleyan and Independent chapels, but no English church, and no clergyman; many church people had fallen away, though there were tokens of an inclination to return.

Somerset is a beautiful spot, situated at the foot of the mountains, abounding in wooded kloofs and ravines, and the village is a calm peaceful place. Of its spiritual state, the Bishop remarks, 'I quit Somerset with satisfaction: there is a good work, I believe, going on there. It will not be long, I trust, before a neat little church, in one of the prettiest parts of this very pretty village, will be erected, to gladden the hearts of not a few earnest and devout members of our communion.'

At King William's Town, a comely church, to hold three hundred persons, is in the course of erection.

Graaf-Reinet is an important rising place, already possessing four thousand inhabitants. The approach to the

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town, by the banks of the river, is very striking; high mountainous crags hanging over the river, and the town itself lying amid the mountains, with gardens to almost every house; figs, peaches, pomegranates, apricots, growing in abundance, and the beautiful Kafir-boom, the oleander, and fine weeping willow; while streams of water run through the streets, which are regularly laid out. Amid this outward beauty, there were also, at the Bishop's visit, some hopeful signs of a desire for spiritual growth, notwithstanding the great neglect with which the church had treated her members in this country in past times. 'So long,' says the Bishop, 'have our people in this congregation been deprived of the Holy Communion, that very many seem not to know how the Sacrament is administered in the English church." Things are already changed for the better. Mr. Long is labouring earnestly among his flock, and one of the few churches already finished in this Diocese is that of Graaf-Reinet.

Colesberg is a place that has not much room for expansion, as it lies in a valley, between two rows of barren broken rocks; a church is happily in the course of erection. At Southwell, also, the people are preparing to build one.

The clergy who are labouring at these various posts are supported partly by the Society for the Propagation of the Gospel in Foreign Parts, partly by the Colonial Government, partly by local efforts, and also by the exertions of the Bishop of Cape Town, who may look with joy on many a good work, which, by his zeal, has been successfully carried out.

But it must not be thought that all has been done, that the work is finished, that the English settlers are provided with the means of grace, needful for their growth

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and increase in spiritual strength and stature, when we contemplate the stations we have described, when we see the clergy that are labouring among their flocks with zeal, or when we even imagine all the Churches finished which are about to be begun, or are already commenced. There are other places where there is a cry for help, where the Church of England has a work to do, where Clergy and Churches and Schools are needed, where scattered and neglected flocks have to be cared for and gathered in; and it is hoped that as the country itself, laid prostrate by the late fearful war, weakened, impoverished and distressed, can do but little for itself, the new Bishop may meet with such generous help in England, such bountiful almsgivings, as may strengthen his hands, and enable him to bring all the blessings of the Church of England to all the English dwelling in that distant land.

Happily this vast district has, of late years, enjoyed the blessing of most excellent supervison. The Bishop of Cape Town has undergone abundant labours in the church's cause, and has stirred up the hearts of the people to a greater devotion, and to a livelier faith and love. So, also, has Archdeacon Merriman manfully done his part, toiling in the noblest spirit, showing an example of self-denial and devout courage, that carries back the thoughts to the early ages of the church, when the Christian character was manifested in its primitive zeal and purity. We venture to prophecy that few missionary journals will create a stronger or a deeper interest than that of the Archdeacon, which is just issuing through the press—that few journals will fill the hearts of English churchmen with more hope for the future, than that which shows such a character in these modern times; enduring hardness as a good soldier of Jesus Christ, wearing his cross for Christ's sake, holding his life cheap,

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enduring hunger and want, perils and privations, in an age proverbial for its softness and self-indulgent ways.

The deeply-attractive journal, of the Bishop of Cape Town has been so long before the public, has been so widely read, that we may fitly turn to this kindred publication of his friend and fellow-labourer, and we feel sure that we shall both gratify and benefit our readers, even by a few extracts of this remarkable account of the Archdeacon's toils; an account, the more valuable, as it was, in the truest sense of the expression, 'not designed for publication,' but only for the perusal of his own immediate family and personal friends.

And first we must premise, that it was his plan to make a walking visitation, a plan entailing upon him many trials, where rivers had to be crossed, mountains to be climbed, deserts and unpeopled places to be traversed, where scarcity of food had to be borne, beasts of prey to be approached, and the bed many a time to be made in the bush, with no shelter but the sky. There were, doubtless, many advantages in this mode of travelling: it enabled him to gain a more intimate acquaintance both with the Dutch and the natives, and to study their manners more closely; it was also the most economical, a matter that had to be considered; and it cannot but have impressed those among whom he went, as the witness of one not seeking theirs but them; of one living above the world, not of it; suffering labours for his Master's sake, and for their souls' salvation; and exhibiting all the sublime characteristics of a lively faith in Christ Jesus, his Lord.

In his first journey we find the Archdeacon and his servant missing their way through the mis-direction of a Hottentot, and thus prevented from reaching Whittlesea for the Sunday. However, the delay was well made use

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of—they arrived late in the evening on the banks of the Zwart-Kei river. 'Wilhelm's Kafir eyes soon perceived in the dark—what Jethro and I looked for a long time in vain, though it was a welcome sight when we discovered it—a trader station, with a wagon and a horse. Of course we had nothing then to do but to spend the following day (Sunday) where we were. I was greatly shocked to find that neither of the Englishmen at this station had any idea that the next day was Sunday, though I afterwards learnt that some of the heathen around were aware of it. I sent word that I would come and hold service in the morning at the house, which offer they thankfully accepted.

When the time came, I saw Kafirs trooping up, with baskets of gum and mimosa bark, and bundles of skins on their heads, to trade for beads, tobacco, and money. I was much pained, and sent a message that it must be put a stop to, or I would not hold service. They complied as far as they were able; and I heard in their excuse, that the wagon had arrived unexpectedly the evening before with goods. At eleven o'clock I set out, and having tied my trowsers and drawers round my neck, and huddled my cassock round my waist, with Bible and Prayer-Book under one arm, and in the other hand my long umzinbiti knob-kerie, with shoes and socks fastened to the top, I waded the Zwart Kei. After prayers I spoke very plainly and practically of the mode of keeping God's commandments by men in their situation, and of lifting up a standard amongst the heathen. I repeated the same in the afternoon, dwelling then on the commandments relating to our neighbours, as I had in the morning on those towards God. At the conclusion of service, I had some friendly chat with the men, and certainly left the place under the impression, that they would endeavour to pro-

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fit by my instructions, and that Sunday would not pass quite unobserved there again. The poor fellow on the station was a sailor, born at Portsmouth; he had been to school, but on going aboard a man-of-war had soon forgot all his learning, and, of course, could not now read, though he could still repeat the Lord's Prayer (as he averred.) I have regretted since that I did not hear him. On the whole, my providential mission to these two men was, perhaps of far more importance than if I had reached Whittlesea by Sunday, as I hoped.'

On another occasion, he wandered out of the way through some mistake of his guide, who was not sufficiently explicit in his directions; and here he met with somewhat of that inhospitality from the Dutch Boers, which has arisen from their jealousy towards the English.

'As the moon,' he says, 'did not rise as clear as we had anticipated, we were fain to retrace our weary steps from the Burghersdorp road, which we had taken by mistake, and seek some bush—a very rare thing in that country—and repose ourselves for the night. Fortunately for me, I carried a kaross, but poor Wilhelm, even without a blanket (which he had foolishly left behind), suffered less from cold than I should have supposed, so near the Snewberg, and within a day or two of the month of May. By the aid of Wilhelm's fire, I slept so sound, that I was quite loth to stir the next morning, when the sun rose; but it was time to look out for food, of which we had had none since the breakfast provided for us by a Hottentot woman in her hut the preceding day. We found the Boer, at whose place we had stopped, the only place on the road, gone with all his family to a Church Meeting. As, of course, the bush we slept in implied, in that country, the bed of a river somewhere near, and the bed of a river implied occasional water, and occasional

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water rendered a farm a probable adjunct, we were not long in discovering a Boer's place under the mountain. To this we repaired, and asked to purchase bread. 'They had none.' Meat? 'Perhaps.' Milk? 'Did not know.' At last a piece of raw flesh was brought out, which I proposed returning to the embers of our fire, and cooking, as they said they had no cooked meat; but before departing, I observed, that a piece of dry bread would be more acceptable, as we wanted to get on our way. Mynheer replied, the bread was not baked yet. This was enough! I knew from experience how untruthful these people are; so I sat down on the ground, and said, 'Wilhelm, we will wait half an hour, till the bread comes out of the oven.' Mynheer now saw there was no escape, so he went into his house, and brought out a good piece of bread, and a large bowl of milk, half of which I, of course, gave to Wilhelm, who sat by my side, and we regaled merrily.

But the sight was too much for the vrow inside, who had not yet shown her face. To see an Englishman sitting cheek by jowl, and parting his bread to a Kafir servant, moved her wrath, and she commenced a tirade about wicked Kafirs, English skellum (rogues), shamefulness of interfering with Boers at Natal;—this arose from Wilhelm's replying to their queries, that we had been to meet the Bishop, who was gone on to Natal;—hypocrisy of any Kafir, pretending that he could have the law of God in his heart, while his countrymen did such and such things;—wickedness of English Missionaries in encouraging them, and the like. Wilhelm argued stoutly, and I only smiled, and told her I was sorry I could not talk Dutch enough to set her right. The men,—of whom several were there, as they had a wagon-load of relatives, evidently on a visit at this bread-

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less house!—seemed half amused, half scandalized, at the vrow's violent attack on Wilhelm's patience; and when we rose to go, Mynheer politely refused to take anything for the bread and milk, and even said we might take on the raw flesh if we liked, which Wilhelm was horribly chagrined to see me decline. He told me plainly he could not account for the folly of English ways, this not being the first time he had seen me decline to stuff my wallet as well as my stomach at another person's house.

We may here record by the way, a party, which may perhaps make many of our younger readers have some desire, in hot sultry days in the summer holidays, to find their way to the Cape, and to enjoy the luxuries of that wondrous climate. In walking round Mr. Murray's fruit gardens, attached to a farm, obscurely situated, he was told by Mr. Murray, that it would be well worth his while, to plant an acre of peaches, as provender for his pigs. Though we have lived to see slices of pine-apple sold to the poor lads in our streets, we are not as yet thinking of planting peaches for pigs, as a desirable and a profitable plan for their sustenance.

One difficulty experienced by South African travellers, is the rapid rising of the various streams or torrents, which rush down the rocky beds, which the traveller had reckoned on finding dry. Thus does the Archdeacon describe one of these anxious incidents in his journies.

'The following day, as my time was now drawing short, Mr. Meynier kindly undertook to put me through all the drifts of the Kromme, in his cart, and four horses, and carry me on to a place from which, if the rain held up, as it had now begun to do, I might proceed in safety. The river had fortunately gone down a little, during the night, but it was nervous work, with the water half-way up the body of the cart, and our fore-rider often swimming

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through the last drift, leading my packhorse wtth him. He declined, after he had got safely through, to come back and hitch on his horse to help us through. We debated some time the propriety of making the attempt, as our horses would have had to swim, perhaps all at the same time; still Mr. Meynier thought they would get the cart through; but at last, listening to the earnest remonstrances of the Hottentot, he drove away over hill and dale, to seek another drift, which the man pronounced better.

'On arriving there, he pronounced at first that we had changed from bad to worse; but he drove through gallantly, and, for nerve and skill in driving, I have never seen anything to equal the Dutch Boer. We had scarce got to the other side, when Mr. Meynier, whose legs had been under water up to his knees, fell off the cart, which had become slippery with the wet, but, landing on his feet on a bank, he jumped up, and took no harm. Had it happened when we were in the bed of the river, among the big stones, I should never have expected to see him rise again.

'He set me down at Essenbosch, the place to which he had proposed to drive me, and I continued my walk, but, in the evening, came to the bank of another river (the Deep Riviere), which I must have gone round several miles to avoid. I tried the drift, but it was too deep and rapid: I could barely keep on my legs, when up to my waist in the water; so we outspanned for the night, and, when the moon rose at two, I got up, while Jethro slept, and went and had another try at the drift, but it would not do.

'At sunrise, he went down to examine, and found it sunk only a few inches; so he took his gun, and went in search of game. While he was away, I determined to

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make another effort; and, leaving my clothes behind me at my tent, I waded through some parts of the stream, in different places, and, at last, learning how to avail myself of the fluctuations in the strength of the current, I crossed in the same spot we had tried the evening before. I then re-crossed, and summoned my man to a saddling-up. I believe, to the day of his death he will count himself a fortunate man to have got through in safety. I was afraid to look round at him; and he, seeing me go before, was ashamed not to follow. This was the last difficulty we encountered, as we crossed the Gamtoos river by a pont at the river's mouth.'

We must not, however, do more than, by these extracts, give our readers a taste of this journal, in the hope that their appetite may rise, and that they may desire the perusal of the whole. Amply will they be repaid; and we trust, that such a journal will be the means of quickening the interest in the struggles of the colonial church, and in urging some of those who 'live at ease at home' to rise up, and to do likewise.

But now it may be said, we see that churches have been erected, that clergy are toiling at various posts, that a most zealous Bishop, with an Archdeacon of a kindred spirit, have been superintending this vast district—but what has been done among the heathen? What labours have been spent upon the Kafirs? Alas! to such a question, the answer must be returned, that, in that whole district, now embraced in the Diocese of Graham's Town, nothing whatsoever has been done; nothing attempted, by the Church of England, for the conversion of the heathen, whether Kafirs or Fingoes, to the Christian faith, no mission has been formed, no missionaries have gone among them in the name of Christ.

Alas! what a reproach is this to the English church!

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It is not, indeed, surprising that the Bishop has done nothing. He has had other preliminary work to do. He has had to set the church itself in order, to quicken it, to strengthen it, to give it shape, and form, and discipline, to rouse the members of it to a sense of their great responsibility as a Christian people; for it is no use for a languid, drooping, ill-ordered church to attempt the grand and great work of mission. And, hence, the Bishop of Cape Town wisely limited his own exertions up to the present time, to the task which must first be done, before any other can be efficiently undertaken.

But now, when he, himself, after his successful and valuable toils, is about to lessen that gigantic sphere in which he laboured, and to transfer the district of Graham's Town into the hands of another Bishop, the time has come for entering upon the missionary work; for inviting labourers to those momentous toils; and for planting strong well-ordered missions both among the Fingoes and Kafirs. This is the pressing work of this present time, which must no longer be delayed.

And it is not enough to send a solitary missionary into one part, and a solitary missionary into another. There must be a co-operative system formed. The missionaries must form their stations, and dwell together, 'two by two,' at least; they must have centres of operation, and not act in an isolated or desultory way. They must act from these centres, and the light must be set upon a hill, not a faint languid light, but that poured forth from the union of Christian souls, of gospel labourers, praying together, and toiling together in love.

While, indeed, the English Church, after so long an occupation of the Cape, has so fearfully neglected the heathen population, other religious bodies have stepped in, and sought to do their part, with faithfulness and

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zeal. So far, however, little ground has been made, the efforts have either been unsystematic and fitful, or something has been wanting in the mode of operation, or there has been absence of perseverance. Whatever the cause, little real substantial advance has been made; there is darkness still, and the clouds are thick; the veil is over the hearts of the heathen. The Moravians have alone prospered in missionary work, they have been at once the most wise, and the most devout in their endeavours, the most zealous, and the most practical. Indeed, there is little to record of any success, but theirs. It is not a little remarkable, that a body which believes that it has Episcopacy, though the line of its supposed Bishops is imperfect, has been the most successful converter of the heathen, as if there were something of spiritual strength, contained in the very desire to retain the Apostolic model.

The Moravians form considerable stations, make much of industrial operations, teach the natives useful arts, and instead of attempting to occupy many posts, endeavour to strengthen what posts they have, and thus to work gradually on.

The Church would do well to follow the pattern they have set. It is pleasing to find in what warm terms, both the Bishop of Cape Town and Archdeacon Merriman speak of their zeal, their wisdom, their fervent piety, their purity, and simplicity of life. We may recollect what influence their forefathers obtained over John Wesley's mind, by the same characteristics.

If indeed the Church of England is to do a great work upon the heathen, in this portion of South Africa, she must send forth some of her best sons; and those that remain at home, must send forth liberal alms, and pour forth earnest prayer for those that go. The Colony, as

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we have said, is impoverished; the Christian population is unequal to support its own work. Willingly would the Society for the Propagation of the Gospel lend a large aid to such endeavours, if its funds, so largely drawn upon from all quarters of the globe, were but largely increased.

We have now been considering the Diocese of Graham's Town exclusively, as it is defined by legal enactment; but it must not be forgotten that a large and important district, called the "Sovereignty," just about to be abandoned by the Crown, has great claims upon the Church. A considerable population already exists on its fertile plains, and one village has shown very considerable zeal for the things of God, and has made great efforts to secure the services of a clergyman and the erection of a church, though hitherto these efforts have met with no success. It is utterly impossible that the Bishop can look upon this district without being led to make some exertions for the spiritual provision of its inhabitants, even though they cannot legally claim his supervision or demand his care. And while, at present, the English Government feels it prudent to narrow its limits and contract its position, yet the time must come when it will be led to occupy it again. Whether, by that time, there may be the need of a fourth Bishopric, we will not venture to determine.

Then, again, as the South African church gains in strength, in life, in organization, it will be led to turn its eyes towards Central Africa, to send forth its sons thither, and to open out communication with the countless inland tribes, with a view of converting them to the faith. The various travellers who have been recently exploring these districts are paving the way, we trust, for spiritual enterprises and spiritual expeditions, and, as these travel-

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lers speak favourably of the climate, as, indeed, they have surprised us with the accounts they have given, there is not the same hindrance to the work which checks missionary enterprise in other parts of Africa. The South African church must be expansive; it cannot continue to live within its present bounds; it must grow and make increase, if it faithfully uses its gifts; it must extend its arms; it has a great work to do, a great land stretching out before it, for which it will have to labour in future years.

May God give it grace to fulfil, in due time, the momentous work of converting people after people, till that dark land is full of the knowledge of the Lord, and has been brightened with the pure light of the Gospel of Christ.

END OF VOL. II.

Printed by Thomas Priest, Rampant Horse Street, Norwich.

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THE

MONTHLY RECORD

OF

CHURCH MISSIONS

IN CONNECTION WITH THE SOCIETY FOR THE

PROPAGATION OF THE GOSPEL

IN FOREIGN PARTS.

INDIA AND CEYLON.

LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS.

1854.

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NORWICH:
PRINTED BY THOMAS PRIEST.

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Mission Church at Christianagram
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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

JANUARY, 1854.

FORT ST. GEORGE, MADRAS.

EARLY CHRISTIAN MISSIONS IN INDIA.

BEFORE we enter upon the detail of the great work now in progress in India, under the auspices of the Society for the Propagation of the Gospel, it will be necessary to supply a brief record of the early Christian Missions in that country.

The general tradition of the Church points out St. Thomas as the first preacher of the Gospel in India. 'He came,' it is said, 'to the town of Meliapore, on the coast

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of Coromandel; and, after great success in his labours, suffered martyrdom at a hill called Calamina. After his death, his disciples, being driven thence by persecution, went across the Peninsula to the opposite coast of Malabar, where they found refuge in the hills of Travancore.' St. Thomas' Mount, near Madras, was visited by Bishop Heber, as the scene of the Apostle's martyrdom, and is so regarded by the ancient Syrian Church, which, (he says) 'had been for ages shedding its lonely and awful light over the woods and mountains of Malabar.'

But whatever authority may attach to this tradition, it is certain that a Christian Church, episcopal in its constitution, and deriving a succession of bishops from the patriarchs of Babylon and Antioch, has existed on the coast, from Cape Comorin to Cranganore, and in the interior of Malabar, for more than 1500 years. Every circumstance in its history indicates its remote origin: and such was the estimation in which its members were held, and such the influence which they had obtained, so early as the ninth century, doubtless from the general superiority of their moral character, that the native Princes of Cochin and Travancore, in whose territory they were principally established, granted them various civil privileges, and their clergy ranked next to the Nairs, or nobles of the country.

'It cannot be a subject of surprise that corruptions, both in faith and practice, should, in course of ages, have crept into this ancient Church. We accordingly find that the errors of Nestorius, together with various superstitious observances, have prevailed among them. It is certain, however, that before the visit of the Portuguese to the shores of India, the St. Thomè Christians (as they were afterwards called) were entirely ignorant of the great western apostacy, knew nothing of the usurped

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supremacy of the Pope, and had never heard of the worship of the Virgin Mary, of transubstantiation, of purgatory, or of any of the errors and corruptions of the church of Rome.'

The Portuguese were welcomed as friends and brothers, on their arrival, at the close of the sixteenth century. Then commenced the struggle for spiritual supremacy, which ended in the complete triumph of the Romish clergy. After a long series of intrigues, artifices, and persecutions, Menezes, Archbishop of Goa, who presided in the synod of Diamper, near Cochin, in 1599, persuaded the Syro-Malabaric Church to acknowledge the jurisdiction of the Pope, and to conform to the doctrines and ritual of the Church of Rome. The Archbishop, at the same time, expunged the alleged Nestorian errors from its creed, and, with a bigotry and intolerance which characterized his proceedings, committed all its ecclesiastical books and records to the flames.

About sixty years afterwards, on the conquest of Cochin by the Dutch, and the expulsion of the Portuguese from Malabar, the ancient Church in the *interior* regained its independence, which it has ever since maintained, under a Metropolitan Bishop of its own. It consists of fifty churches among the hills of Malayala, and acknowledges the jurisdiction of the Jacobite Patriarch of Antioch; with which Church also, its doctrine now accords. The churches, however, on the *coast*, still retain their connexion with Rome, though using the Syriac language in their liturgy.

The zeal, however, of the Romish Church, under the influence of the Jesuits, was not expended merely on the forced subjection to their sway of the native Christians; it embraced within its range the heathen population, and, if we may believe its records, it counted its converts by

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hundreds of thousands. Its great Missionary, Francis Xavier, whose unwearied devotion, singleness of purpose, and intrepid boldness, place him in the first rank of those, who have gone forth to proclaim the Redeemer's kingdom, is said to have baptized upwards of a million of heathens; and though these numbers are plainly fabulous, since Xavier did not remain three years in India, and though his converts were but scantily instructed in the truth, yet we cannot but wonder at the effects produced by th zeal and energy of the man, and of the Church which commissioned him for the work. The impress stamped upon the country by the labours of Rome remains unto this day; and the Christians in communion with her, far outnumber all others of a purer faith. A vast spiritual staff, consisting of seven Archbishops and Bishops, and upwards of 1500 native clergy, regular and secular, together with a number of foreign priests, in Southern India alone, attested her vigour in 1815, when the first English Bishop was appointed to the see of Calcutta; while the external and visible grandeur of her system was displayed by the magnificence of her churches, which, in the words of Dr. C. Buchanan, 'exceeded any idea that could be formed of them by previous description. Goa is properly a city of churches, and the wealth of provinces seems to have been expended on their construction. The ancient specimens of architecture, at this place, far excel any thing that has been attempted in modern times, in any other part of the east.

'It must always be kept in mind,' says Mr. Le Bas, 'that this splendid external apparatus, combined with the celebrated missionary labours of the Jesuits, had done little or nothing to preserve Christianity from a state of the most deplorable degradation; and that, in many places, the religious worship of the native Romish Chris-

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tians exhibited a strange mixture of idolatry and true religion, a monstrous coalition between Christ and Belial. Neither ought it to be forgotten, that an aspect of withering and ferocious bigotry was given to the whole system by the establishment of the Inquisition, which, till toward the conclusion of the war in Europe, was maintained at Goa, in its supreme and plenary jurisdiction. And yet, in spite of all these considerations, it is, surely, quite impossible to turn, without certain feelings of humiliation, from this view of the ample resources and splendid ornaments of Indian Romanism, and then to look on the parsimony and languor that had hitherto disgraced the proceedings of Protestant Christianity in Asia. While the Church of Rome was thus prodigally and conspicuously armed, the Church of England was left almost without the means of making herself known in our Asiatic dominions. And if she were known or remembered in India at all it may justly be attributed, in a great degree, to the successful operations of the venerable Society for Promoting Christian Knowledge, which had long maintained missionary stations in the South of India, ander the care of Protestant ministers.

But not to the English Church, or to this Society, its handmaid, is due the praise of first sending thither its Protestant missionaries. To the piety of Frederic IV, King of Denmark, must this credit be assigned. Impressed, at an early age, by his chaplain, Dr. Lutkens, with a sense of the importance of missionary labours, he resolved on his accession to the throne, to carry his designs into effect. The Danish Crown had, since 1621, by the cession of the Rajah of Tanjore, been possessed of the town of Tranquebar, and a small adjoining territory, on the Coromandel coast. To this place the King determined that missionaries should be sent, expressly for the con-

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version of the natives. Two young men were accordingly selected by Dr. Francke, Divinity Professor in the University of Halle, viz.: Bartholomew Ziegenbalg and Henry Plutschau. They went to Copenhagen, and, having received holy orders from the Bishop of New Zealand, embarked for India on the 29th of November, 1705, and arrived at Tranquebar on the 6th of July, in the following year. The labours of these exemplary men were prompted by the purest zeal, and guided by the most sober discretion; and no difficulty or discouragement could break their perseverance. Of Plutschau, little is told. He remained only five years in India, and does not appear to have taken a prominent part in the work: we may be well satisfied with knowing that he was the worthy colleague of such a man as Ziegenbalg, whom early influences had led to devote his thoughts and affections to religion. It is related of him that, previous to his departure, he spent some weeks at Berlin, with Plutschau, in preparation and *prayer*.

Very soon came the trial of their faith and courage. On landing, they were told of obstacles and discouragement; their object was pronounced visionary and impracticable; the men whom they met shunned or ridiculed them; the Danish authorities opposed them; they were not even permitted to reside in the town; no one offered them a welcome; they were left to stand in the open air, beneath a scorching sun, till, in sheer compassion, they were conveyed by a M. Attrup to a house belonging to a member of his family. Undismayed, however, by the difficulties which surrounded them, and fortifying themselves by the Word of God and by prayer, these devoted men set themselves to their work. In a few months they had acquired such a knowledge both of the Portuguese language and of Tamul, as to be able to

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teach and catechise the native children in two schools, which they had established and maintained out of their own funds. Ziegenbalg, in particular, gave himself up to the study of Tamul, and such was his extraordinary proficiency, that he was soon able to converse fluently with the natives on moral and religious subjects.

The first-fruits of his labours was the conversion of a young man of high caste, named Modialapa, who, while assisting Ziegenbalg in acquiring Tamul, became convinced of the errors of idolatry, and of the truth of the religion which he saw exemplified in him and his fellow-missionary. He declared that 'he was willing to live and die with them; desiring nothing more than a bare maintenance in this world, that he might but partake of the blessings and promises of the Gospel.' The conversion of this young man, and of a native female of high rank, excited considerable sensation. Being reported to the Rajah of Tanjore, he sent an officer to them with assurances of his friendship, and the offer of a guard if they should be disposed to travel into the interior of his territories.

In May, 1707, the Missionaries publicly baptized several of their catechumens, in the Danish church at Tranquebar, an ordinance which they scrupulously administered, with the utmost caution: and in the August following, they completed the building of a church, toward which they themselves contributed more than a year's salary. 'We began in poverty,' they remarked, 'but with faith and confidence in God.' At its dedication they preached, both in Tamul and Portuguese, to a crowded congregation, of Christians, Hindoos, and Mahomedans. This solemnity was performed to the no small astonishment of many, 'who,' says Ziegenbalg, 'visibly discovered the finger of God attending us all along in carrying on this work.

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Many and severe trials however still awaited them. In addition to the opposition and unkind treatment of the Europeans, their open vices and profligacy sorely grieved them, and threw stumbling-blocks in the way of the heathen. This indeed is a trial which all succeeding missionaries have had to encounter; over which they have mourned and prayed, and which nothing but faith in the power of the Gospel could ever enable them to overcome. They were harassed also in another way, being reduced to actual want: their remittances from Denmark were lost by the shipwreck of the vessels in which they had been sent, and Ziegenbalg was cruelly arrested and cast into prison by the Danish Governor. But he sought no redress; he submitted to the persecution with an uncomplaining spirit, until the arrival of supplies from Europe restored him again to his usefulness and activity.

It was at this time, July 1709, that the Mission was strengthened by the accession of three fresh labourers in the field, Messrs. Grundler, Bœving, and Jordan. The persecution, under which the Missionaries had suffered, was also checked by the peremptory command of the King of Denmark, who instructed the Governor to assist and encourage them to the utmost of his power.

It was in this year also, that the Danish Mission became known in England, in consequence of the publication of the letters of the Missionaries to their friends. A translation of these letters was undertaken by the Rev. Mr. Boehm, chaplain to Prince George of Denmark, and dedicated by him to the Archbishop of Canterbury, as President of the Society for the Propagation of the Gospel, then recently incorporated. The attention of religious persons was strongly excited, and a present of money and books, as well as letters of counsel and encouragement, testified the Society's interest in the Mission. The con-

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tribution, £20, may appear small in an age when England is pouring forth tens and hundreds of thousands for the promotion of the same object; but it must be borne in mind, that it was large in proportion to the scanty resources of a Society constituted for *other* purposes, viz., the maintenance of clergymen in the *British Colonies;* and we should ever regard it as the first-fruits of the missionary movement in this country, 'the beginning of those favours which the Danish Missionaries afterwards received from the English Church, through the medium of the Society for Promoting Christian Knowledge, by whose disinterested zeal they were assisted for many years, and subsequently altogether maintained for nearly a century.

The sphere of Ziegenbalg's labours was now enlarged. The additional aid which he had received, both in men and money, enabled him to open new schools: books and tracts in Tamul were printed; the New Testament was translated; the number of converts, of whom the greater part had been baptized, amounted to nearly three hundred; and there were upwards of twenty persons, including catechists and schoolmasters employed in the service of the Mission.

He now resolved on a voyage to Europe, whither Plutschau had previously gone. Accordingly he embarked in October, 1714, accompanied by a young native convert; and employed himself during the voyage in translating part of the Old Testament into Tamul, and composing a grammar of that language in Latin. He was received by the King of Denmark in the most cordial manner, and wherever he went, whether to Copenhagen or the University of Halle, his friends gathered round him, and by their contributions, counsel, and sympathy, strengthened him for his future work. Ziegenbalg

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then passed over to England where he was welcomed with the cordiality and esteem due to his character and labours. He was introduced to the King, (George I.) and to the Prince and Princess of Wales, who received him courteously, and assured him of their patronage. The Archbishop of Canterbury, Dr. Wake, and the Bishop of London entered warmly into his designs. By the former of these Prelates he was presented to the Society for Promoting Christian Knowledge, and received a congratulatory address in Latin, expressive of their affection and sympathy, and of their resolution to afford him every assistance in their power. Ziegenbalg's reply was both in Tamul and Latin, and it is doubtful whether the known or the unknown tongue excited the deeper interest in the minds of the audience. The Society made him a liberal present of money, paper, and books, and, the Directors of the East India Company having given him a free passage in one of their ships, he embarked at Deal on the 4th of March, and arrived at Madras on the 16th of August, 1716, where he was most hospitably received by the Governor and the Rev. W. Stevenson, Chaplain to the Presidency. After a few days' rest at Madras, and conversation with Mr. Stevenson, on the subject of his mission, Ziegenbalg rejoined his colleagues at Tranquebar, and resumed, with renewed activity, his arduous work.

The first effect of his return was the opening of a seminary for the education of native youths, and the laying the foundation of a new church. This latter was completed in 1717, on which occasion Ziegenbalg addressed a letter to George I, giving an account of his progress, and setting forth the duty and expediency of diffusing the Gospel in the British territories in India.

But his labours were now drawing to a close. Incessantly occupied, as he had been, in his translation of the

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Old Testament, in his frequent journies, and other arduous duties, his health began visibly to decline. In the autumn of 1718, it was evident that his end was approaching, and, though he languished for a few months, in great pain and weakness, he died at Cuddalore, on the 23rd of February, 1719, in the 36th year of his age. 'On the day after his decease, his remains were deposited in the first church that he built, amid the sobs of his friends and his native flock, and the scarcely less expressive stillness of the heathen, who respected him in life and lamented him in death. While the knowledge of Jesus shall illumine the inhabitants of India, and the love of Jesus shall glow in their hearts, so long will the name of Bartholomew Ziegenbalg be had in thankful memorial before the Lord.'

We have detailed thus fully the labours and success of the Danish Mission under Ziegenbalg, because it was the first Protestant Mission in India, and because, though originating in the piety of the King of Denmark, it was fostered by the encouragement of the English Sovereign, and the contributions of the prelates and other members of the English Church. Our limits prevent us from recounting, at any length, the progress and labours of his successors. He was 'followed by many able and devoted men, who, pursuing plans so happily begun, translated the Scriptures, established schools, and addressed the words of eternal life to the natives in the language of the country. That the sacred cause prospered, on the whole, in their hands, will appear from the fact, that, in 1740, the Royal Danish Mission numbered 3,700 native Christians; and that, in 1787, the number was 17,700, partly natives, partly descendants of natives and Europeans. The operations of the Mission, however, were, at length, so enfeebled by the insufficiency of supplies from Denmark, that it was thought advisable to transfer a portion

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of their congregation and schools to the care of the Society for Promoting Christian Knowledge.

It was in 1710, as we have already seen, that this Society first assisted in the good work by liberal grants of money, stores, books, and a printing press, and by undertaking the management of such charitable donations as might be entrusted to it for the support of Protestant Missions. The early records of the Society show how fully its members sympathised with the Danish Missionaries, and strengthened the Mission by presents and gifts of money, amounting in one year to £1500, and in another to £1700; large sums in the then existing state of its finances, and the comparatively meagre award of public support. The circumstance throws a cheering ray of light upon the gloom which enveloped the Church of England at that period, and proves, that, when men thought her dead, the spiritual life was still within her, testifying its reality by the efforts of some of the worthiest of her sons, to provide for the fulfilment of her Lord's commission, to 'preach the Gospel to every creature.'

It was now determined that the English Church should have a Mission of her own, and Madras was selected as the scene of its future labours. The East Indian Company had been settled there as early as 1620; its servants however, in those days, were mere adventurers in search of weath, "rolling wave after wave upon the shores of India," with no other object than to make a fortune and then return to England. It was not perhaps to be expected that religion should have occupied much of their concern, though we may well express our astonishment on finding that they lived without religion altogether, and that for sixty years there was no place in the territory set apart for the worship of God. It was not until 1680, that the foundations of St. Mary's church were laid in

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Fort St. George by the Governor, Streynsham Masters, to whom is due the praise of having raised the first Protestant church on the shores of Hindostan.

Ziegenbalg had visited Madras in 1718, and, in consequence of his visit, some interesting communications from the chaplain there, the Rev. George Lewis, were made, both to the Society, and to the East India Company, as to the expediency of establishing native schools and missions. The subject was again warmly taken up by his successor, the Rev. William Stevenson, who received Ziegenbalg on his return, and afterwards reported to the Society (to whom he addressed a long and interesting letter) 'that he had erected two charity schools for the boys and girls of the settlement, which together contained thirty children; but they hoped,' he said, 'for a large increase from the countenance of the Governor, and the liberal contributions of the English on the coast, which already amounted to a thousand pounds.' The letter of Mr. Stevenson was printed by the Society, with a view of exciting interest in the object: this, unfortunately, it failed to do with the public at large; but its effect upon the members of the Society was soon apparent. Mr. Stevenson's native school was fostered by their support, and though, on his departure, it fell into disuse, it was re-established by their first missionary, Benjamin Schultz, who, in 1726, went to Madras, and two years afterwards permanently settled there, under their auspices. Schultz had by this time, finished the translation of the Old Testament, which Ziegenbalg had left incomplete; and, therefore, he was able to devote himself entirely to the concerns of the Mission. In 1734, we find three missionaries, Schultz, Sartorius, and Geisler, at Fort St. George, who report that, 'notwithstanding the great prevalency of irreligion and popery there, as the

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principal impediments to propagating true Christianity, they have the comfort of being under the protection of God's good providence, which enables them to surmount all obstacles, and to carry on the difficult work of converting the heathen: that their congregation more and more increases: that they faithfully instruct and catechise the Malabarian and Portuguese schools in both languages: and that the number they have christened last year amounted to thirty:' small, indeed, when compared with the multitudes around, but gratifying as an indication of the progress of the Mission, which, in the ten first years, added 415 souls to the Church of Christ.

Schultz returned to Europe in 1742, after a residence of twenty-three years in India, the whole of which time he had devoted to missionary work. Twenty years longer, though worn out with incessant toil as to his bodily powers, he continued, in his retirement at Halle, to promote the cause to which he had dedicated his best days; and, by the instruction of missionary students, and the publication of missionary books, he consecrated the remainder of his life to that Redeemer whose kingdom he had laboured so zealously to extend.

He had a worthy successor in the Mission in Philip Fabricius, whose work was carried on in times of peril. The war between France and England raged at that period in the peninsula, and put the former, in 1745, in possession of Fort St. George. It was besieged and taken, and the Black Town, in which the Mission was situated, fell also into the enemy's hands. Fabricius resolved to remain at his post; but the promised protection of the French Governor was withdrawn; the Missionaries were driven away; the Mission-house and stores destroyed; their congregation and schools dispersed. Fabricius retired to Pulicat, a Dutch settlement in the neighbour-

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hood. Here, with the assistance of a catechist and two schoolmasters, he took charge not only of the Christians who were with him, but of the converts near Madras, constantly visiting the villages around him. On the restoration of peace, in 1748, Fabricius returned to Madras; a spacious church at Vepery, which had belonged to the Roman Catholic missionaries, with the houses and gardens attached, was made over for his use, and though, in consequence of its previous losses and disasters, the Mission was much straitened in its means, the good work still went on, and 390 converts are recorded as the result of the ten years' labour. In 1757-58 the Carnatic was again visited by the horrors of war, and Madras once more besieged by the French. 'But on the 22nd of January, 1760, it pleased the Lord to ease them of their apprehensions, and free them from their dangers, by giving the British army, under Col. Coote, a complete victory over the French, near Wandewash.'

While these events were in progress, a Mission had been formed by Geisler and Sartorius at Cuddalore, a maritime town 100 miles south of Madras. Ziegenbalg had established a school there in 1717, in which Aaron, who was afterwards ordained, was instructed. Geisler and Sartorius repaired thither by direction of the Society in 1737, and though the death of the latter in the following year, and the declining health of his fellow-labourer a few years subsequently, and the troubles consequent upon the war, must have thrown hindrances in the way of the Mission; yet we find that on the whole the success was encouraging, and, under the superintendence of Kiernander, Breithaupt, and Hutteman, the number of converts, in the first eighteen years of its existence, amounted to nearly a thousand souls. The Mission was carried on, with various fluctuations, during the succeed-

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ing years, and at last was reluctantly abandoned, from the failure of the means of support, in 1805. During its continuance, the blessings of the Gospel were zealously promulgated, and the native Christians at Cuddalore, at this day, are a living testimony to its faithfulness. It is among the many painful circumstances attendant on the detail of these missionary efforts in India, that we should have to record the abandonment of the field of labour, at the very moment when the harvest was ripening. Surely the cry will have gone up against the selfishness and indifference of English Christians, who drew back without shame or remorse from the work to which God was so plainly calling them. In connection with Cuddalore, we must not omit to notice the Christian munificence of one of its missionaries, Christian William Gericke. After labouring there, and at Madras, for nearly forty years, he rebuilt, before his death, the church which had fallen to decay, devoting to that object the whole of his salary.

By Gericke also was founded the Mission at Negapatam, a sea-port twenty miles south of Tranquebar. It was taken by the English in 1782, and since that time has been one of the mission stations of the Church.

We must, however, hasten on to Trichinopoly and Tanjore, and their apostolic founder, Christian Frederic Swartz; 'whose name it is impossible to mention without pausing, for a moment, in thankfulness to God's Providence, which directed him to the field of missionary labour. In that field he toiled for nearly half a century; during which period he exemplified the irresistible power of Christian integrity, and retrieved the character of Europeans from the imputation of general depravity.'

Swartz arrived in India in 1750, having been conveyed thither from England, with two other missionaries, in one of the Company's ships. He had received great kind-

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ness, while in England, from Mr. Ziegenhagen, the King's chaplain, and from the Society for Promoting Christian Knowledge. His first labours, on reaching India, were at Tranquebar; for, though afterwards transferred to the Missions of the Church of England, he was, in the first instance, associated with the Danish Missions of that place.

It was in 1766, after Swartz had been sixteen years in India, that the Society resolved on opening a Mission at Trichinopoly. The fort was now in possession of the English; and, by the fall of Madura, the whole district was placed under their jurisdiction. Swartz had frequently visited the place, and received from Col. Wood much timely and effectual assistance. Through his means, and the contributions of the garrison, a large church had been built, which was opened on Whitsunday, 1766, by the name of Christ-church. An English school had been formed, and a native school begun; and, in this state of affairs, the Christian Knowledge Society commenced their Mission.

It was by the former visits of Swartz, that these preparatory steps had been taken; he was therefore selected for the post, and after some hesitation accepted it. War was at this time raging around, and the forces of Hyder Ali were in the neighbourhood of Trichinopoly. The infant Church was exposed to the horrors of the sanguinary conflict, which ended in the defeat of the invader by the English under Col. Wood.

Swartz was now appointed chaplain to the garrison. With a disinterestedness, which marked his whole course, he devoted the first year's salary to the repair of the Mission-house and Church, and ever after divided it between the native congregation and himself; his own portion being chiefly distributed in charity.

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Christian labours, commenced and carried out on in such a self-denying spirit, were sure to be blessed. Accordingly we find, that in the ten first years of the Mission, the converts amounted to 1268. This unusual success may in some measure be accounted for by the previous exertions of the Missionaries and Catechists in the surrounding country, which prepared the way for the Gospel; though doubtless it was the teaching of Swartz, and the force and energy of his character, which contributed mainly to this result. He now required an Assistant: and Mr. Pohlé was sent from Tranquebar. The Mission was placed under his superintendence, as Swartz soon after removed to Tanjore. This venerable man's labours, were continued through a long series of years, and we find him in 1806, reporting the number of converts during the seven preceeding years, as 348, and, with three catechists, and two English, and two Tamul schoolmasters, fulfilling the duties of the Mission, 'which on the whole were prosperous.' The Trichinopoly Mission, is still carried on by the Society for the Propagation of the Gospel.

During his residence at Trichinopoly, Swartz had made many visits to Tanjore. The Danish Missionaries had formed a Church there, under Rajainaiken and other native catechists. In 1769, Swartz spent nearly three weeks at the place, preaching generally three times every day, in Tamul, German, and Portuguese. The Rajah, Tuljajee, desired to see him. In an audience, to which he was admitted, Swartz made so favourable an impression, declaring to him the principal doctrines of the Bible, that the Rajah ever afterwards distinguished him by his kindness, and expressed a wish that he would settle at Tanjore. In the subsequent conversations which he had with Swartz, the bias of the Rajah's mind towards Christianity was very apparent; but the influence of the Brahmins held

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him back. And though, such was his estimation of Swartz, that he constituted him, by a formal appointment, guardian of his adopted son, Serfojee, we have not the satisfaction of recording his conversion to the faith, which, doubtless, would have led to its reception by his subjects, who often said to Swartz, 'Oh that the king would embrace it! All then would forsake heathenism;' a pregnant sentence indeed, and full of truth, pointing out, as the first objects of missionary efforts, those, by whose minds the minds of others are swayed, and who, for good as well as for evil, exercise an influence over the mass of mankind.

Swartz, in 1777—78, took up his abode in Tanjore, 'Blessed be God,' he writes, 'for his abundant mercy, by which the missionary brethren, and myself, have been spared, supported, directed, and consoled! The different congregations at Trichinopoly, Vellum and Tanjore, are not only preserved, but have lately received an accession of fifty members. The schools are continued with good success. O may the gracious Lord not leave us.' 'From the reports of the catechists, as well as my own observation, it appears, that the principal cause, which hinders most people from embracing Christianity, is the fear of man.' 'Of the king of Tanjore, I cannot relate much good at present. Formerly the Brahmins stood in his way; and now.....But let us recollect that all things are possible with God.' He alludes to the licentious life, to which the Rajah had given himself up, as now standing in the way of his conversion.

In his report to the Christian Knowledge Society, for 1778, he observes that, among the Hindoos at Trichinopoly and Tanjore, there were many thousands, even among the Brahmins, who confessed that their idolatry was both vain and sinful. 'Hardly a day passes,' he says, 'in which Brahmins do not come to my house at Tanjore, hear at-

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tentively what is addressed to them, frequently take up a book in which the doctrines of Christianity are explained, and praise it as a divine religion.' But too generally their convictions ended with their applause.' 'Nothing but fear,' he adds, 'keeps them from embracing the Gospel. For my part, I entertain a cheerful hope of seeing better days, frequently calling to mind that *there is a time of sowing preceeding that of reaping.*'

The 'better days' did indeed come, and Swartz saw the fruits of his labours in the six or seven thousand converts which he had made. And still more fully did those 'better days,' come in the remarkable awakening of the native mind in Southern India, which we shall have hereafter to recount.

Swartz, in March, 1779, laid the foundation-stone of a church at Tanjore. A subscription was set on foot for that purpose; the amount collected, however, was 'shamefully insignificant,' and called forth the remark. 'At Madras, ten thousand pagodas, (£4000 sterling) were cheerfully contributed towards erecting *a playhouse*, but to build a *house of prayer*, people have no money.' Nothing daunted by the indifference of the English, he persevered in his efforts, and his end was accomplished in the completion of Christ Church, Tanjore, where Christian prayers and praises still ascend to the throne of God.

In the succeeding years, his missionary work was interrupted by the wars of Hyder Ali, and his irruption into the Carnatic. The character of Swartz was by this time thoroughly appreciated, both by Christians and heathens. It is a striking testimony of the respect in which he was held, that the ferocious Hyder refused to receive any other ambassador from the English Government, 'let them send me the *Christian*,' he said, '*he* will not deceive me.' Swartz undertook the embassy, and

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was admitted to the presence of Hyder Ali several times, and though he failed in his object, he still inspired Hyder with such respect, that amidst his cruel and desolating career, he gave orders that *venerable padre* should be unmolested. Thus, when the country was overrun by Hyder's troops, the general reverence for 'the Christian,' enabled him to pursue his peaceful occupation in the very midst of war.

John Casper Kohloff was now added to the Mission; Mr. Jœnickè had also arrived from England, sent out by the Christian Knowledge Society. Swartz therefore resolved on extending the missionary operations to Palamcotta, a celebrated fort in the district of Tinnevelly, 75 miles N. N. E. of Cape Comorin. On a previous visit to this place, the widow of a Brahmin had applied to him for baptism; Swartz refused, because she was carrying on an illicit connection with an English officer, who, with strange inconsistency, was instructing her, not only in the English language, but even in the principles of the Gospel. At his death, the woman renewed her application, and, as soon as Swartz was satisfied as to her sincerity, and the correctness of her conduct, he baptized her by the name of Clorinda. After her baptism, she continued at Palamcotta, until the conclusion of the war with Tippoo, in 1784, when she removed to Tanjore, together with two Romanists, one of whom becoming convinced of his errors, entreated Swartz that a missionary or native assistant might be placed at Palamcotta, to teach the people the word of God more perfectly. A catechist was accordingly sent; and for the congregation, consisting of about one hundred persons, Clorinda, with the assistance of two English gentlemen, built a small, but substantial church in the fort.

Such was the beginning of this important mission,

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destined in its effects to have so blessed an influence on Southern India. It was visited by Swartz, in 1785: he placed Sattianaden there as catechist, and after several years probation, admitted him to orders in the Lutheran church, in 1790. Sattianaden was a remarkable man, and his character was highly extolled by Swartz. 'I cannot (he says) but esteem this native teacher higher than myself. I never met with his equal among the natives of this country.' Speaking of the ordination, 'It was a sacred and most delightful day to us all. Should I not sing to my God? May He begin anew to bless us, and the congregation, and graciously grant that, through this our brother, many souls may be brought to Christ.' The sermon preached by Sattianaden on the occasion, was translated, and sent to the Society, who thought it worthy of publication, 'as an evidence that the work of God was advancing in India, and the light of the Gospel spreading through those regions of darkness and idolatry.' The Society also expressed its wish, that a more regular succession might be given to the Indian church, by means of bishops of its own, sent forth from the church of England, so as to secure a continuance 'of apostolical pastors, even if all connexion with the parent church were annihilated.

Jœnickè was placed at Palamcotta in 1791, and the effect of his and Sattianaden's zeal was soon apparent. They made several journies into parts of the country, where the Word of God had never before been preached. The people assembled by hundreds, and conducted the Missionaries from village to village: wherever they went there was the same desire to hear the glad tidings. Jœnickè was soon incapacitated by illness. On his recovery, the work went on with increasing success; and such had been the impulse given by these zealous

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aen, that, on the death of Jœnickè in 1800, congregations had been formed throughout the district: churches had been built at Ramnad, at Dindegul, and Madura, so that, when visited by Gerické in the following year, he was able to baptize 1300 persons; and after his departure, the native teachers formed no less than eighteen new congregations, and instructed and baptized 2700; making together about 4000 souls. This was the very harvest which Swartz himself anticipated from the seed sown in Tinnevelly; the *first fruits*, we should rather say, of that harvest which is even *now* to be reaped in that land.

The venerable Missionary was graciously permitted to witness, in some measure, this ingathering to the Church before the termination of his earthly labours. He died at Tanjore, February 13th, 1798: and was laid in his grave by his colleagues, in the presence of the Rajah, and the English residents, and, amid 'the bitter cries and lamentations of the native Christians.' The monuments raised to his memory by the E. I. Company and the Rajah, were more honourable to themselves than to him; 'for, in the daily increasing number of converts, in the churches which he built, and in the order and prosperity of their congregations, a more durable monument is raised to the memory of Swartz, than even the genius of Flaxman and the affection of the Rajah combined, could create.'

Gerickè, who had received his dying words, still survived, and for five years longer, continued his incessant labours. As his end drew nigh, his entreaties for additional missionaries became more urgent, 'for then (he remarked) rapid would be the progress of the gospel.' It was in the time of his great affliction, having lost an only son, and a beloved daughter, and with his wife in a hopeless state, that he took that journey to the

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South, which resulted in so great an increase to the church. But his health was gone, still he would not rest, while work was to be done; but resuming his duties prematurely, before his recovery from fever, brought on by anxiety and toil, he ended his missionary career at Vellore, the 2nd October, 1803. He was called from the simplicity and integrity of his character, 'the primitive Christian,' as his friend and colleague had received the name of 'the Apostolic Swartz.' Of both may it be truly said that their works do follow them, and that the results of their labours, the missions which they founded, 'form in a Christian point of view, the noblest memorial of British connexion with India.'

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

FEBRUARY, 1854.

BISHOP'S COLLEGE, CALCUTTA.

ESTABLISHMENT OF THE CHURCH IN INDIA.

IT is with feelings of sorrow and humiliation that we have thus far traced the progress of the Gospel in India. We have marked, during the whole of the eighteenth century, the rapid growth of British power, the successive stages of that development of its dominion, which has ended in the virtual subjection of one hundred and fifty millions of people. We have witnessed on that field of conquest some of the noblest displays of human enterprise

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and glory; and we have seen a host of able men, in every department of the state, extending and consolidating an empire which dates its existence from the days of Hastings and of Clive; the military daring of the one, and the statesman-like genius of the other, marking them out as worthy of this high distinction. But while wealth and territorial aggrandisement were daily resulting from energies almost without parallel in history, while civil and military talents of the first order were daily employed in the furtherance of this single object, not a care seems to have been taken, not a thought bestowed on the interests of religion; a worldly empire was to be established, and worldly means were deemed its only fitting instruments. The Gospel which they professed, and on account of the profession of which they looked down with contempt and pity on the idolatrous superstitions of the conquered race, can scarcely be said to have held even a subordinate place in the minds of the first British rulers of India. Individual exceptions there were indeed; bright examples of zeal, and faith, and Christian love; but still the mass was either corrupt or indifferent, so that it is on record, 'that the Lord's day was disregarded, and that few persons ever thought of attending church: the only exceptions being Christmas and Easter days, on which occasions the natives used to crowd into the fort to see the *unusual sight*. They looked upon these festivals as the gentleman's poojahs; and this thronging to church created quite a sensation throughout the settlement. Every other Sabbath in the year was set apart as a day of general amusement and dissipation.' It is of Madras, in 1798, that this description is given, and such was the state of society there, that it became the subject of a general letter issued by the Court of Directors, who began to be apprehensive for the security of their eastern

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empire. It would have been well if they had previously taken those steps which might have restrained the excesses of their servants, and preserved in them at least the outward semblance of religion. Truly, indeed, has it been remarked that 'the Portuguese, the Hollander, the Dane, remembered that their acquisitions in the east brought with them the imperative duty of honouring the name of their God and their Redeemer, in the sight of the Pagan and the idolater. Nay, not only the Papal churches and the Protestant missionary establishments, but the very mosques and minarets of Hindostan, seemed to condemn, in language of burning rebuke, that religious apathy which would allow to every earthly interest an overbearing precedence above that *one thing needful*, which ought most righteously to take the lead in every human enterprise.'

So early as 1694, this subject was pressed upon the public notice. In an elaborate paper drawn up by Dr. Prideaux, Dean of Norwich, proposals were made for the establishment and propagation of the Gospel in India. The Scheme embraced a variety of objects; among others, that schools and churches should be erected at the chief settlements; that missionary stations should be fixed; that a seminary should be established in England to train persons for the Eastern missions; that, after a time, the persons to be prepared for this duty at the seminary, should be brought from India; and *that when Christianity should have made sufficient progress in those parts to encourage the settling of a Bishop in India, the seminary should be removed thither, and be placed under the charge and government of the Bishop.* And he adds, 'that experience has shewn in the West-Indies as well as in the East, *that the existing evils and deficiencies cannot otherwise be remedied than by settling bishops and seminaries in those*

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countries where ministers may be bred and ordained upon the spot. It is sad to record that these suggestions were not carried into effect, and then most imperfectly, until after a lapse of *one hundred and twenty years.* The only immediate result of Dr. Prideaux's labour was a recognition by the Legislature, in the renewal of the Company's Charter 1698, of the duty incumbent on them of maintaining 'in every garrison or superior factory *one* minister, and providing there also *one* decent and convenient place for divine service only.' And, as it were, to remove that objection, which, in after times, has arisen against efforts for the conversion of the natives, it is expressly enacted, 'that such ministers as should be sent to reside in India, should apply themselves to learn the language of the country, the better to enable *them to instruct the Gentoos, who should be servants of the Company, or their agents, in the Protestant religion.*'—An injunction never adequately regarded, and shamelessly set aside in that after-practice (now happily discontinued) of making Christianity in a native, a disqualification for civil office and employment! The enactment was renewed in subsequent acts of parliament, but never sufficiently observed. The Company's Chaplains, few in number, attended only to their official duties to their countrymen. No steps were taken by the government for the establishment of schools and missions, and though facilities were sometimes afforded for the purpose, yet they were rather the acts of the individuals on whom the government had devolved, than of the government itself. Of this nature was the assistance given to Swartz and Gerickè, and other missionaries of the English Church. But nothing like a public and avowed recognition of the obligation was ever exhibited, and even in later times difficulties were thrown in the way of its fulfilment. It was a miserable

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and short-sighted policy, as well as a dereliction of a most sacred duty. There was no reasonable cause for supposing that the natives would have been jealous of any attempts to introduce among them the religion of their rulers; there is every reason for believing that they would have respected them the more on that account; while those, whom it might have pleased God to convert, would have been personally interested in maintaining the British rule, and felt bound to their Christian governors, by the most sacred and the strongest tie, that of a common faith.

Another fruitless attempt was made in 1793 for the attainment of this object. The House of Commons, by a deliberate resolution, recognised the duty of providing for the *religious* and *moral improvement* of the natives in India, and a clause was added to the Bill for the renewal of the Company's Charter 'empowering the Court of Directors to send out schoolmasters and persons approved of by the Archbishop of Canterbury and the Bishop of London,' for this express purpose. But the power of the East Indian Company and the prejudices of its numerous adherents were then in the ascendant, and, though supported by the Christian eloquence of Mr. Wilberforce, the clause was rejected on the third reading of the Bill, and 'the religious and moral improvement of the *native* inhabitants of the British dominions in India' sacrificed to a wretched outcry, a miserable and time-serving expediency.

The time, however, was approaching, when the voice of truth and reason began to make known its power. The publications of the Society for Promoting Christian Knowledge; its annual reports of the progress of its missions, and its stirring appeals to the Church for aid, had raised a growing conviction in the public mind, that England had a great duty to fulfil, which she had hitherto

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neglected, and that an adequate ecclesiastical establishment in India, was of paramount importance to its well-being and security. The imperfections of the existing system had been such, that the Church could hardly be said to possess any footing in that country. It was not set up as an object of reverence and regard; it was not looked to as anything more than a temporary establishment, for a temporary purpose. There was no order or unity in its operations, no guiding hand, no controlling head. It was denuded of some of its most solemn rites; it had no means within itself of perpetuation and increase. In a powerful address, the whole subject was placed before the government by the Christian Knowledge Society, and in 1813, it engaged the attention of the British Parliament. A series of resolutions was adopted for the establishment of the Church in its integrity under the superintendence of a Bishop and three Archdeacons, and for facilitating the operations of Christian missionaries. The resolutions were keenly and perseveringly contested; the scheme was pronounced to be wild and visionary, and directly tending to the destruction of our Asiatic empire. An ecclesiastical establishment, it was said, would be the signal for alarm and commotion among the natives, and nothing could result from it but the most desperate and sanguinary resistance. But the Government was firm in its purpose, and, supported by the indefatigable energy of Mr. Wilberforce, the measure was carried by a triumphant majority. The principle was at last admitted that it was the duty of England to make provision for the religious wants of India, though miserably inadequate was the provision thus made, which assigned a territory, comprising within its limits 20 degrees of longitude and 10 degrees of latitude, stretching from Delhi to Cape Comorin and from the Indus to

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the mouth of the Ganges, to the personal supervision of *one* man. A very low estimate must have been formed of a bishop's office, or a very high estimate of a bishop's physical and mental power, which, in such a climate and country, could cast upon a single individual so overwhelming a responsibility.

Dr. THOMAS FANSHAWE MIDDLETON, Archdeacon of Huntingdon, was the person selected to fill the important office of Bishop of Calcutta. Overwhelmed by the appalling magnitude of the charge, his first impulse was to decline the offer. His maturer thoughts, however, condemned this determination, as unworthy of a Christian minister; and he found no peace of mind, until he had recalled his first decision, and had resolved to brave the difficulties of the office, and the dangers of a tropical climate, in the service of his Saviour. He was consecrated in the chapel of Lambeth Palace, on the 8th of May, 1814; and such was the extreme timidity of those who had promoted this important measure, and such the jealousy and alarm with which it was regarded, that the consecration was as private as was consistent with the occasion; and the sermon of the preacher, Dr. Rennell, was actually suppressed! How thankful ought we to be at the present day, when this solemn ceremonial of our Church is an object of holy interest to multitudes, and the universal cry of churchmen is for its celebration in the most public manner, in Westminster Abbey or St. Paul's.

BISHOP MIDDLETON was eminently qualified for his post, the difficulties of which required all the energies of his commanding mind to grapple with and overcome. A less bold and vigorous intellect would have failed in establishing the system of the Church on its proper basis, while a less orderly and methodical one would have been

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confounded by the variety and multiplicity of its engagements. He could speak 'as one having authority;' and, in the dignity of his character, in his mental superiority, and in the extent of his learning, piety, and zeal, he raised his office in public estimation, and conciliated respect for the Church of which he was the Chief Pastor. He arrived at Calcutta, on the 28th of November, 1814, and preached his first sermon on Christmas-day, 'Yesterday,' he says, 'I made my first appearance in the pulpit: the church was filled long before the service began; 1300 persons were present. I preached to them from Luke ii. 10, 11, on the need of a Saviour, and the *true notion* of Him whom God hath sent; concluding with some reflections arising out of the new relation in which I stand towards the people of India. I was heard with mute attention for fifty-five minutes; and, from what I can collect, the Churchmen are abundantly well satisfied, while the Methodists are pleased to find that the Bishop is a Christian. I wish, if possible, to bring them together, though it will be a difficult task. Here, as elsewhere, we have altar against altar, and people who violate charity, and talk very wildly, to say nothing worse. I told them that I came to India, as Titus went to Crete, to 'set in order the things that are wanting, and that, in the primitive ages, 'Episcopacy was at once the bond of unity and the safeguard of truth.' From the sermon, we proceeded to make a collection for the poor, and raised £750, and afterwards to the sacrament, which I administered to upwards of 160 persons, including the judges, the council, general officers, &c. The day will long be remembered in Calcutta.'

It does not fall within our limits to detail at any length the matters which immediately engaged the Bishop's attention. On a review of the state of the Church under

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his charge, he found that the total number of clergy, civil and military (exclusive of the missionaries, of whom we shall hereafter speak) did not exceed thirty-two, and that this number was liable to considerable reduction by illness, death, necessary absence, or return to England. Indeed at the Bombay presidency there was, from these causes, only *one* efficient clergyman on the establishment. The consequences were, as might be imagined, most detrimental to the interests of religion. 'In several places, even where a considerable congregation might be collected, no clerical persons were seen for many years. Many of the civil servants in India might be said to be almost in a state of excommunication from Christian ordinances for twenty years together, with the exception of opportunities afforded by an occasional visit to the seat of government. Not only the offices for marriage and burial, but that of baptism also, were continually ministered by lay persons; generally, though not always, by the magistrate or commanding officer of the station. Numbers of young men, who received their appointments at a very early age, were left wholly without public religious instruction, and were in danger of sinking, gradually and silently, into a state of virtual apostasy; in a climate where death is busy, and where disease is continually undermining the firmest constitutions, it often happened that no pastor was at hand to administer to the sick and dying the emblems of that atonement on which alone we rest our hopes of pardon and acceptance; or to offer to the survivors the consolations of faith, and to awaken their consciences to the awful warnings of mortality. In short, multitudes of our brethren in India then lived and died without having the religion of their fathers brought home to their heart, or sensibly embodied to their sight. The consequences were, that the faith

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and virtue of Europeans were exposed to continual hazard of shipwreck, and, that in the eyes of the Hindoo or Mussulman, the Christians often appeared to be little better than a godless and almost an accursed race. Without exaggeration it may be affirmed, that in India, for a long period of time, the more general impression of our countrymen was, that they were altogether destitute of religious sentiment or belief.' In corroboration of these remarks, we may add that Dr. Buchanan writing from Trichinopoly a few years previously, says "At this place there are a thousand English troops. Mr. Pohlè, (the Society's Missionary) being a German, does not speak English well, but he is reverenced for his piety; and *both officers* and men are glad to hear *the religion of their country preached in any way.* On the Sunday morning I preached in Christ's Church to a full congregation. Next day some of the soldiers came to me to ask how they might procure Bibles. *It is a delightful thing* (said one of them,) *to hear our own religion preached by our own countrymen.* I am informed that there are at this time twenty English regiments in India, and that not one of them has a chaplain. The men live without religion, and when they die they bury each other.'

There is a still more painful subject, which we must not pass over, though we will touch it lightly. Inadequate as the supply of clergy was, and though there were among them many individuals of unquestioned piety, and valuable literary acquirements, pursuing a course of laborious usefulness in their holy calling, men like Buchanan, and Henry Martyn, and at an earlier period Dr. Kerr, and others whose names are recorded on high, yet it cannot be denied that the system of patronage by the directors, introduced men of another stamp, and that the absence of episcopal control, together with the enerva-

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ting habits of the climate and the manifold temptations to ease and self-indulgence, exercised in many cases a detrimental influence on the character of the clergy, 'In all countries, a careless, immoral, or irreverent minister of religion is among the bitterest plagues with which society can be infested; but in India, the mischief was in a ten-fold measure destructive. If the salt which was so thinly scattered lost its savour, what but universal decay and corruption could be expected?"

Insufficient as were the clergy, the churches or places set apart for divine service were still more so. At each presidency, there was *one* church, and *one only;* for the second church at Calcutta was private property. In the country, there were one or two more churches, at certain of the most important stations; but in most of the places no such provision was made. A mess-room or a barrack, and sometimes the official court of the magistrate, was the only convenience that could be obtained for the public exercise of prayer and praise to the Almighty. The following extract from an official document affords a curious but melancholy illustration of the state of things: 'the Commander-in-Chief has directed a riding-school to be included in the estimates for public buildings at Meerut, upon the scale of the riding-schools at Ghazcpore and Cawnpore, *for the double purpose of a place of worship and a riding-school!!*'

The different light in which the Bishop regarded the erection of suitable edifices for public worship, and his extreme anxiety that Christianity should not be exhibited to the natives of India under a contemptible and penurious exterior, appear from the following extract:— 'Of your church at Surat, I cannot speak with very high commendation: it will certainly accommodate a good many persons, but nothing like a thousand, supposing

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them to be crowded together as close as they can sit. I do not think these barn-like edifices are very honourable to those who possess the revenue of this country. Every chapel should have at least a cupola with a bell, and every church a spire or tower. It is quite idle to say that men may worship God anywhere: they everywhere require to be assisted by the power of association; and, in the midst of heathens, they should exceed a little the ordinary measure of expense to make religion visible. What must the worshipper in mosques and pagodas think of men, who, possessing all the resources of the country, and pretending to a better faith, worship their Maker in buildings not distinguishable from barracks or godorons?'

These are words of wisdom, and they are beginning to find their way among those who are now labouring to establish the Gospel in India. The recent completion of St. Paul's Cathedral, Calcutta, by the present Bishop, and the erection of churches elsewhere, in a suitable style of architecture, give evidence of a better state of things; of a juster appreciation of the probable effect of Christianity upon the native mind, when its sacred rites are celebrated in edifices worthy of the Great Being to whose worship they are dedicated.

It is perhaps unnecessary, as it is certainly painful, to recount the various trials and vexations which marked the entire episcopate of Bishop Middleton. In a country in which a company of merchants occupied the anomalous position of *ecclesiastical*, as well as civil and military, rulers, it may easily be supposed that many irregularities should have arisen. In fact, the church, as a church, cannot be said to have had an existence. The ministrations of religion were indeed performed; but they were controlled and impeded by secular interference. 'Within two years,' says the Bishop, 'a clergyman, of good cha-

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racter, was put under arrest by his commanding officer. In another instance, a military officer chose to have *notice of the sacrament inserted in regimental orders.* And, in a third, an officer ordered a chaplain to do the duty in a place so offensive that nobody could attend.' Questions also arose on the subject of marriages; the Supreme Court claiming the privilege of granting licenses, thereby superseding the Bishop's authority, and actually, in some cases, interdicting the Church's custom of publication of banns. Then, again, a difficulty was raised, as to his power to license his *own clergy;* and, as the crowning point of his difficulties, it was discovered, that he was restricted from ordaining any *native* of India. It was in reference to this restriction—removed only by act of parliament after his death—that he wrote, shortly before he died, 'I am labouring in chains, and wasting my strength and life for comparatively nothing;' so just was his estimate of the value of a native ministry, and so earnest his desire to employ it in missionary labours.

But we will turn from these distressing details, and follow the Bishop in the more agreeable, though laborious task of visiting his extensive diocese.

In December, 1815, Bishop Middleton quitted Calcutta for his primary visitation, travelling for that purpose more than 5000 miles. The Government liberally provided for the expenses of his journey, to which his own income was inadequate. The first place where he landed was Madras: and the first work in which he was engaged, the consecration of a church. 'Yesterday, I consecrated a handsomer church, (that of St. George), than any which I recollect in London, supported on eighteen Ionic columns, which no English eye could distinguish from marble, with a lofty and elegant spire, and standing in a field, also to be consecrated, of five or six acres, surrounded

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with palm trees. The whole conveys a magnificent idea of Christianity in the east. The surrounding scenery tells you immediately that you are not in England. I was assisted on this occasion by seven of my clergy; a great number to bring together in this country: and the solemnity seems to have been very gratifying to the inhabitants. This morning I confirmed nearly 300, of whom, I rejoiced to find, a large portion were adults. A respect for the ordinances of our religion is gaining ground. On Thursday, I am to hold my primary visitation. My charge is principally on church discipline, a thing unknown in India.'

While at Madras, his attention was engaged by the state of the Danish Mission at Tranquebar, and the English mission at Vepery. The former he assisted by a timely grant of £200, part of a sum placed at his disposal by the Society for Promoting Christian Knowledge. The glory of this first Protestant Mission was evidently departing; and, though the friendly visit and pecuniary aid of the Bishop afforded it temporary relief, it was gradually verging towards decay. It had fulfilled its course, and, after having been, for more than a century, a light to them that sat in darkness, and the source from which the English Missions derived their origin, is now, in the progress of events and years, eclipsed and superseded by their brighter and more extended rays.

To the Vepery Mission, however, the Bishop's counsel and assistance were of more enduring importance. The whole management of it was, at this time, in the hands of the missionary Pœzold, under whom its operations had been languid, and its funds, (the income arising from 15,000 pagodas, the bequest of Gericke) wasted. Its resources had been misapplied in the maintainance of idle and undeserving paupers, while the children of the con-

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gregation, the Tamul and English schools, were untaught, and the duties of the church irregularly and negligently performed. With a firm and judicious hand these abuses were remedied, and steps taken for the restoration of the mission to its former efficiency. It is now one of the most flourishing missions of the Society for the Propagation of the Gospel, and its schools and missionary seminary objects of daily increasing interest and importance.

The progress of the first Protestant Bishop of India throughout his diocese is a subject of high and solemn interest, and though destitute, perhaps, of that picturesque attraction which leads the general reader over the footsteps of his gifted successor, the visitation of Bishop Middleton was a great event in the history of the Indian church. It is curious to look back upon the opinions which were entertained on the subject; and which regarded the peaceful circuit of a Christian prelate among the native congregations of his diocese as a crusade against the religion of their fathers! Widely different were its consequences. The native population everywhere gathered around him with respect; conducted him, without reserve, over their sacred premises; and did not scruple *to beg for his money towards their repair!*

At Combaconum he was met by Mr. Kohloff, the Society's missionary at Tanjore, the pupil and successor of Swartz, whose appearance and demeanour were expressive of the most primitive simplicity. By him he was attended to Tanjore, a visit the most interesting and memorable of his journey: 'for who could visit unmoved the scene of Swartz's almost apostolic labours? The place to which his presence formerly, and his name at this moment, has given a sacredness, which belongs to few spots besides on the habitable globe, with the exception of those which were trodden by the feet of the first

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Evangelists! And with what deep emotion must the first Anglican Bishop have surveyed the schools, and the library, and the church, and the cemetery, to every part and recess of which the memory of that incomparable man have imparted such a holy charm, such an imperishable interest! And, then, how unspeakably gratifying must it have been to stand in the presence of that very native prince, Serfojee, who was won and overpowered by this glorious example of Christian excellence, who still cherished a filial recollection of the departed saint, and at that very day still called him father!' The Mission at Tanjore,' he writes, 'pleased me exceedingly. Mr. Kohloff is almost another Swartz. He attended me to Trichinopoly; and when I came away he pronounced over me a prayer for my future welfare. Looking at his labours, I could not but feel that the less was blessed of the greater. Mr. Pohlè, at Trichinopoly, does equal honour to our mission. I staid in Trichinopoly five days, during which I inspected the mission, consecrated the church, licensed the clergyman, confirmed and delivered a charge to about 100 persons, mostly adults, and preached twice on the Sunday, which, in this climate, is no small exertion, and leaves one quite exhausted.'

'Notwithstanding the cheerless aspect of the country my journey has been very interesting: I have seen a great deal, and learnt something, especially of what is most interesting to me, and that is the state of Christianity. All the native Christianity in India lies in the district through which I have passed; I mean Protestant Christianity, which alone deserves the name; for as to the rest, it is little more than exchanging one idol for another. The mission of the Society for Promoting Christian Knowledge does us honour as Christians. I have inspected the state of the mission minutely, and I

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have conversed with several of its native members, not themselves converts, but the sons of converts. They are, in knowledge and manners, as much superior to their pagan neighbours, as an Englishman well-educated is to a peasant; and yet I cannot hear of more than three native Christians who are employed under government: *it would not be popular among the heathen!* At Madras, they actually petitioned me to recommend them as *door-keepers in the churches, instead of Mussulmen and Hindoos!*'

From Palamcotta, he writes, 'I have with me a writer, David, who joined me at Tanjore (the son of Sattianaden), and he informed me that the party who stood aloof were Christians, who came from Palamcotta to welcome me, and receive my blessing. I went forward to meet them, They were headed by their native priest and my man David. They were about thirty, and they formed the most remote congregation under Mr. Kohloff's care. The priest, a very interesting man, whose countenance resembles the head of St. Cyprian, in Cave's Lives, and has almost the darkest complexion I have seen, addressed me on behalf of his people; and, in reply, I gave them a suitable exhortation, which David interpreted with great energy, and they received it with every mark of thankfulness. They then opened their Tamul Prayer-books, and sung a psalm of thanksgiving, quite correctly, and in good time and melody. The Brahmins witnessed the scene, and both deputations quitted the camp together.'

'It is surely not easy to imagine a more imposing or affecting spectacle than this *little flock* of Christian worshippers, in a remote and idolatrous region, singing one of the songs of Zion, in that strange land, in the presence of the first Protestant Bishop that had ever been seen there, while the priests of a corrupt superstition stood

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by and were looking on. It was a sight from which genius and piety combined might surely form an admirable picture.'

The Bishop speaks very highly of the Christians in the Tinnevelly district, for their orderly conduct: 'they have several churches and villages under the care of native priests: they are all Protestants, and are much attached to the English ritual. Their churches are built of sun-burnt brick, and covered with palmyra leaves.' 'If,' says Mr. Hough, 'the Society for Promoting Christian knowlege had no other fruit of their care in India to produce, they might point triumphantly to these villages, in proof that their labour had not been in vain.' The converts were scattered at that time throughout sixty-three villages, and numbered upwards of four thousand souls. A few years subsequently, the native Christians in Southern India were estimated by Bishop Heber at fifteen thousand, an estimate, as it was afterwards ascertained, far below the real amount; and now, blessed be God, they may be counted by tens of thousands; thus fulfilling those almost prophetic words of his, that '*here* is the strength of the Christian cause.'

We must, however, hasten on, and accompany the Bishop to Bombay. Passing through Travancore, he mourned over the decay of the Gospel. At Cochin, he found the Dutch church shut up for want of a minister, the school in the fort destroyed, the children left unbaptized, the sick unassisted, and a total apathy among the inhabitants respecting education or religion! Here the sacrament was administered by himself and Archdeacon Loring to forty persons: it had not been celebrated at that place for *twenty years!*

On his arrival at Bombay, he was received with respectful attention by the authorities, and proceeded soon

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afterwards to the consecration of St. Thomas's church. 'Its history is remarkable. The town and island of Bombay originally belonged to the Portuguese, and was by them made over to the English crown, in 1662, as a portion of the dowry of Catherine, the wife of Charles II. In 1714, the Rev. Richard Cobbe was appointed chaplain to the settlement, and, 'having considered,' he says, 'the inconvenience, and unsuitableness withal, of performing our *public* devotions in so *private* a manner as we did in the fort, having only two upper rooms beat into one, which served us for a chapel, and being locked up in the castle during divine service, I ventured to propose the building of a church for God's honour and worship, according to the use of the Church of England, that *all the island might see that we had some religion among us*, and that the heathens might in time be brought over as converts to our profession.' The exertions of this zealous man were crowned with success. A spacious and substantial church was built, 'large enough for a cathedral!' It was opened on Christmas-day, 1718, 'dressed,' says Mr. Cobbe, 'with palm branches and plantain trees, the pillars adorned with wreaths of greens, and the double crosses over the arches looked like so many stars in the firmament. A whole crowd of black people stood round about, who were so well pleased with the decency and regularity of our way of worship, that they stood it out the whole service. Sermon ended, the governor, council, and ladies repaired to the vestry, when, *having drank success to the new church, in a cup of sack*, the whole town returned to the governor's lodgings, where was a splendid entertainment, wine, and music, and abundance of good cheer. Thus,' he continues, 'was the opening of Bombay church celebrated with all public demonstrations of joy, with that decency and good order which

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were suitable to the solemnity.' After an interval of one hundred years, the church of St. Thomas was consecrated by an Indian Bishop, and though we may smile at the previous narrative of its first dedication to God, we cannot but honour the zeal which promoted its erection, and the sense of joyfulness which its completion unquestionably created. The manners and habits of the age may indeed be improved, but the heartiness and sincerity of the founders must ever command our respect, and be worthy of our imitation.

The time of Bishop Middleton at Bombay was fully occupied. He examined (as he had done at Madras) minutely into every subject, whether of religion and education or of general interest. He held his visitation, he confirmed, and preached; fulfilling with devotion his Episcopal duties, and gaining the attachment and veneration of the people. It is gratifying to learn that the Governor, Sir Evan Nepean, entered into his views for the promotion of religion, and by his powerful influence, and personal example, supported his designs.

Passing from thence to Cananore, where he held a confirmation—one thousand persons having been admitted to that rite during this visitation—the Bishop went on to Malabar, where he made a minute and careful investigation of the condition of the Syrian Church. He spent many days in the inquiry, visiting their churches, conversing with their bishops, and catanars, and subjecting their history and constitution to the searching investigation of his profound and well stored mind. We have not space to record even the result of his inquiries. The history of this ancient church is well worthy of a detail of its own, and will richly repay those who peruse it, as recounted in the eloquent pages of Le Bas, or the journal of the gifted Heber.

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On his return to Calcutta, his first thought was for the more extended diffusion of the Gospel. He saw that the time was at hand, when the native superstitions must give way before the spread of European knowledge. The education, which, in various ways the inhabitants of India were receiving, was paving the way for the gradual downfal of idolatry. This consequence the Bishop in his far-sighted wisdom observed; he promoted every attempt which, with a due regard to his position, he could support, for this purpose. 'The grand desideratum is an expansion of mind, a development of the faculties, new modes of thinking; and, according to my views, this must be brought about before Christianity can make its way. The teaching of English is the best thing that can be done. The commonest of English books, in which you and I see nothing interesting, conveys to these people ideas which never entered their minds. It takes them into a new world.'

Though it was his opinion that the mere promulgation of the Scriptures, the throwing as it were the Bible before the people, was not the best or surest mode of effecting their conversion, yet he ever desired that it should be made a prominent part of instruction, and that the Gospel should be distinctly preached by ordained and well-qualified ministers. 'The Church (he says to the Archbishop of Canterbury) must send out missionaries, or it will not hereafter be found among the Churches of Asia. 'I am as warm a friend to the propagation of Christianity as any man; and I am convinced that the minds of the people must be enlightened. The *best employment of the missionary is in teaching children; and we can hardly teach them anything which will not bring them a step nearer to Christianity.* But who are the teachers sent out to us? they are of almost every description: while those of the

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Church of England are in the minority. 'I sent a letter about two years ago to the Board of Control, proposing salaries of from £200 to £400 a year each, to not more than four persons, Europeans or half-castes, capable of preaching in the language of the country. They would not have been precisely missionaries: but they would have brought into the communion of our Church a large class of stragglers at the several presidencies, *from whom the best missionaries might have emanated*, and who would have been the *missionaries of the Church*. But nothing I suppose can be done. According to appearances, the future Christianity of India, will be that of almost every denomination, except the Church of England. Surely this is a trying situation: I almost sink under it. I endeavour to act, and pray God to direct me in all things for the best; but seem as a man turned adrift on the ocean without oar or sails.'

We cannot but sympathise with so difficult and trying a situation. The apparently desponding thought gave way before the energy of a powerful and trustful mind. The very difficulty of his position worked out its own means of surmounting it; and in the great Missionary College originated by him at Calcutta, he laid the foundations of a native ministry, and the eventual triumph, through that instrumentality, of the gospel throughout Hindostan. His proposal found a ready response in England. The Society for the Propagation of the Gospel, now entering on that career of usefulness in this sacred cause, which has so honourably associated its name with Christianity in India, nobly took the lead, and, out of the limited means at its command, appropriated the sum of £5000 to the object. The Society was entrusted also with the contributions of churchmen, collected by Royal Letter; and such was the feeling excited through-

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out England, and the desire to aid the Bishop in his designs for advancing the Gospel in the East, that from this source upwards of £50,000 were received. The Christian Knowledge Society, the Church Missionary Society, the Bible Society, emulated the example, and by donations of £5000 each, showed their eagerness to be sharers in the undertaking. It must have been a happy moment in the life of Bishop Middleton, when these tidings met his ears; it must have been more than a compensation for all the previous troubles of his harassed, though unbroken spirit. A site was granted by government, and the building immediately commenced, but the College was not ready for the reception of students and professors during the lifetime of its founder. Its first learned Principal, Dr. William Hodge Mill, (whose death the church is now mourning) did not reach Calcutta during the lifetime of Bishop Middleton. The establishment, partially opened by Dr. Mill, in 1824, did not become complete until the arrival of two Professors in 1826, shortly before the death of its second Visitor, Bishop Heber. Its buildings were finished at the end of the following year, by the completion of its beautiful chapel, which was consecrated by the third Bishop of Calcutta, Dr. James, on Ascension day, 1828—the daily morning and evening prayer, by which the piety of its inmates have been sustained, having been previously performed in the College Library. A second quadrangle was added, and the College thrown open to students for general purposes, before the arrival of the fourth Bishop, Turner, in 1829.

Notwithstanding the disadvantages which the frequent vacancies of the See have occasioned, and the weakening of its operations by the illness, death, and retirement of its Professors, the College has well answered the expecta-

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tions of its projectors. It has furnished missionaries for the various fields of labour in India, and a body of well-instructed and able catechists, born and bred in the country. We shall have, hereafter, to trace the work of some of these missionaries, sent forth from Bishop's College; and if, in their labours *alone*, we recognised the fruits of its institution, we should say that all the cost expended on it had been repaid a hundred-fold. But we recognise in Bishop's College, not merely a missionary college of our church, but a centre of general and sound religious education. We regard it as calculated to raise the moral and mental standard, to improve the culture of the noblest powers and faculties of men, and to direct them to the highest and most excellent of all purposes, the advancement of Christian knowledge. The subtle and astute mind of the Brahmin is not to be converted by the mere assertion and declaration of the truth. Reasoning more powerful than his own must convince his intellect, before he will bow down his pride to the faith of a crucified Saviour. It is among the educated classes of Hindostan that the Gospel must *now* work its way. Men of high caste and acquirement must be the objects of our solicitude; and for *their* conversion general education must prepare the way—such education as that which, though not directly emanating from Bishop's College, shall take from thence its tone, and look to it as the standard of what is right and true. How thankfully would Bishop Middleton have rejoiced, had he been permitted to witness the past and present progress of that Institution, which his own piety and wisdom projected, and which the munificence of English churchmen, called forth by the zeal of the Society for the Propagation of the Gospel, carried to its successful accomplishment.

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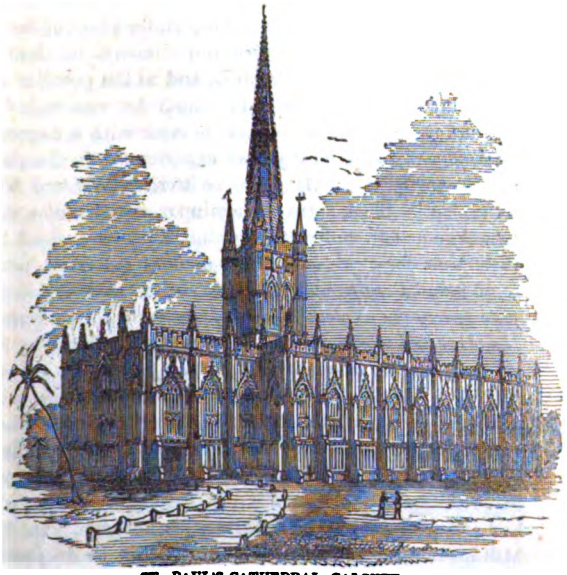
THE
MONTHLY RECORD
OF THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

MARCH, 1854.



ST. PAUL'S CATHEDRAL, CALCUTTA.

PROGRESS OF THE CHURCH IN INDIA.

THE Episcopate of Bishop Middleton was now hastening to its close. For nearly eight years he had sustained the laborious burthen of his sacred office. At the end of the year 1821 he had completed the third visitation of his extensive Diocese, and delivered his last charge to his

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Clergy. He had laid, as it were, the foundations of the Indian Church, marked out its plan, and collected the materials: to other hands was to be committed the raising of the superstructure, and the completion of the building. His mind had been kept, by the difficulties of his position, in a state of perpetual agitation; and the nervous energies of his constitution had been sinking under a load of duties, aggravated by the multiplied impediments incident to the novelty of his office in India, and to the peculiar circumstances of the Church in which he was called to execute it. 'I *sit down* (he says) *to work* with a degree of lassitude, which I hardly ever experienced in England *at the end of it.*' 'My table is literally covered with letters on business, some of them upon matters of a very troublesome and embarrassing kind. I have indeed but little time for reading. *I like nothing but truth, severe truth; and I really believe if I had time to myself, I should pass nearly the whole of it in endeavouring to understand the word and works of God. I begin to feel that what has no reference to these, is, in the way of reading, but idle pastime.*' In this frame of mind he entered on his third and last Visitation, and having passed over to Bombay, and thence to Ceylon, he had the satisfaction of finding, on his return to Calcutta, Mr. Mill, the Principal, and Mr. Alt, one of the Professors, of Bishop's College, who had arrived from England during his absence. In Mr. Mill he recognised a man admirably fitted to do justice to his own exalted views of that institution. 'His attainments are pre-eminent. It would be an honour to any learned establishment to have such a man at the head of it. I sometimes converse with him two or three hours together upon books, and their subjects: and knowing pretty well the measure of men's minds here, I will take upon me to say, that his knowledge, both in *area* and in *depth*, has nothing equal to it in this country;' a testimony

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confirmed by Bishop Heber, who speaks of Dr. Mill, as 'one of the best and ablest, as he is decidedly the most learned man in India.'

Greatly indeed was a coadjutor of such a cast of mind needed at that particular crisis. For the natural consequences of the shaking of men's belief in the old superstition were manifesting themselves, in the zealous propagation of infidel opinions. The celebrated *convert*, (as he was too hastily called,) Rammohun Roy, whose spurious Christianity Bishop Middleton had long before detected, had published his 'Appeal to the Christian world,' with a view of extinguishing, what he was pleased to term 'the *polytheism* of the Trinity.' And certainly, (says the Bishop,) he makes out his case, quite as well as Lant Carpenter, or Belsham. It was but the other day, that Christians were considered as bound to be cautious, how they attacked the follies of the Hindoos; nay, indeed, the feeling still prevails: and now a Hindoo comes forward to reform Christianity, and to attack the follies and prejudices of the whole Catholic Church of Christ, whom he denominates a *sect*.' The curious particular of the history was, that Rammohun Roy had derived material assistance, in the composition of his work, from a Baptist, who, in attempting the conversion of the Brahmin, became a convert to the deism of his catechumen, and actually set up an Unitarian chapel in Calcutta.

'I believe, I told you about Rammohun Roy. The Bengalese are now publishing a Monthly Magazine, attacking Christianity, especially the Trinity. They insist on our explaining it to them, or else confessing that our religion is as absurd as we make their own to be. Never was there such a revolution in the state of things: good will, however, come of it *in the end*, though *the end*, probably, *will not be yet*. It is somewhat to raise these people from their torpor, and set them thinking—they may in time

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think better. I believe I mentioned, that we have an Unitarian chapel opened, which has arisen entirely out of the opinions of Rammohun Roy. I hear also that Dr. Bryce is coming out, with a presbyterian schoolmaster, to revive the Scotch Church: and all the principal gentry of Calcutta, including the Governor-general, the councillors, the judges, &c., aided by the government, in the name of the Company, have been subscribing for a very handsome Popish Chapel at Dum-Dum, for the use of the soldiers—so that religion may be said to flourish here! I suppose there is no capital in the world, in which it exists in so many forms. Besides the Church of England, we have Presbyterians, Independents, Baptists, Unitarians, Papists, Greeks, Armenians, Jews, all of them with some place of worship; besides Parsees, Hindoos and Mahometans. In such a state of things, it is not possible to expect that Church principles should be very well understood, or much regarded; they have in fact, no advocates who come forward and publicly maintain them. The question here, seems to be between Christianity and Paganism; and a pretty general indifference what *sort* of Christianity shall prevail in the contest.'

How widely different were his own views on this subject 'When I last addressed you, I endeavoured to shew that the diffusion of Christianity was not effected so much by independent efforts and unauthorised experiments, as by the gradual expansion of the Catholic Church. It may, therefore, be expected that nothing will so effectually contribute to the object in question as a considerable church establishment, which shall make our religion conspicuous, and give weight and authority to the labours of those employed in the work of conversion.' 'Missionaries may, and ought, to be sent forth, acting under proper authority, and subject to control, as in primitive times; and schools, in connexion with our missions,

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should be maintained, to prepare the soil for the reception of the good seed. But the whole missionary system should, as much as possible, derive authority and energy from its connexion with the Established Church; and if her apparatus be marked by penury, or her proceedings by languor and indifference, what will the heathen conclude, but that their conversion and instruction is a matter of subordinate moment in the estimation of our highest authorities in Church and State.'

We quote these extracts; because we think that they unfold to us the true cause of the comparatively slow progress of the Gospel in India. Its missionaries have not gone forth *with authority*; their efforts have been isolated and desultory, without any combined system or order; conflicting views of the same truth, and differing forms of the same religion, have been presented before the native mind; and though the conviction may have been wrought that Hindooism is false, no settled belief has been produced, that this or that form of Christianity is true: hence in many instances infidelity, but more frequently reluctance to inquire, and the contented and unreasoning acquiescence of multitudes in their own superstitions. Had our Church in her integrity been placed before the inhabitants of India, from the commencement of the British rule, the result would probably have been different. It is not the solitary missionary preaching in the Bazaar, or opening his Bible under the shade of a tree, that can effect this vast object; efforts such as these only excite ridicule and scoffing. Our Church must send forth labourers vested with *her* authority; not merely zealous and earnest men, but men of learning and intellect, with minds duly cultivated for their peculiar work; mighty indeed in the Scriptures and knowledge of the faith, but acquainted also with the principles of the religion which they are seeking to

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overthrow; able to confute the Brahmin out of his own sacred books, and to apply the portions of truth, which they contain, to his conviction. 'Order and unity (remarks Bishop Middleton) form the strength, the only strength of false religions; the apparent want of them, in the eyes of the heathens, is the capital weakness of the true. But the great scandal of our present Christianity is in a great measure removed, when they are able to contrast with the separated communions in which the convert, rejected by one, is taken up by another, a widely-extended and compact system, in which every licensed act of one part is recognised of course in every other, the common centre of all being the Bishop, who, by personal or indirect inspection, superintends and directs the whole.'

Bishop Middleton was summoned to his rest, after a few days illness, on the 8th July, 1822; prematurely, as we may think, while he was engaged in so distinguished a career of usefulness, but doubtless not before he had done the work allotted to him by the providence of God, and prepared the way for the labours of his accomplished successor.

REGINALD HEBER, whose early promise at Oxford was more than fulfilled by the course of his after life, was selected to fill the responsible office of second Bishop of Calcutta. A more perfect contrast to his predecessor in mind and character—in all but that sense of duty which was alike the guiding principle of both—could scarcely have been found; and yet, as Mr. Le Bas has justly and eloquently remarked, 'it would seem to have been providentially appointed, that two such men should appear in India, in the order which actually occurred. Without the unbending constancy of Middleton, it is doubtful whether the foundations of the Episcopal Church could have

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been solidly and permanently laid. But when that great work was once accomplished, the same degree of stern energy might not perhaps be so absolutely essential for carrying on the superstructure, and applying the decorations, and executing the details of that mighty and glorious design. When Heber arrived, the most enlightened portion of the Anglo-Indian public had been taught to regard the episcopal establishment with respect. The commanding qualities of the first Bishop had secured for it the veneration of the community. It is not, therefore, surprising that his successor should feel more at liberty to follow the native impulse of his temper, and to choose the kindlier office of engaging in its behalf their cordial attachment and fidelity. And never surely was any human being more consummately adapted, than that successor, for the office of winning the affections. The singleness of his heart, the simplicity of his manners, the heavenly sweetness of his temper, the passionate devotion of all his faculties to the work of an evangelist—seemed to bend towards him the hearts of all the people, as the heart of one man. They who were, at first, surprised at the unostentatious plainness of his demeanour, were soon overpowered by the vast resources and genuine dignity of his mind. The result has been, that in the course of twelve years, the labours of these two men have surrounded the Indian Church with reverence and affection; and have associated episcopacy in the public mind with everything that is admirable in learning and genius, or sublime in piety and virtue. But it seemed good to the unsearchable wisdom of God, to remove these, his *good and faithful servants*, from the scene of their labours; the one in the very height of his usefulness, the other before he had well surveyed the field of his exertions: and the dust of two English Bishops, we might almost say, two

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English martyrs, has now mixed itself with the soil of Hindostan. Let us hope that their remains have given a sort of consecration to that vast territory, and marked it out in the sight of men and angels, as a portion of the Redeemer's inheritance.'

Bishop Heber reached Calcutta in October, 1823. Some of the impediments, under which his predecessor laboured, had been removed. The power of ordaining natives had been conceded, and a considerable increase had taken place in the Company's chaplains; though, in this last respect, the deficiency has been felt by every succeeding bishop, and no one can peruse Bishop Heber's journal, without lamenting the unavailing applications for resident chaplains, from the inhabitants of many of the principal stations, and the frequent occasions on which he found himself called upon to perform clerical duties, where no clergyman had *ever been placed*. A cordial desire however was manifested by the Directors to co-operate in the good work now in progress; and such had been the influence of his predecessor, and the improvement of the tone of society consequent thereon, that every plan which Bishop Heber proposed for the establishment of the Church, and the more effectual propagation of the Gospel, met with the ready acceptance of all classes of the British community in India. As might have been expected, the operations of the two great Church Societies, branches of which Bishop Middleton had established at all the Presidencies, received a large share of his attention; and he recognised in the Society for Promoting Christian Knowledge and the Society for the Propagation of the Gospel, auxiliaries admirably adapted to further the great work to which he had devoted himself. The first missionaries sent out by the last named Society, Messrs. Morton and Christian, reached Calcutta soon after his arrival, and

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they were shortly joined by a third, Mr. Tweddle, to whom stations were assigned, as soon as they had become qualified by the study of the language, for the efficient performance of their duties. But the want of duly ordained missionaries was severely felt. From six stations, within the Presidency of Bengal, the Bishop received, during his visitation, most pressing demands for resident missionaries, with an assurance that every assistance and encouragement would be given them, while to only two or three was he able to assign even the occasional services of the nearest chaplain. The same entreaties for help met him, as he traversed Southern India, and with the like result. His solicitations were, in consequence, most urgent, to the Society for Promoting Christian Knowledge, for Clergymen from England. The operations of Bishop's College, as yet in its infancy, must necessarily be slow, while the want was pressing and immediate. He writes, 'While I am thus anxious for the speedy arrival of missionaries, I trust I am not illiberal, in expressing a hope, that the Society will supply us with episcopally ordained clergymen. Englishmen by nation, as well as in Church discipline, are, on many weighty accounts, to be preferred. With the individual missionaries of the Lutheran Church, now in the employ of the Society, I am very far indeed from having any reason to be dissatisfied. In the venerable Dr. Rottler, and the excellent Mr. Falcke, but lately lost to us, we have had two men, such as India has seldom seen, in the most illustrious times of missionary labour. Still there is a difference between them and us, in matters of discipline and external forms, which often meets the eye of the natives, and produces an unfavourable effect upon them. They are perplexed what character to assign to ministers of the Gospel, whom we support and send forth

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to them, while we do not admit them into our Churches. And so much of influence and authority, which the Church of England is gradually acquiring with the Christians of different oriental stocks, (the Greeks, Armenians, and Syrians,) arises from our recognition of, and adherence to, the apostolic institution of episcopacy, that it is greatly to be desired, that all who are brought forward under our auspices in these countries, should, in this respect, agree with us. A strong perception of these inconveniences has induced three of the Lutheran missionaries, employed in Bengal by the Church Missionary Society, to apply to me for re-ordination according to the rites of the Church of England, and I had much satisfaction in admitting them to Deacon's orders on the last St. Andrew's day.'

The subject, brought before the Society in the foregoing extract, underwent a careful consideration. Although in the early period of its missions, it was compelled (with shame be it spoken—shame to the English Church, and its ministers,) to employ the services of Lutheran Clergymen, and thus to forego in a great measure, the use of the formularies, and the adoption of the discipline of the church of England; still the Society was always anxious to put an end to such an anomalous state of things, and in the establishment of the Episcopate in India it joyfully hailed the prospect of eventually accomplishing its desire. But a change was at this time in contemplation with regard to these very Missions. It was thought that the sister Society for the Propagation of the Gospel, was the most fitting medium, through which the missionary work should be carried on. Accordingly, an arrangement was made between the two Societies for this purpose, and, in 1825, the ancient Missions in the South of India were consigned to the care of the

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Society for the Propagation of the Gospel. From that period, none but duly ordained clergymen have been engaged in missionary labours, and it is satisfactory to add, that the English Church has supplied them, and that the names are those of Englishmen, with the gratifying exceptions, now happily numerous, of those of natives of India.

The *real* difficulties in the way of the conversion of the natives are thus stated. 'We are sadly too few for the work before us. Vast multitudes are not merely willing to receive, but absolutely courting instruction. It is, in fact, the want of means on the part of the teachers, and not any of that invincible repugnance so often supposed to exist on the part of the Hindoos, which, in my opinion, must make the progress of the Gospel slow in India. We cannot work miracles, and it is idle to suppose, that thirty or forty Missionaries can have, in ten or a dozen years, so much as conveyed the name of the Gospel to more than a very small part of a nation containing 100,000,000 inhabitants, and scattered over a country of 1,500,000 square miles. It is no less idle to expect that any nation, or any great numbers in a nation, will change the ancient system of faith at once, or otherwise than by very slow degrees. I am convinced that *nothing but the want of means* prevents the introduction of schools, like those now supported in the neighbourhood of Calcutta by the Society for Promoting Christian Knowledge, not only with the *concurrence*, but with the *gratitude of the natives*.'—An opinion fully verified by the success in after years attendant on the multiplication of these very means, viz., the increase of clergymen and schools.

Of the necessity of exertion for this end, the following extract will be a sadly convincing proof, if proof were needed that it is a Christian duty to make known the

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Gospel. 'It is necessary to see idolatry, to be fully sensible of its mischievous effects on the human mind. But of all idolatries which I have ever read or heard of, the religion of the Hindoos really appears to me the worst, in the degrading notions which it gives of the Deity; in the endless round of its burdensome ceremonies, which occupy the time and distract the thoughts, without either instructing or interesting its votaries; in the filthy acts of uncleanness and cruelty, not only permitted, but enjoined, and inseparably interwoven with those ceremonies; in the system of castes, which tends more than any thing else the devil has yet invented, to destroy the feelings of general benevolence, and to make nine tenths of mankind the hopeless slaves of the remainder; and in the total absence of any popular system of morals, or any single lesson which the people at large ever hear, to live virtuously, and do good to each other.' 'I really have never met with a race of men whose standard of morality is so low, who feel so little apparent shame on being detected in a falsehood, or so little interest in the sufferings of a neighbour, not being of their own caste or family; whose ordinary and familiar conversation is so licentious; or, in the wilder and more lawless districts who shed blood with so little repugnance.'

But we must not linger over the pages of Bishop Heber's journal, however interesting and instructive. During the brief space allotted to him in India, he saw and heard much of the native wants, feelings, and character. In that lengthened visitation, which he made through the upper provinces, and which occupied nearly half of his entire episcopate, he made it his business to become acquainted with the whole social, political, and religious aspect of the land. The results he has recorded in his journal and letters; and it is encouraging to

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know that he looked forward hopefully to the future of India. Like Bishop Middleton, he regarded education as the means of the enlightenment, and amelioration of the morals of the people, and the extension of the Church establishment as the surest instrument for its accomplishment. He looked upon native agency as most desirable, and records with satisfaction, the ordination of the first native Christian minister. 'I have had a very interesting and awful ceremony to perform in the ordination of Christian David, a native of Malabar, and a pupil of Swartz. He has been for many years a catechist, in the employ of the Society for Promoting Christian Knowledge, in Ceylon. David passed an exceedingly good examination, and gave much satisfaction to every body by his modesty, good sense and manners. He was ordained Deacon on Holy Thursday, and on Trinity Sunday I had the satisfaction (though by me it was felt at the same time, in some degree, a terrible responsibility) of ordaining him Priest. God grant that his ministration may be blessed to his own salvation, and that of others.'

Of the labours of this devoted Bishop, some notion may be formed from facts like these. 'On *one* Sunday, some weeks after his arrival, he wrote two Sermons, preached twice in the Cathedral, baptized a child in the fort, and read through, and commented upon a large packet of papers, on ecclesiastical business.' And this in a climate where 'it impossible to sit still under the most favourable circumstances, without streaming from perspiration: where windows are all close shut up, and rooms darkened to keep out the hot and molten atmosphere, which streams in, wherever it can find an entrance, like the breath of a huge blast furnace.' On being earnestly requested to spare himself when descending

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from the pulpit, almost unable to speak from exhaustion, his only answer would be, 'that these things were necessary to be done, and that the more zealous he was in the discharge of his own duties, he could, with the greater justice, urge activity on such of his clergy as he might deem deficient.' Often after a few hours rest at night, he would rise at four o'clock, to attend a meeting or visit a school, and then pass the whole day, till sunset, in mental labour, without allowing himself the hour's mid-day sleep, in which the most active generally indulge.

It was the same when on visitation. 'My life has been that of a Tartar rather than an English Clergyman. I rise by three in the morning, and am on horseback by four, for the sake of getting the march over, and our tents comfortably pitched before the heat of the day.'

'I have as yet said nothing of my professional labours. Very few Sundays have elapsed since I left Calcutta, in which I have not been able to collect a Christian congregation, and not many on which I have not been requested to administer the Sacrament. I have already confirmed above 300 persons, besides those I confirmed before I set out; and I have found everywhere a great and growing anxiety on the part of the English families, which are scattered through this vast extent of country, to obtain a more regular and stated performance of divine service, than in the present paucity of Chaplains and Missionaries can be afforded to them. I have found, too, abundant reason for believing, that the standard of morals and religion is rising among them much higher than it used to be, and that the Church of England, her clergy and her ceremonies, are daily gaining popularity. We are not here an old establishment, acting chiefly on the defensive; we are a rising and a popular sect, and among the candidates for confirmation, many of whom are grown

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up, and some advanced in life, there are many who had been brought up among Dissenters or the Church of Scotland, and who confessed, that, a few years back, they should never have thought it possible for them to seek the benediction of a Bishop.'

'With regard to the conversion of the natives, a beginning has been made, and though it is a beginning only, I think it a very promising one. I do not mean that wherever our schools are established, they gladly send their children to them, though this alone would be a subject of great thankfulness to God, but of direct conversions the number is as great as could be well expected, considering that it is only *within the last five years, that any ordained English Missionary has been in the Presidency of Bengal*, and, that before that time, nothing was ever attempted by any members of our Church, except Mr. Martyn and Mr. Corrie. Of the candidates for confirmation whom I mentioned above, eighty were converted heathens, and there were many whose distant residences made it impossible for them to attend; and many more who were desirous to obtain the rite, whom their pastors did not think as yet sufficiently instructed.'

On another occasion, he speaks of having confirmed 'two hundred native Christians.' And again, 'There are on the whole, many more native Christians than I expected. At Chunar there is really a large congregation, as many as seventy or eighty.' And so throughout his journey, the same encouraging prospect meets him—the same painful entreaty for Chaplains and Missionaries, and the ministrations of the church. And above all, he could record with pleasure, that 'of the twenty-six resident Clergymen of the Church of England, on the Bengal establishment, with the greater number of whom I am personally acquainted, I find none whose lives are tainted

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with the suspicion of immorality, none who are habitually careless in the discharge of their duty, while there are really some among them whose names would rank high for talent, temper, zeal, soundness of doctrine, and holiness of life, in the best and brightest periods of ecclesiastical history. Such an one is my excellent friend Corrie, whose character, much as I valued and loved him before, I only learned to understand and appreciate fully during my journey through Hindostan, from tracing in almost every part of it, the effects of his labours, and the honour in which his name is held by Christians, Hindoos, and Mussulmans.'

Bishop Heber returned to Calcutta at the end of October 1825, having been absent on his Visitation since the middle of June in the previous year. During that time, he had traversed the North-Western provinces of India, even to the foot of the Himalaya Mountains, returning through the Mahratta country to Bombay, and thence to Ceylon; an episcopal visitation without parallel, at that time, in the history of the English Church. His original intention comprised also the Presidency of Madras, but his visit there was deferred until the following year, God's providence having so ordained, that he should first finish the work given him to do at Calcutta. One of his last acts there was the establishment of a Diocesan Committee, of the Society for the Propagation of the Gospel, and raising funds for the completion of Bishop's College. From almost every quarter, he received handsome subscriptions and promises of future assistance. His plans ever met with cordial and active co-operation, and so great was the gratification which he felt at the cheerful furtherance of all his schemes, that he often declared, that he could almost give up all thoughts of returning to England, and end his days among the objects of his solicitude.

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Thus indeed was it ordered: for after a short visit to Chinsurah, where he had placed the Society's Missionary, Mr. Morton, and his recovery from fever at that place, he took his long-wished-for journey to Madras, and arrived there Feb. 25, 1826. The detail of his labours is touchingly recounted by his friend and chaplain, Archdeacon Robinson, in his work. 'The last days of Bishop Heber.' A more faithful portraiture of a Christian Bishop was never drawn, and we feel, at once, that the lineaments are those of the man they represent. For more than a month he was occupied incessantly in the duties of his office, setting in order the things that were wanting, preaching, confirming, guiding, counselling, controlling—building up, in short, the Church of which he was the chief Pastor; and exemplifying in his own person its manifold blessings and graces. He had passed through Tanjore; he had visited the grave of Swartz, and preached and administered the Sacrament in the Mission Church: he had beheld with joy and gratitude, the fruits of our Church's missionary labour, in a congregation of more than 1300 native Christians, 'where with deep and thrilling interest, in which memory, and hope, and joy, mingled with the devotion of the hour, he heard so many voices, but lately rescued from the polluting services of the Pagoda, joining in the pure and heavenly music of the Easter Hymn and the hundredth Psalm, and uttering the loud Amen, at the close of every prayer.' His heart was full, and never, (says Archdeacon Robinson) shall I forget the energy of his manner, and the heavenly expression of his countenance, when he exclaimed, as I assisted him to take off his robes—'Gladly would I exchange years of common life for one such day as this.''

In this frame of mind, after visiting the Rajah, and transacting his pressing official business, he came to

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Trichinopoly on April the 1st. On the following day, he preached in the morning, and held a confirmation in the evening; exerting himself greatly in both services. His conversation in the afternoon, turned chiefly on the blessedness of heaven, and the best means of preparing for its enjoyment. The next morning, the 3rd, of April, after holding a confirmation for the native congregation, in the Mission Church, inspecting the Schools, and addressing the people, who had gathered around him, from the steps of the Mission house, 'exhorting them to be Christians, not in name only, but in truth, and to have their conversation honest among the heathen that surrounded them;' he conversed for more than an hour, with his Chaplain, pouring out the fulness of his heart, and expressing his intense interest in the welfare of the mission. He then went to bathe, sitting previously a few minutes apparently absorbed in thought. 'His servant, alarmed at his staying beyond his usual time (we give the words of Archdeacon Robinson,) and hearing no sound, opened the door, and saw the body, apparently lifeless, below the surface of the water. He ran immediately to my room, and gave the alarm, with a bitter cry that his master was dead! On reaching the bath I plunged in, and assisted a bearer, who was already there, to lift the body from the water, and Mr. Doran and I carried it in our arms to the nearest room. Every possible means were instantly used, but in vain—the blessed spirit was already before the throne of God.'

'The next day it was my sad office to commit his dear remains to the earth. His grave is on the north side of the altar, in St. John's Church, the very spot from which he had blessed the people, but twelve hours before his own pure spirit was admitted to the blessedness of heaven. It required the strongest effort to enable me to

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fulfil the last service to my beloved master. I was interrupted frequently by the tears and sobs of those around me; and, when I had closed the book, hundreds of the poor native Christians, whose hearts he won yesterday, by his kindness and condescension, crowded round, entreating to be allowed to throw the earth upon his coffin.'

The death of Heber called forth an universal cry of lamentation throughout India, and when the intelligence reached England, the cry was re-echoed by the whole English Church. Never had there gone forth a Bishop from our shores on whom had been fixed such large hopes and expectations; or one who had so completely fulfilled the promise of his previous life. It was a grievous shock to those who longed for the growth of the Redeemer's Kingdom in the East, when he, the apparently destined earthly instrument of its advancement, was thus suddenly called away in the very outset of his course. But not without a cause was his glorious career thus early closed. For himself the crown was ready; and for the Church his death became one of its means of increase. Its affecting circumstances took a powerful hold on men's minds, and the subsequent publication of his journal interested them in the labours to which he had sacrificed his life. The attention of numbers, who had never thought before upon the subject, was thus turned to India, and an interest in the missions of the Church was created, which has gone on increasing in energy, with every succeeding year, and we trust will increase more and more, until ample provision has been made for evangelising that deeply polluted land.

For nearly two years the Indian Church was left without episcopal control; the third Bishop, Dr. John Thomas James, having landed in Bengal in January,

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1828. For nine months only was he permitted to fill his responsible office, during which nevertheless he grappled vigorously and successfully with the accumulation of business which awaited him, shewing himself a successor not unworthy even of Heber. On his death, in October, the See again became vacant, and another long interval elapsed before the fourth Bishop of Calcutta reached his diocese. In December, 1830, Dr. J. M. Turner arrived at Calcutta, and on July 7th, 1831, he was summoned away by death, but not before he had commenced his work, and given promise of future usefulness. And now the Providence of God assigned this portion of His inheritance to the spiritual supervision of another Bishop, Dr. Daniel Wilson, who, with the self devotion of his predecessors, undertook the duties and responsibilities of the sacred office. He landed at Calcutta, in November, 1832, and during a period of twenty two years has presided over the Church in that extensive diocese. The endeavours made by the Society for the Propagation of the Gospel, and representatives of the head of the English Church, for the erection of a Bishopric at each of the three presidencies, urgently pressed on the death of Heber, and renewed with increased force on every succeeding vacancy of the See, were at length crowned with success: and in 1835, Archdeacon Corrie was consecrated Bishop of Madras, and, two years subsequently, in 1837, Archdeacon Carr, Bishop of Bombay. Bishop Corrie's episcopate was soon brought to a close; he died in February, 1837, and was succeeded by Dr. George Trevor Spencer, who, having zealously discharged the duties of his high office for 12 years, was compelled, by failing health, to resign it into other hands, Dr. Thomas Dealtry, formerly Archdeacon of Calcutta, being his successor, in 1849. The present Bishop of Bombay,

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Dr. John Harding, was consecrated in 1851, on the retirement of Bishop Carr.

Of the progress of the Church, since the division of the diocese of Calcutta, there are many gratifying proofs. Though the cry still continues for additional chaplains and missionaries, there is much satisfaction in stating, that at this time, upwards of three hundred ordained Clergymen are employed in the various fields of labour in India, instead of the small band of thirty or forty over-tasked men, whom Bishop Middleton found there in 1815. Schools for the Native, as well as the British, and Indo-British population, have been established in every Presidency, and the general spread of education has kept pace with the ministrations of the Clergy. The Schools, in which the Scriptures are read, are among the best conducted and most *popular* in India, and although the Government professedly stands neutral in the great contest between Christianity and Heathenism, yet by its efforts for the enlightenment of the people, and the introduction of English arts and literature, it is silently paving the way for the ultimate triumph of the truth. A great step in this direction has been taken by its wise abandonment of all connection with the idolatrous ceremonies of Hindooism: no longer is an apparent countenance afforded to pagan error; and it is left to struggle, in its own unaided weakness, with the powerful energies of its great antagonist, the Gospel. One of the main obstacles now in the way of truth is the still prevalent tyranny of Caste; we cannot however, doubt but that this also will give way before the influence of the age, opposed as it is to all social and political progress. It is impossible to suppose that any lengthened period can intervene, before the fabric will totter to its fall. Directly assailed by the Gospel, and secretly, though noiselessly

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undermined by the enlightenment and changing habits of the people, this stronghold and last refuge of idolatry must eventually be overthrown, and the Standard of the Cross exalted upon its ruins. 'The fields in India, (says the present Bishop of Calcutta,) are white already for the harvest. Nothing I believe, has been seen like it since the days of Swartz, and perhaps not then, nor any thing approaching to it. An outburst of the Native mind seems at hand. Hindooism, it is my firm belief, will soon altogether hide its head. The Crescent of Mahomet has already turned pale.' And then, turning to the instruments whereby the great movement is to be effected, and aided in its progress, among them he enumerates the Society for the Propagation of the Gospel. 'I consider it more than ever a mighty instrument based on the footing of our National Church, for the glory of the Lord Christ: having in it the elements of unlimited spiritual good, and placed by the mercy of God in a momentous and hopeful position for the diffusion of Christianity in our destitute colonies, and for the conversion of the heathen world.'

The following summary of this Society's labours in one Diocese alone, that of Madras, is from the pen of Bishop Dealtry in 1851, since which time a considerable increase has taken place. 'When it is considered that there are in the diocese, 23 Missionaries, 150 Catechists, 135 Schoolmasters, employed by the Society; that three Seminaries, for the training of Missionaries, and one Grammar School, are supported by it; that its congregation consist of more than 19,000 souls, and that above 5,000 children are receiving instruction, that within the last six years 65 churches and chapels have been built, besides schoolrooms and mission houses; that 3,258 persons, adult and children, have in the same period, received christian baptism; and that in those six years, nearly one hundred

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millions of rupees have been expended in its missions: it is indeed, cause for devout gratitude and thankfulness, and should stir up our hearts, when calling to mind what great things God has done for us. I would also bear testimony to the truly evangelical and high character of its missionaries. In my late visitation, my heart rejoiced to witness in Tinnevelly and Tanjore the fields, white to the harvest, occupied by these holy and devoted men, and to see the blessed fruits of their self-denying labours. In connexion with this Society alone, I confirmed 1835 persons in the above districts.'

We must not omit noticing the successful completion of Bishop Wilson's great object, the erection and endowment of the Cathedral Church at Calcutta. It was a design worthy of the Bishop of such a diocese, rendering conspicuous the religion of Christ, and exalting our Church in the eyes of the heathen. The scandal and reproach of the Church in India, had been the meanness of the edifices in which her worshippers assembled—dwellers in palaces, 'whose magnificence exceeded the fabled grandeur of the East,' they deemed the most wretched hovel good enough for the service of their Maker. This reproach was gradually removed as the principles of the Church made their way, and it is now almost taken away, when we look at St. Paul's Cathedral, Calcutta. The first stone of this sacred edifice was laid in 1839, and its consecration took place in 1847. The cost of the building amounted to five lacs of rupees, or £50,000; while the fund for the endowment has already reached £30,000, or three lacs more: the whole of these large sums having been raised by the exertions of the Bishop, he himself contributing most munificently more than £20,000, or one fourth of the amount. The design of the Cathedral is threefold. 1. *A District or Parish*

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Church, for the numerous christians in the neighbourhood. 2. *A Native or Mission Church*, for service in the vernacular languages. 3. *The Cathedral of the Metropolitical Diocese of Calcutta:* the mother Church of all the sacred buildings, with their ministers and flocks, European or Native, in the Diocese.

The Bishop thus enlarges upon its importance—'The uses of the Cathedral began to appear at the solemnity of the Consecration, when 40 Clergy and 20 Divinity Students had, for the first time, stalls to resort to, and were not compelled, as in the old Cathedral, to sit in the aisles. The parochial services on the Lord's day, and the daily prayers already promise complete success. We have widows and widowers, officers of the army and navy, devout soldiers, pilots, &c., who will rejoice in hearing daily the church-going bell. The Clergy also resort to cathedral service with delight. It is a great step in advance, to have founded a Cathedral with its own endowments, and not dependant on the contributions of Societies at home, for its missionary proceedings. *It gives a front and face to Christianity—it claims India as the Lord's.* When the Chapter is formed, it will give a status to the Gospel, in the heart of our magnificent Heathen and Mahommedan empire. A small body of Cathedral Clergy will surround the Bishop; will aid him in the diffusion of the blessings of salvation, assist him in his jurisdiction, help him in drawing up confutations of Hindoo and Mahommedan systems of error and idolatry, labour with him in the translation of the Bible and Prayer Book into the vernacular languages, hold up his hand in conferences with learned natives, deliver lectures, under his direction, on the Evidences of the Christian Religion, and compose theological works adapted to the Oriental inquirer after truth.'

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

APRIL, 1854.

MISSIONARY SCENE IN INDIA.

MISSIONS IN BENGAL.—PART I.

WE have already stated that the connection of the Society for the Propagation of the Gospel with India commenced in 1818, on the establishment of Bishop's College, Calcutta, and that its first Missionaries reached Bengal, soon after the arrival of Bishop Heber, at the close of the year 1823. From this period we date the systematic efforts of our Church for the conversion of the Heathen in this Presidency.

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We must not however forget, that, so early as 1714, the Society for Promoting Christian Knowledge entered into correspondence with Mr. Briercliffe, the Chaplain at Fort William, on the subject, and that probably to the interest thus manifested, and the distribution of the Society's publications among the English, the first Church erected at Calcutta owed its origin. As a token of 'approbation, and as expressive of the great satisfaction it derived from so pious and meritorious a work,' the Society for the Propagation of the Gospel supplied a portion of the sacramental plate, viz. 'a silver cup, with an appropriate inscription.' Nothing however was done towards the formation of a Mission, and though, in 1734, the Society for Promoting Christian Knowledge offered to contribute to the support of a Missionary, no one could be found to undertake the office. A series of disasters then intervened: the devastation of Calcutta by a hurricane in 1737, and the subsequent breaking out of the war, rendered memorable by the capture of Fort William and the horrors of the Black Hole, put an end for the time to the Society's designs: so that it was not until 1758, the year after Clive's celebrated victory at Plassey, that the Rev. John Kiernander opened the first Protestant Mission in Calcutta.

The records of the Society shew that the Mission was successful, the conversions in the first eight years of its existence having amonnted to 189; in the ten following years to 495; and in the next ten years to 518. Kiernander seems to have been devoted to his work: having married a wealthy widow he contributed largely to the wants of the Mission; the church and schools, on which he expended upwards of 100,000 rupees, being monuments of his Christian liberality and zeal. Mr. Diemer was assigned as his colleague by the Society, in 1785, but

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after eight years, was compelled by ill health to return to Europe. At this period the number of communicants was 285, and it is ever to be lamented that the hands of the Missionary were not strengthened at a moment so hopeful and encouraging. But the apathy of English Churchmen denied both men and means. M. Bento, a Roman Catholic Priest, who had renounced his errors, and who had for many years been associated in the work, was dead: no colleague was expected from England, and Kiernander, bowed down by infirmity, at the age of 74, and after 45 years missionary service, found himself the sole labourer in the field. And now a further calamity befell the Mission. Kiernander's improvidence and profuse expenditure involved him in pecuniary difficulties; his ample means were gone, and he was left without the power of extricating himself from his embarrassments: his effects were seized: the church, which he had built, was claimed by his creditors as his personal property, and its doors were barred against both the pastor and the flock. The church however, was soon restored to its pious uses, the munificence of a layman, Charles Grant, having purchased it for ten thousand rupees. Kiernander retired to the Dutch Settlement, Chinsurah, where, in poverty and exile, though not in disgrace, he bitterly bewailed his inconsiderate profusion. Such however, was the estimation in which he was still held, that on the enlargement of the church in 1793, 'he was invited to open the new chancel. The aged Missionary obeyed the call, and administered the Sacrament on the occasion. He had still the heart of a missionary, he never was so happy as when teaching the ignorant.'

On the capture of Chinsurah from the Dutch, in 1795, Kiernander returned to Calcutta. 'In the following spring he broke his thigh by a fall, and lingered long in

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agony. His dwelling contained but few comforts: but to him divine consolations were granted.' In one of his last letters, he writes, 'My heart is full, but my hand is weak; the world is yet the same; there are many cold friends, others like broken reeds; but God makes the heaviest burdens light and easy. I rejoice to see the poor Mission prosper; this comforts me amidst all.' He died in 1799, at the advanced age of 88, having shortly before his death, in reference to the British rule in India, written these memorable words, 'that the Lord has given them the islands of the heathen, and they have inherited the labours of the people for this purpose and to this end, that they might observe His statutes and keep His laws; not only themselves, but that it was also their duty to bring the natives of the land to the knowledge of the Lord. If England should rise in her united strength to this great work, then, by the Lord's mercy and blessing, it would be most gloriously effected, and would also give the firmest stability to the English possessions.'

The subsequent history of the Calcutta Mission, may be comprised in a few lines. For a time the duties of the Mission Church were discharged by one of the Company's Chaplains, the Rev. Daniel Brown, whose heart yearned for the conversion of the heathen around him. In conjunction with Mr. Grant, he lost no time in pressing on the Christian Knowledge Society the necessity of sending out a Missionary without delay; and in 1790, the first English Clergyman who had ever undertaken the duty, arrived in Calcutta. But alas! we are obliged to add, that, either shrinking from the arduous labours and responsibilities of the work, or allured by the ease and respectability of another post, before the year was ended, Mr. Clarke threw up his appointment, and accepted one of the Company's Chaplancies! Then appeared

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the disinterested devotedness of Mr. Brown. He resigned a lucrative and honourable situation, and dedicated his services to the Mission and its Church. The duties were trying and severe, and his health was delicate. The Society promised him help; but could find none. 'It is extraordinary (writes the Secretary) that no fit person has yet been found to engage in the service of the Mission.' At length, in 1797, Mr. Ringletaube was appointed: and he too, after a few months' residence, deserted his occupation! Well might the Society say, 'Our efforts have so often failed, that there is little encouragement to make another attempt at Calcutta. God grant that means may be discovered to introduce to the natives of Bengal, the knowledge of Christ as the world's only Saviour.' On Mr. Brown was again thrown the whole burthen of the work: without *recompence* or *reward*, he sustained it for 20 years; and it may delineate the character of the man, when we add, that during that time, he was absent from his post only *once*, and that for a *fortnight only*; and that, at the annual expence to himself of 800 rupees, he maintained a converted Romish Priest, to carry on the instruction of Kiernander's native congregation. The Mission Church, after a few years, passed into the hands of the Government, at whose cost it was maintained, Mr. Brown, and Mr. Buchanan, and afterwards Henry Martyn, taking their part in conducting its services. But the Mission of the Society was at an end, and, though converts might be gathered from the heathen, the fruits of Kiernander's toil were lost, and that generation, at least, thrust back, as they were pressing into the Redeemer's kingdom. It is a sad and humiliating record.

It does not fall within our province to relate the proceedings of other Christian bodies in this great work.

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At the beginning of the nineteenth century, missionary operations were extending themselves throughout India, and the Church Missionary Society had been constituted for this very purpose. When therefore we say, that the next step which was taken towards the establishment of a Mission in Bengal, was on the arrival of Bishop Middleton, in 1815, we mean only in connection with our own Society, or rather with its elder sister, the Society for Promoting Christian Knowledge. It was the wise design of this eminent Prelate to prepare the way for the conversion of the natives, by means of a well arranged system of vernacular schools, clustering around an English school as their centre. With this view schools were established in the three circles of Tallygunge, Howrah, and Cossipore, all within a short distance, but on different sides of Calcutta. It was a part of a larger educational scheme, which its energetic designer did not live to see fully carried out. Bishop Heber entered heartily into the plans of his predecessor, and, with a full appreciation of the magnitude and requirements of the work before him, contemplated a still more extended and aggressive movement against heathenism. Looking forward to the time when he should be able to preach to the natives in their own language, he said, 'I shall then aspire to the higher distinction of being considered a Missionary,' and had his life been prolonged, India would have seen his high intellectual powers and diversified attainments brought to bear upon the native mind, in proclaiming to the Bengalese, 'in the tongue wherein they were born, the wonderful works of God.' And probably all our efforts will fall short of our reasonable expectations, until every district of adequate extent shall be superintended by a bishop of its own, engaged in direct missionary labours.

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The first missionaries of the Society for the Propagation of the Gospel, Mr. Christian, and Mr. Morton, were so employed by Bishop Heber, the former having opened a Mission at Boglipoor, and among the Puharees of the Rajmahal Hills, and the latter at Chinsurah. After a short period of indefatigable exertion, Mr. Christian was removed by death, in 1827, having conciliated general esteem, and 'in zeal, temper, patience, orthodoxy and discretion, no less than in unaffected piety, been admirably adapted for the service to which he had devoted himself.' The testimony is that of Bishop Heber, and we may be sure that it had been first earned, and we may well lament the abandonment of a Mission thus hopefully begun. But no successor to Mr. Christian was at hand, and there was no Bishop to make provision for carrying on his work. A similar result followed the establishment of the Chinsurah Mission, the same encouraging prospects, the same subsequent abandonment, Mr. Morton having been withdrawn for the purpose of superintending the schools in the Cossipore circle.

One idea only, seems to have possessed the minds of the ecclesiastical authorities at Calcutta at this time, viz.: that the conversion of the natives was to be effected by the education of their children, aided by the indirect influence of the schools. This was a misconception of Bishop Middleton's scheme. He placed great reliance, it is true, on a well arranged system of education, but not to the exclusion or abandonment of other, and more aggressive efforts. Had Bishop Heber lived, probably, both plans would have been combined; the educational as subordinate and auxiliary to direct missionary agency. Unhappily however, the one was pursued, to the neglect, in a great measure, of the other, and the labours of the Society's Missionaries, were, for some years, concentrated

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on its schools. The success, educationally, was very considerable. In 1829, it was reported that there were 18 school-houses, with an average attendance of 1600 children, under the care of four Missionaries. Christian instruction was given daily; and on Sundays, addresses of a more directly missionary kind, at which many of the children's parents attended. And then the startling fact is stated, in successive reports, that 'none of the pupils of the schools had embraced Christianity.' But still, in faith and love the work went on, although 'no perceptible fruit in the way of actual conversion' could be noticed, until, at length, the hearts of the Missionaries were gladdened by the signs of the approaching recompence of their toils.

THE TALLYGUNGE MISSION, in which the first movement occurred, had been placed in 1824 under the charge of the Rev. Mr. Tweddle. Its principal station was the populous town of Tallygunge, four miles south of Calcutta, containing 100,000 inhabitants; and important also, as being the residence of the Mysore Princes. The Mission, however, extended over the adjacent country, which is low and swampy, intersected in all directions by streams and canals, and accessible during the inundations, that is, for five or six months in the year, only by *salties*, or 'flat bottomed canoes, twenty-four feet long by two broad, on which the traveller reclines on his back, beneath a small roof of wicker work, which neither keeps the water from splashing upwards, nor very effectually excludes the sun.' In this district, or circle, seven of the Society's schools at that time existed, with a bonâ fide attendance of 550 children. The expository lectures on Sundays were attended by many adults: numerous applications were made for copies of the Gospel, and about a thousand persons supplied with them. For the next two years,

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from 1826 to 1828, Mr. Tweddle steadily pursued the course he had thus entered upon; paying visits to various villages in the surrounding districts, at that time all but new to missionary enterprise. He was struck by the attention paid to his preaching, and foretold, that before long, there would be a general relinquishment of idolatry.

'During the past year (he writes) I have occasionally visited villages in the neighbourhood of Barripur, with a view of communicating Christian instruction, giving tracts, and copies of the Gospels to the natives. Some of the villages I found had not before been visited by a Missionary, and the people were glad to hear of some of the fundamentals of Christianity, and to receive books. Some of them were anxious to hear the parables and discourses of our Lord, and others the doctrine of the atonement, and the privileges of a Christian. However, the sacrifices seem not light to them which they must make, on renouncing their respective systems of religion, under the present barbarous laws of the natives; and none I find are willing to become Christians as yet from proper motives.' But in 1830, Mr. Tweddle's hopes began to revive. 'Two young men from Sulkea, a village 20 miles South of Tallygunge, became inquirers: their sincerity was undoubted, and after a course of instruction, they received baptism; Mr. Tweddle went back with them to Sulkea, and preached to the other natives. Ten more came forward, and delivered up their images, and were received as catechumens. At the same time a movement took place in JHANGERA, a village nine miles South West of Tallygunge. A resident of that village (says Mr. Jones) came and attended our teaching regularly. He returned to his village and declared to his family his intention of giving up caste, and embracing

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Christianity. They of course endeavoured at first to dissuade him from it; and, when they found him resolute in his purpose, excluded him from their family circle. He then came again, and related to us all that had happened, and begged us to visit his village; which was accordingly done, and a temporary school opened at his house.' The result was, that after some time, fifteen persons from the village of Devipore and Jhangera were baptized. In the same year an excursion was made southward, as far as Joynugur and Mogra Hât, two large market-towns in populous districts, and 'during our stay (says Mr. Tweddle) at each place, we endeavoured to communicate a knowledge of some of the truths of the Bible to the people. Very many of them came to us at both places, and expressed a great desire to hear the Word of life, and to receive copies of the Gospels. One of them, named Rammohun, after his conviction of the truth of the Christian religion, broke all his household gods! and others of the converts brought me specimens of their idols, which have shared the same fate. All of them have suffered great persecution from the heathen, and have been forsaken by their families.'

In the early part of 1832, the native congregation amounted to 65 baptized, and 20 catechumens, who had renounced caste; and, in the course of the year, several others placed themselves under Mr. Tweddle's teaching. 'But that zealous and self denying labourer was to be removed before he had done more than lay the foundation of the Southern Mission. He was carried off in December, 1832, by a jungle-fever caught at Jhangera, while superintending the building of a chapel.'

Such was the commencement of a Mission, which, divided and subdivided, now occupies the attention of seven of the Society's Missionaries, comprises within its circuit

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113 villages, and 26 churches or chapels, and numbers 1200 communicants, 2500 baptized members, and 1250 catechumens; and which holds out the hope of almost unlimited extension, could the means be supplied by the Church for engaging heartily and effectually in the work. 'The scenes of this success (says the Bishop of Calcutta) are small, lone, agricultural villages, where there are no Brahmins, no heathen temples, no Zemindars; none of the obstacles to the calls of truth and conscience which most other places present; where caste is little regarded; and where, in a short time, *the numbers will be on the side of Christianity.*'

On the death of Mr. Tweddle, the Mission was placed under the care of the Rev. Mr. De Mello, with Mr. Jones and Mr. C. E. Driberg, late students of Bishop's College, as catechists; the first fruits, we may say, of that noble Institution being thus devoted to the missionary labours of the Church.

The work left unfinished by Mr. Tweddle, was carried on steadily and zealously by his successor: 'Since my removal from Howrah, my time has been chiefly taken up in visiting, examining, and catechising the candidates for baptism, as well as those who have been already baptized, in different villages in this station, who are as yet but babes in Christ, and need to be instructed over and over again in the principles of their faith. These make two separate congregations, one of which is collected together from their neighbourhoods at Jhangera, 8 miles from the Mission-house on the south, the other at Andermanic, 14 miles in the same direction: the former consisting of about 80, most of whom have been already admitted to baptism; and the latter of about 40, almost all candidates for baptism. At one or other of these two places I perform divine service, and preach regularly

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every Sunday morning; and my two catechists, Mr. Jones and Mr. Driberg, go to the other, where they read prayers and expound portions of Scripture. The behaviour of the converts during the service is orderly, and upon the whole satisfactory.' And then followed the first great event in the history of the Mission, the first visit of its Chief Pastor.

The following description is given of the journey:—'From Tallygunge, where the party assembled, a stream of about nine miles in length, very narrow and very shallow in many places, and winding among paddy fields, leads to the village. In two boats, formed of little more than the hollow trunk of a tree, with a partial covering from the sun, the party were pushed and towed up this stream. Several interesting points of contrast were afforded ere we reached the village. *On one side* of the nulla, on a little mound, stood the Dakhin Raja, or king of the south, the clay head and mitre raised on a small pedestal, about 18 inches in height, with a twisted shrub standing leafless and lifeless at its side; *on the other*, Christian places of worship. Then again the dead body of a Christian female, laid out, and covered with a clean white cloth, was borne to the place of burial, in a boat which struck, as it glided along, the naked and disgusting corpse of a Hindu, floating down the stream. The sound of the church bell, erected in the village of Jhangera itself, formed the last contrast with the drum and tomtoms of the natives, stimulated to the exercise of their own rites, by the approaching solemnity of the Christian worship.'

The Bishop was accompanied on this occasion by Dr. Mill and Professor Street, and met at Jhangera most of the larger and nearer congregations, with some few from the more distant villages about Andermanic. His Lord-

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ship examined severally the men and the women, in the great leading particulars of the Gospel; the questions being conveyed, and the answers interpreted by the Missionary, and his senior Catechist, Mr. Jones. After this a Bengali Hymn was sung by the people, and then the Bishop addressed the whole assembly. This was his first visit to a Christian body in a heathen village, and the scene, it may be well conceived, was witnessed by all with feelings of no ordinary interest.' And then we read of the confirmation of 53 of these converts, a few months afterwards, at Calcutta, and of still further numbers prepared and preparing for baptism—and so from time to time the work goes on, and the duties of the Mission increase, until in 1833, it becomes necessary to detach the congregations at Barripur and Mogra Hât, from the Tallygunge circle, and to form them into a separate Mission. Its history will be the subject of a future number.

Mr. Jones was ordained about this time, and put in charge of the Tallygunge station. His first report, while it gives a favorable account of the Christian converts, describes the labours and discouragements of the Missionary. 'The Christians, with few exceptions, are regular in their attendance on Divine worship on Sundays, and give us every reason to hope that they are sincere, and walk worthy of their profession: their situation, however, is one of great difficulty—surrounded by heathen temptations, outcasts from those who were once their friends, they stand in continual need of the grace of God to keep them stedfast. We have just had a pleasing proof of their Christian love: At the request of many of them, a granary has been erected near the chapel, into which, those that have land contribute *the first fruits of their harvest, for the relief of such of their brethren as are in distress:*' an unmistakeable proof, by the way, of their sincerity, since

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charity is unknown to the Hindu in his unconverted state, and the last sacrifice he thinks of making, for the sake of religion, is that of his money or his substance. Mr. Jones goes on to speak of the difficulty of visiting his people regularly, on account of their distant and scattered residences. 'We sometimes go and spend several days together at the villages, making Jhangera our head-quarters, where we employ ourselves in visiting the Christians, and declaring to the heathen the way of salvation. The method we pursue is some such as this: accompanied by two or three native Christians, we go to the house of some convert, and being seated on some convenient spot, we generally commence with a hymn—this invariably brings a crowd around us—a portion of Scripture is then read and commented upon, and questions put on what they have heard. These people appear at all times ready to receive instruction, and generally, on every occasion, seem to coincide with us in our opinion; but there is in them that *coldness* and *indifference* for the things that belong to their peace, that it is seldom they will make any exertions to rouse themselves from that torpid state of lethargy they are in. May the grace of God shine upon them, and remove the face of the covering cast over them, and the veil that is spread over their hearts.'

In a subsequent letter, two years later, we have an account of another visit of the Bishop: his careful and searching examination of the candidates for Baptism, and their admission by him to that Sacrament. 'In the afternoon, such of the Christians as were resident in Jhangera, and others who were in the neighbourhood, assembled in the church, when 51 adults and 37 children were received by the Sacrament of Baptism into the fold of Christ's Church. The entrances to the chapel were quite filled

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up by heathen spectators. This is the third visit our Diocesan has made to the Church at Jhangera: they have been a source of much encouragement to ourselves, and afford much strength to these babes in Christ.'

Of one of the baptized these particulars are given, as shewing the power of God's grace in changing the heart of man. 'This person is of the village of Devipore. Previous to his conversion he was a bigotted and a most obstinate idolater, observing strictly all the rites of the Hindu superstition, and performing all the poojas prescribed in their shastras. He erected a small idol temple in the village, and a house facing the place for the worshippers to assemble. I had frequent conversations with him on the subject of Christianity, and long arguments; but he would turn a deaf ear to all my entreaties, and harden his heart to all conviction. But the Lord opened his heart, and awakened him to the danger of his state. He came to the Mission-house with some of his relatives, and declared his mind to me: this naturally startled me at first, but filled me with joy and thankfulness. On conversing with him, he said that the Lord had been pleased to call him at 'this last hour.' The day after he had renounced his caste, we went to his village, when he delivered to us the images generally placed over such idol temples. The temple is now made use of as a granary for his paddy, and the house that faced the temple as a cow-house. He is above sixty, and is a most intell gent looking and respectable man. Since his baptism, he has given me no cause to find fault with him, and I believe him to be a sincere worshipper of Jesus Christ.'

The congregation at Jhangera, at this time, (1835,) amounted to 300, and the communicants were from 80 to 100; and, though the chapel had been enlarged, 'on

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great occasions, such as when the Sacrament of Baptism and the Lord's Supper was administered, the place was crowded to excess, and many were obliged to stand out;' and as a further hopeful sign in this poor district, the sacramental collections had reached 40 rupees: and all this in the midst of heathen villages, where five years before not a single Christian was to be found, effected by the aggressive and energetic labours of the devoted Missionaries of the Society for the Propagation of the Gospel. Truly it was 'the Lord's doing, and it is marvellous in our eyes.'

And now the demand for pastoral efforts and supervision became so pressing, that the Missionary's attention was, in some measure, diverted from the schools, from which so little fruit, in the way of conversions, had been hitherto gathered; a circumstance scarcely to be regretted, since it led to the formation of Christian schools for the children of the converts, thus preparing the way for a more extended diffusion of the Gospel, through the instrumentality of native catechists and schoolmasters, the offspring of converts, most strictly and religiously trained under the care of the Missionary himself. There was much that was faulty in the previous system, necessarily, perhaps, arising out the circumstances of the case. Heathen teachers were generally employed in the schools, and their influence, no doubt, was highly prejudicial to the progress of the truth. The system was that commonly adopted by every body of Christians. It was thought that education, through whatever instrumentality, or of whatever kind, would emancipate the native mind from its debasing superstitions, and at all events pave the way for better knowledge. And thus indeed it might have been, if the education had been altogether secular, if the Bible had not been used as a class-book,

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interpreted by Heathen Sircars. It is difficult to conceive how a practice, so inconsistent with a respect for the sacred volume, could have been sanctioned by religious men; the notion that the Gospel was to be promoted by *any* and *every* means can hardly account for it. This *could not* have been Bishop Middleton's design, nor that of Bishop Heber. Its effects have been too fatal, as well as apparent: as from 'the many myriads of boys, who have received Christian instruction in the schools of this, and other Societies, carried on for the last sixteen or twenty years at a vast expense, scarcely half a dozen boys have become Christians.' This was the testimony of Mr. Reichardt in 1832, and it is confirmed by the experience of one of the largest and best conducted schools in Calcutta, belonging to an enlightened body of Christians, not of the Church of England; in which there are hundreds in daily attendance, where the instruction is of the highest class, and the success, *intellectually*, most complete; where the most thorough acquaintance with the history, facts, and mysteries of our faith is exhibited; a *knowledge* of the Gospel which would put to shame the children of many a school in England; in these schools it is a recorded fact, that the conversions have not amounted, during their existence, now for many years, to more than thirty or forty. And so it has been generally, with all schools of the same kind. The natives have eagerly pressed forward to obtain instruction for their children, to *qualify them for the public service*, or employment in mercantile offices; and the only consequence, as regards Christianity, seems to have been, that they have learned to scoff at its mysteries, and to disregard its authority. They have been taught its truths without believing them, and even led, for the display of a public examination, to write essays and disquisitions on its peculiar doctrines.

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With a wise determination therefore, this system was abandoned by the Society, and its whole energies concentrated on its Missions, and its Christian schools in connection with them; in which the Gospel is taught, not as a subject of knowledge merely, like the Roman or Grecian History, but as a matter of faith and practice, as 'the power of God, and the wisdom of God unto salvation.' And truly wonderful has been the fruit of this aggressive system. We may point to the Christian villages of Tallygunge and Jhangera, in illustration of it; where every successive report tells of fresh accessions to the faith, and of the erection of new houses of prayer.

For now a Chapel was built at Ragapore, capable of holding 300 persons: a chapel was also erected at Hoogeltkoori; 'the whole expense being, without solicitation, contributed by a Christian of the village, who was in more affluent circumstances than his neighbours; a chapel also had been gained 'in a remarkable and cheering way at Sojenaberrea; the place had formerly been a temple of Shiva; but on the conversion of the proprietors, Bhowany and Kumul Morula, it was made over to the Society. It is a very substantial structure. The reading desk now stands where once stood the monstrous idol, and walls which once rung with songs to the *Destroyer*, now resound with hymns to the SAVIOUR.' A new and distant station, Rhamgur, was also added to the circle, originating in the conversion of a single individual, the head of a family, and the consequent visits of the Missionary and his earnest preaching of the Gospel. 'The fire thus kindled, by God's grace, kept spreading: first one family, then another, received the word; and the native Christians are now numerous enough to form a congregation.'

The death of a Christian, by name Jacob, is thus

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noticed. 'He had embraced Christianity seven years ago; from which time, to his last moments, he conducted himself in every way worthy of his profession. For a considerable period previous to his death, he had been afflicted with a painful and lingering disease, and though suffering the most acute bodily pains, he never allowed a complaint to escape his lips. Our visits to him were frequent, and he always shewed a calm resignation to the will of God. On the Sunday previous to his death, at his earnest entreaty, I admininistered to him the Sacrament of the Lord's Supper, after which a visible decline was observed in his constitution, and on the Sunday following he died. His dissolution was easy, and it is consoling to reflect that he died the death of the righteous. Just before his death he addressed the children, who were assembled round him, in nearly the following words. 'Do you all walk steadily in the faith you have embraced: *We* have not been able to walk *like* Christians, but *you* children have a greater advantage: you will be able to be much better Christians than I have been.'

But the path of the Missionary is not without its difficulties and trials. For many years, Mr. Jones could rejoice in the manifest proofs of his labour, and witness, with thankfulness, his numerous converts walking as became their profession. In 1838, 'We have had to undergo,' he writes, 'many and sore trials in our work of labour. Many difficulties and discouragements have arisen around us. The unmitigated persecution of the Zemindars, the apostacy of a whole village of catechumens, the unchristian behaviour of some of our brethren, listlessness of others, apathy on the part of the heathen, have thrown a gloom upon us, and, had we not the sure word of prophecy, we should have been left to despair. Such have been the trials sent for our humiliation.'

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The apostacy to which he alludes, was that of Rajarampore, a village three miles north-west of Jhangera, who had renounced caste, and placed themselves under Christian instruction. Their motives, though in the first instance they were searchingly inquired into, must have been worldly; for after three months' continuance, and finding that no worldly benefit, but the reverse, had followed their change of religion, they began to manifest much dissatisfaction, and make demands which Mr. Jones did not think proper to comply with. Their attendance at Church was relaxed, they gave no heed to counsel or instruction, and at last altogether fell away, returning the tracts and Gospels, and even threatening with violence the Missionary and his catechists. They soon relapsed into their old idolatrous abominations, and even gloried in them. They were joined by other disaffected Christians, and formed a caste of their own. They were, however, not recognized by the heathens as Hindus: their condition became wretched, oppressed by the Zemindar, rejected by the heathen, and outcasts of society. The number who apostatized was forty. Years rolled on, and yet these wretched ones continued in their alienation from God, and bondage to Satan, until, in 1848, they sought, with deep contrition and penitence, a readmission to the blessings of Christian instruction. In 1851, after nearly three years close inspection of their conduct, Mr. Jones writes, 'I have now much pleasure in being able to state, that all (though they have been in much distress and want, and consequently exposed to much temptation) have continued firm and regular attendants at Church. Of two or three families I entertain great hopes, for, as far as one can judge, they seem not only to feel a deep contrition and sorrow for sin, but, by their walk and conversation, shew that they have in truth cast

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off 'the old man with his deeds.' They abhor idolatry—regret the day they relapsed into heathenism—and their only desire now is, to be admitted among the flock of Christ's Church. If it please God, I intend next Easter to administer to them the Sacrament of Baptism.' We cannot but commend the Missionary's carefulness and judgment throughout the whole of this difficult trial.

We cannot find space for the various details of Missionary success which followed the labours of Mr. Jones and his zealous coadjutor, during the intervening years. They are of the same character as those which we have recounted. One circumstance, however, must not be unnoticed, viz., the devout and regular attendance of the people on the ordinances of the Church, and the hearty manner in which they throw their whole soul into its public services. The greater part can neither read nor write, yet such is their anxiety to join in prayer and praise, that they have learned large portions of the liturgy by heart; and so, when the service goes on, they are not, like many educated Churchmen in England, unconcerned spectators, but they feel that they also have a duty to perform, and a privilege to enjoy, even the worship *by themselves*—and not *by others*—of their Almighty Father. The contrast we are told, is striking, in this respect, between the humble churches of this distant Mission, and those of our own highly-favoured land.

'Great order and attention (says a recent observer) were manifested during the service: the responses were clearly and audibly given, and I could not help feeling the solemnity of the occasion. To see so many who once bowed the knee to Kali, and sang praises to Krishna, now kneeling in prayer to the one only true God, through our only Lord Jesus Christ; to find in such a place, a devotion and earnestness in prayer, which one seldom meets

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with in an English church, was to me an unexpected sight. The greater number of those present, joined in the singing, and I was surprised to see even those who could not read, taking a part in it; but I learnt from the Missionary that they knew all the hymns by heart.' And then follows a statement which may, by its relation, benefit ourselves and our people. 'After service, some members of the congregation came and complained of one who, instead of *kneeling*, *sat down* during prayers. The Missionary reproved him before all, and his *silence*, on being questioned, shewed that he was self-convicted. How different would have been his conduct if he ever entered our churches, where not one or two, but the greater number *sit down*, as if they had to take no part in the service.' The converts, in fact, seem to look upon public service as *a reality*, and join in it with one heart and one voice. In the frequency also of the celebration of the Holy Communion, and in the number of the communicants, they set an example to us, their elder brethren in the faith. No adult member of the Church ever debars himself from the privilege: at the opening of the new church at Jhangera, it is stated that 200 native Christians received the Holy Communion.

As a further proof of their sincerity, we would add, that these poor people (they are *very* poor) have formed among themselves a fund for the building and repair of their chapels, every Christian contributing monthly one Anna; and such was the anxiety of all classes to fulfil this duty, that the very widows, on an allowance of eight annas monthly, begged that their mite—half an anna monthly—might be received. The amount collected is little short of 2000 rupees, out of which 300 rupees were recently voted for the repairs of the Church at Jhangera.

The Mission continues to advance; it numbers 46 vil-

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lages within its circle, 9 chapels, 2 schools, 26 readers and schoolmasters, 507 communicants, 968 baptized persons, and 626 catechumens under instruction: a cheering summary, indeed, when compared with the aspect of the district twenty years' ago; but painfully *diminutive* when considered in relation to the immense masses of the heathen population around it.

The town of Tallygunge, the centre of the Mission, contains more than a hundred thousand inhabitants. And what has been done there? Nothing—literally nothing. Two missionaries only have been assigned to that vast population, and the districts that surround it. 'They have for years contended with physical difficulties of a most formidable kind. In following the apparent guidance of providence, and 'seeking for Christ's sheep that are scattered abroad,' they have had, week after week, to traverse plains, at one time of the year covered with water, eighteen inches deep, at another, as the inundation oozed away, reeking with miasma and fever, at another, burnt by the sun to the hardness of a brick. They have had to 'instruct the ignorant, and warn the unruly,' to draw up to the level of divine truth, intellects wholly untrained by education; and by God's blessing on their labours they have succeeded in this, to a very considerable extent. They have worked in a very unpretending way, relying much more on the promise of Christ to be with His faithful Church, even to the end, than on any power or endowments of their own. Placed in a very trying sphere of duty, they have done what they could.' But how much remains undone! and *will remain undone*, until the liberality of Churchmen shall enable its most zealous handmaid, the Society for the Propagation of the Gospel, to multiply, under the direction of the Church authorities, her labours in this interesting and important

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field. Here the Gospel has taken root, the first fruits have been received; the poor have been brought to the knowledge of the truth. Why not endeavour to evangelise the town of Tallygunge? Why not proclaim the blessings of Christianity to the educated Hindu? Why allow the Mosque and the Pagoda to overflow with multitudes of worshippers, and not rear a Christian temple to point its spire to heaven, and direct to a nobler end through a better way! A well ordered Mission at Tallygunge, having for its object the direct conversion of men of high caste; judicious, yet fearless, gentle, yet uncompromising; is no more than the Church owes to God for the blessing with which, in that district, He hath visited her labours. By the success already vouchsafed, He has pointed out the place, the time, and the manner in which His glory shall be promoted. Shame on the cold hearts of English Churchmen, if men and money be not found to enter immediately on the work.

We cannot close this record of the Tallygunge Mission, without a few words of tribute to the memory of its devoted Pastor, the Rev. Daniel Jones, who, after twenty-five years' *uninterrupted* missionary toil, died July 10th, 1853. Mr. Jones was the first pupil of Dr. Mill, at Bishop's College, and gave himself, heart and soul, to the service of his Redeemer. He spent days and nights at the risk of violence and death, in making excursions and preaching the Word of Life. His whole soul was in his Mission. When told that no human skill could benefit him, he said, 'My prayer is that my poor people may be kept stedfast in the faith—as to the rest, God's will be done.' He died in the full possession of his faculties, the words of the Bengali Jubilee Hymn lingering on his lips as he was summoned to his heavenly rest.

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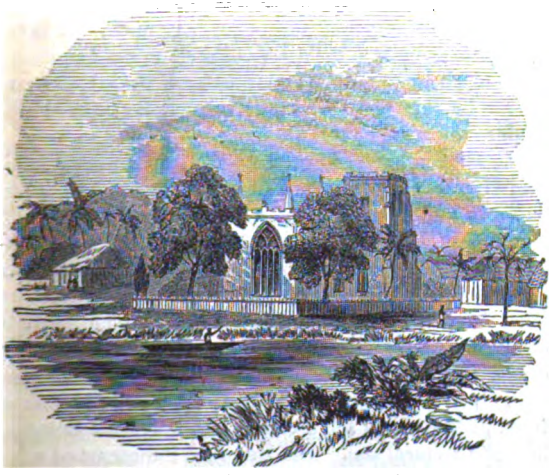
THE
MONTHLY RECORD
OF THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

MAY, 1854.



SAINT ANDREW'S CHURCH, MOGRA HAT.

MISSIONS IN BENGAL.—PART II.

THE BARRIPUR MISSION was separated from that of Tallygunge in 1833, in consequence of the increasing numbers of the converts. Its principal station, Barripûr, is 16 miles south of Calcutta, with which place an excellent carriage road renders the communication easy and convenient. 'Some noble Cassuarina firs point out the village two miles before you reach it; and the tower of the Church rising heavenward tells at once that the

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Lord's territory extends here. A delightful and refreshing sight it is indeed, when after passing, at Rajpûr, a hideous car of Jugganath, and numerous lofty temples with the trident of Shiva displayed, you first get a glimpse of the pinnacles, and then of the tower; and then the tower itself opens on your view as you turn the angle of the road; and then the east end comes into sight with the sacred symbol of our holy faith. It is indeed quite an oasis in the desert. Barripûr itself contains, it is said, about 6000 souls: one quarter of the whole number are Barrûis pân (betel nut) cultivators, from which produce the village takes its name.'

The Mission extends over a tract of low swampy land, bordering on one of the arms of the Ganges, and intersected in every direction by the numerous streams which flow into it. It comprises within its circle about 60 villages in which there are Christians: its extreme station to the South is 38 miles from Barripûr, and that to the West 12 or 14 miles from Mogra Hât, which itself is about the centre of the Mission. This dreary country, deadly to Europeans, is for the greater part of the year accessible only by means of *salties*, or hollowed trunks of trees, punted across the flooded fields, under the burning heat of a tropical sun. The land is so impregnated with salt, that in the hot season water has to be procured from a distance, and even the rice crop will hardly grow in it. As you approach the Sunderbunds, a region consisting of many thousand square miles of jungle, traversed by a net-work of rivers, and inhabited only by tigers, deer, monkeys, and alligators, the scene is still more dreary. 'We sauntered, (says Professor Street,) along the Company's *bund*, or embankment, marking the limit of the unreclaimed land, for three miles, coming across the track of wild buffalo, hog, and deer, and the trail of one tiger,

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which made us think that we were out as late as could be prudent. I shall never forget the lorn desolation of the scene; scarcely was there a tree to be discerned rising over the vast green waste, save a scattered squadron of palms apparently some two miles from us, whose tall grey bare stems towered to a height indicating great age. I believe that the tree *(Borassus flabelliformis)* is known to attain the age of two hundred years; and comparing the stature of these with all I had seen before, I thought that two or three of them might have been for nearly that time the silent overseers of this grim realm.' Yet into this realm has Christianity extended: here may be heard the sound of the church bell, and here, as the Missionary approaches, may be seen the natives leaving in haste their mud huts, and bending their steps from the distant parts of the vast plain to the one centre, the church. 'What a sound, full of hope, does a church-going bell seem in this unvisited part of the country, where ignorance has so long remained undisturbed; where since man intruded thus far on the domain of the tiger, the God, worshipped by thousands of souls which have passed from this dark land into eternity, has been a wooden idol! Until the Society's Missionaries were sent here, no man seemed to care for the souls of the vast population of these plains. Even now, when hundreds of converts have been made, but a small proportion of the European inhabitants of the neighbouring city of Calcutta know even the names of the places, Barripûr and Mogra Hât.'

Into this dreary district, cut off from European society, 'not so well provided for at their out-stations as many an indigo planter's assistant,' punted in canoes across rice fields, and carrying with them tents, for which, though under a burning sun, there is sometimes not found dry ground enough for a resting place, have the Missionaries

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of the Society for the Propagation of the Gospel penetrated, and borne with them the blessings of the Gospel, and been welcomed by its rude inhabitants with joy and gladness. Little more than twenty years ago, the name of Christ was unknown in this extensive region; and now, through the labour of these devoted men, all of whom have been sent forth from Bishop's College, congregations of Christians have been gathered, sufficient to fill the two consecrated churches of BARRIPUR and MOGRA HAT, and nine chapels at the out-stations, which, as the work goes on, will be replaced by churches, the centres of new districts, under the charge it is to be hoped of native Priests and Deacons. For the climate is so deadly, and the means of the Church so scanty and uncertain, that its ministrations cannot be permanently carried on through any other agency. And indeed, looking forward to the time when the Church shall become indigenous and self-supporting, the immediate establishment of *this* agency, under effective European superintendence and control, appears most desirable; and the next step taken should be the ordination, as Deacons, of some of the best qualified catechists and readers of the Mission. The Church's authority and sanction would thus be stamped upon their labours, and, if we have any faith in the validity of our orders, we must believe that a greater blessing would rest upon them. In no other way, humanly speaking, can the aggressive system of the Church be continued. The present Missionaries, few in number, are now almost wholly occupied in building up in the faith the numerous converts which they have made; and the Society's funds are too heavily burdened by engagements in every quarter of the globe, to admit of much hope of increase: although the addition of two or three earnest minded Clergymen, who, 'not counting their lives dear unto themselves,'

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would go from village to village preaching the Word of God, would make a vast difference in the future destiny of this people.

The first sound of the Gospel which reached Barripûr was through the medium of the school established by the Christian Knowledge Society, and carried on under the superintendence of a zealous layman, Mr. Trevor Plowden, the Company's salt agent at the place. Then followed Mr. Tweddle's labours and visits into different parts of the district, the conversion of the Sulkea men, and the subsequent widening of the circle, until it has reached its present extent. Of the people of Sulkea it is recorded, that there is something more pleasing, more *Christian-like* in their general character, than perhaps in that of any of the other congregations. As they were the first to embrace Christianity, so have they always been the foremost in every good work. They have not forgotten 'their first love.' In cases of distress among themselves, or in other villages, they come forward cheerfully with their alms. They are strongly attached to their Pastors, coming out to meet them on their approach, and returning with them two or three miles on their way. At one time they used to go *nine miles* from their homes to the nearest place of worship, the chapel at Andermanic.

In 1833 Mr. Bowyer was placed in charge of Barripûr. After six months' active exertion, brain fever, consequent on his exposure to the sun, compelled him to retire; and the Mission was left without a resident minister. Then appeared the zeal of one of the true-hearted members of the Church, Mr. Robert Shedden Homfray, who was residing at Barripûr, in the humble capacity of assistant to the salt agent. He collected the people, instructed them, and read prayers to them, having for this purpose put 'the Bengali translation of the Prayer Book into

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Roman characters.' In the time of a fearful inundation he relieved their distresses, giving them employment in his own grounds, and furnishing them with seed for their land, on their return home. To this inundation belongs an interesting incident, illustrative of the providence and grace of God. 'The village of Chandpore, a considerable distance to the south of Barripûr, had all its houses swept away, and all the people emigrated to Rajpûr, where Christianity had already taken root; after a time they returned to their own village, and embraced Christianity, thus becoming the first fruits of the gospel in this direction. They were received into the church, in 1837. It is some proof of their sincerity, that for a long time (prior to the erection of their hut chapel) these men used to walk to Barripûr every Saturday—a distance of 16 miles in a direct line—in order to be in time for the Sunday services. The village is situated in a swamp, which is hardly ever dry, even in the hottest season.'

In 1835, the Rev. C. E. Driberg took up his residence at Barripûr, where he was soon joined by Mr. Moore, as catechist, who a few years afterwards was admitted to Holy Orders, and shared the labours and responsibilities of the Mission. A dissenting missionary had been before them: but he had surveyed the desolate scene only to fly from it, and, when the opportunity offered, accepted a *secular* office under Government. Thus undisturbed by religious contention, the Missionaries entered upon their active but unostentatious labours. It was with them 'the day of small things,' and they were content that it should be so, looking forward hopefully to the future. The prospect was however sufficiently encouraging. 'The general aspect and disposition of the heathen (writes Mr. Driberg) is favorable to Christianity: objection is nowhere made to it as a pure and holy religion: few

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attempt to defend Hinduism: the greatest obstacle is the evil walk, not only of some of the converts, but of numbers who have been brought up in the truth. I have often been asked by the natives, Why do not the Sahibs themselves keep the Ten Commandments?' The attendance of the people for divine worship at the three stations, Barripûr, Sulkea, and Andermanic, was satisfactory; many renounced caste, and placed themselves under instruction; and the Missionaries' visits to the distant villages, always acceptably received, were generally followed by the accession of fresh inquirers and catechumens. Altogether the first years of the Mission were encouraging. There were not wanting, however, difficulties and discouragements. Persecution was raised against the converts by the Heathen and Mahommedan Zemindars. The Missionaries themselves, while performing divine service at Andermanic, were assailed by a heathen mob, armed with clubs, headed by an apostate Christian; and, to such an extent did the violence of the opposers proceed, that 'on the conversion of a Brahmin of high caste, the Mission House was beset for two days by large parties of heathen, instigated by the Zemindar; and at night the huts of several Christians on the compound were fired, and reduced to ashes—the attempt to burn the school having proved abortive.' But these ebullitions of ill feeling soon subsided, and a reaction in favour of the Missionaries always followed. Their patience under injuries, and their manifest disinterestedness and singleness of purpose, produced a strong effect on this simple people, and turned many from enemies into friends.

The year 1838 is memorable in the annals of the Mission, as witnessing the beginning of a Christian Establishment at MOGRA HAT, or *Bridge Market*. It is a place

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of great resort, 14 miles South of Barripûr, being one of the largest markets in the country, where sometimes more than a thousand *salties*, laden with rice, are collected together, on their way to Calcutta. Adjoining Mogra Hât is a hamlet called Berralli, overlooked by the hut of the Zemindar, from whose domains it is separated only by a broad trench, filled with water. The whole of the families in this hamlet renounced caste, and placed themselves under instruction. Their defection drew upon them a long succession of persecutions from the incensed Mussulman—more tolerant of Hinduism than of Christianity—so that for years he harassed them with vexatious suits, and kept them in the Judge's court, when they ought to have been cultivating their land. An opportunity, however, occurred of purchasing the hamlet; and in 1841, the following description is given of this interesting settlement of the Society. 'At this place are twenty-five Christian families, living together on a knoll, apart from the other inhabitants, close to the chapel, which is about to be reconstructed of more durable materials; it consists at present of bamboo. A native teacher constantly resides here. There were present at Morning Prayer forty-three men and women, some of whom were from distant villages, all alike forfeiting the opportunities of market on this day, for the sake of worshipping God.' 'At the distance of three miles from this stand a few huts, on part of the embankment of a tank of considerable size. There reside sixty souls, men, women, and children; forty of whom have renounced heathenism. These are all the offspring or descendants of *one* man, now above 80 years of age, who descrying our approach, came with others to meet us at the water's edge. The patriarch's hut stands apart on a small hillock, separated from the margin of the tank by deep water; which morsel of ground, being

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his own, he has given to the Church, and contributed the labour of his hands in erecting a chapel of bamboo, of low structure, that it may be less affected by the violent winds which prevail here. It is surrounded by Palma Christi trees. Before the erection of the Chapel, the old man, with some of his children and grand-children, attended service every Sunday at Barripûr, a distance of 16 miles, two days being often spent in the journey.'

The value thus attached by the Hindu converts to the ministrations of the Church, may serve as an example to many in our own land. They resort from all quarters to the house set apart for the worship of God; and though, as at Barripûr in the first days of the Mission, the church was a mean dilapidated building, yet on Christmas day, 1840, more than 600 were found assembled there, of whom 200 received the Holy Communion. And there they continued to meet on Sundays and the high festivals of the Church, many remaining outside during the celebration of Divine Service, unable perhaps to hear the words of the preacher, but still able to join in the important duty of prayer, 'since all within follow and respond with one voice, which may be heard afar.'

It was Mr. Driberg's intention from the first, to build a church suitable to the worship of God; 'such an edifice as should command reverence, and help devotion, and so in itself tend to the edification of the converts.' He therefore contented himself with such temporary provision as he could make for his congregation, until he could carry out to their full extent his wise and holy designs. At length, in 1845, he had the satisfaction of opening St. Peter's Church, Barripûr; 'a fair and becoming temple of God, a visible witness for Him in the midst of the surrounding shrines of heathenism;' which, together with St. Andrew's Church, Mogra Hât, was consecrated

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by the Bishop of Madras, at the close of the following year.

These were joyful days in the history of the Mission. At this time, ten years from its commencement, it could number 855 baptized Christians, 363 communicants, and 588 catechumens. There were 54 villages into which its labours extended, and 25 native teachers occupied in their instruction. 'I was deeply moved (says the Bishop of Madras) by all I saw and heard in Barripûr Church, because I felt it to be a *reality*. And believe me, it is hard work in India, and only to be accomplished, under God's grace, by patient continuance in well-doing, to gather here a flock of native Christians into the One Fold.' 'My consecration sermon was Heb. x. 35—39., prayers having been read by the Rev. C. E. Driberg. The whole service, except the consecration prayers, was in Bengali, my sermon being interpreted to the people in that language, by the Rev. A. H. Moore. And it was delightful to listen to the responses of the large congregation, and to know that they understood all that was said to them; who, but for the blessing of God on the Society's faithful labours and labourers, would still have been 'strangers from the covenant of promise, having no hope, and without God in the world.' During the service 80 persons were confirmed, and Bishop Spencer speaks of the extreme care and vigilance with which candidates for baptism and confirmation are instructed and examined by the Missionaries; the number of the latter, he adds, might have been doubled on this occasion, had it not been for the strict determination 'not to present to me any, whose adequate knowledge of the leading truths of Christianity was at all doubtful.'

On the following day, Dec. 1st, St. Andrew's Church Mogra Hât was also consecrated. 'Its appearance, as you

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approach by water, is singularly beautiful. In all countries, a church, worthy of the name, is a lovely object; it looks so different from every other building, so unearthly, so manifestly set apart to God; but it is a peculiarly acceptable sight in India. It is built in excellent taste, and gives an appearance of civilization and of Christianity to the landscape, most welcome to the eye and heart of a Christian stranger and pilgrim in a heathen land.

'*Europeanism*,' adds the Bishop 'has never penetrated into the district of Mogra Hât: you see not the slightest trace of it. All is simple, primitive, and inartificial, as it has probably been for the last 1800 years. But thanks be to God, *the Gospel has penetrated hither*. 'Yea the sparrow hath found her an house, and the swallow a nest, where she may lay her young—even thy altar, O Lord of Hosts, my King and my God.''

St Peter's, Barripûr, was built partly by a donation of 10,000 rupees by the Society, and by contributions in Calcutta to nearly the same amount. The munificence of individuals furnished various portions of the structure; viz.: the large eastern window by Mr. Molloy, and the chancel rails, the *workmanship* of the Rev. J. G. Driberg. The handsome flagon for the Communion table was purchased by subscriptions raised for the purpose; the chalice and paten having been given to the Mission, some years previously, by the late Mr. Homfray. St. Andrew's, Mogra Hât, owes its origin to the zealous exertions of the late Professor Street, who, on the destruction of a partly finished chapel, in 1842, resolved on attempting the erection of a more substantial edifice. The design was made by the Rev. J. G. Driberg, and much of the building was *literally* the work of his hands; as he used to reside here in a hut for days together, in order to urge on the work, and to see it honestly done. Every ounce of lime,

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and sand, and paint, and every inch of timber, had to be transported from Calcutta, a distance of thirty miles. The tower was built by means of a donation of 1000 rupees from Professor Malan: the chancel added by special contributions, procured by the Messrs. Driberg; the chalice and the paten were the gift of the Principal of Bishop's College; and the bell was presented by R. Molloy, Esq., of Calcutta. Thus were these churches in the wilderness raised, for the most part, by the devoted zeal and liberality of members of Bishop's College; and well may we join in the hearty prayer of the Bishop—'that all who shall enjoy the benefit of this pious work, may shew forth their thankfulness, by making a right use of it to the glory of God's blessed name, through Jesus Christ our Lord.'

It is worthy of notice, that the Missions have been carried on, exclusively, by men trained and sent forth from Bishop's College; and that its different Principals and Professors have taken an active part in their superintendence. It is difficult to mention, in sufficiently expressive terms, the zeal and devotedness of one of them, the late Professor Street; who had visited frequently almost every village in the Mission, and who, by personal intercourse with the Missionaries, cheered them on to persevere boldly in the great work to which God had called them. 'His gentleness and benevolence, his brilliant talents, his devotedness to the cause of Christ, his heroism of soul, while they won for him the love of all the Missionaries, caused the flame of missionary zeal to burn brighter and brighter in their own hearts.' 'He is,' says Bishop Dealtry, 'one of the finest characters that ever came out to India as a Missionary;' and his own Diocesan, Bishop Wilson, speaking of his death, writes—'I have not felt so deeply any event since I was in India. His fine talents, his sound scholarship, his general knowledge, his

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kindness and tenderness of heart, his disinterested character and benevolence, had attached all to him, who were placed under his influence, or enjoyed his friendship. In the College, as well as in the Mission, his zeal and indefatigable labours were only too great for his firm and vigorous frame.' This is a high, but not undeserved tribute to the worth of ALFRED WALLIS STREET, whose name may rank with the Christian heroes of the best and purest times. From Christmas, 1839, until April 1851, he was the animating and guiding mind of these distant Missions, to whose service he devoted his energies, his time, his substance, and eventually life itself. We shall avail ourselves of some of his graphic descriptions of Missionary life and work.

A visit to Mogra Hât is thus related. 'Although the direct distance from Barripûr, is but 12 miles, a much longer detour must be made, except in the hot season; so though we started soon after seven o'clock, we did not reach the chapel till half-past eleven; there are no roads of any description, and we forded three water-courses. In the dry season, it is reached sooner, by taking the direct line, in the course of which there is then *only a swamp to be waded through.*' Here, 43 men and women were collected for public worship. This was in 1841; nine years afterwards, on Christmas day, 230 native Christians were found assembled there, of whom 100 were communicants; and it is stated that the congregation had doubled since the church was built, and occasionally it is scarcely large enough to contain all who resort to it.

'On our way hither (Sulkea) we were, soon after leaving Barripûr, beset by a host of children from some villages which we passed, who accompanied us, until wearied, with shouts and approbious epithets as Christians. On

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the day again preceding this, we had visited a village called Homfray's Mogra; the Zemindaree, or manor, belonging to an English gentleman of that name; this Mogra, which lies 10 miles South East from Barripûr, is reached only by a circuitous route of many more, halfway along a rugged road; the rest, as elsewhere throughout the Mission, across broken fields. The road is terminated abruptly at Shurgupûr, by a deep and broad water course, in which the Missionary one evening nearly perished. The village is on the edge of the Sunderbunds. It is particularly unhealthy, and much infested by tigers. From the adjoining village of Narkoldunga, no fewer than three human beings had been carried off last year. Our visit was occasioned by a message from an old man dangerously ill of fever. He expressed great joy at seeing his pastor, and said he knew that it would be better with him after he should have been prayed with. The Christians in this Mission uniformly send to the Missionary when they are sick.' 'And herein they may serve as a model to the English peasant: they do not wait for the Minister to find them out; they have recourse to him in simplicity and confidence. If any one is ill, he *sends* miles for his Clergyman to pray with him.'

Professor Street notices other pleasing traits illustrative of the character of these converts. 'Many (he says) who cannot read, get others to teach them the responses by repetition, so great a value do they attach to the privilege of joining with their voice, as well as understanding, in public worship. 'Then again the love of money is weakened by Christianity. A heathen Hindu knows not the meaning of 'Give,' except himself be the recipient. The Christians do make contributions for the distressed and oppressed. Some of the Christians of the Jhangera Mission had been beaten, prosecuted, and imprisoned

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unjustly by their Zemindar. Those of Barripâr collected 40 rupees for their relief in prison, besides what was raised in their own Mission. The people of Dhangatta are about to contribute for the purchase of a flagon for the Holy Communion.' And it is worthy of remark that they fulfil their social duties with religious strictness. 'The European collector of the neighbourhood meeting one day with the Missionary, expressed a wish that *all* might embrace the Gospel, remarking that Christians make their payments without any shuffling, and are found to be strictly true in their statements respecting the amount of land for which they are liable to be taxed. They are also most strict and regular in sending their rent to their Zemindar. Thus does this desert blossom as the rose, with the fruits of faith shown forth in good works.'

The village of Dhangatta had been devastated by cholera; and in illustration of the zeal of the Missionaries, and the piety of the people, we may state that the Christians there sent an urgent request to Mr. Driberg, that he would come down, and hold a day of general humiliation and prayer; on this occasion, the Missionaries, Driberg and Moore, must have ridden at least forty or fifty miles the same day, for the spot is so unhealthy, that they dared not stay the night. 'You may conceive how this is, when you consider that the sun is now evaporating the last of the water from immeasurable plains, in which the stubble of the rice is rotting after harvest. The country is all flooded during eight months of the year, except the ridges raised for paths, and the mounds thrown up for the foundations of the huts. Every village is a mound of this nature, excavated from the fields around, and gradually increasing as successive generations of huts are raised on the ruins of the former.'

'Dhangatta is the wealthiest village in the Mission as

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regards the Christians. We had service on the evening of our arrival, and slept in a hut which I have caused to be erected for shelter to the Missionaries, and furnished with two bedsteads, a table and some chairs. At Kharri I purpose providing similar accommodation, for hitherto the Missionaries have *slept on straw*. The place used as a chapel at Dhangatta was formerly an idol temple. It is of a very massive but rude structure, built of a very small and hard tile, which is not now manufactured: but it is a stifling den, despite sundry rude holes, which we have knocked in the wall, and very dark. It may accommodate 100 people.'

'Notice of our arrival was sent abroad and the converts now came dropping in. Among them came a tall, gaunt, blind old man led by a little girl; after making his salaam he was guided to a mat and sat down near us. He said he knew not how old he might be; but that he was a man when the company's lands were measured. (1790.) As the people kept coming in he said to me: 'Ah, Sir, some years ago I was the only Christian; all alone, all alone: but now there are many all about.' A conversation then followed, in which allusion being made to 1 Pet. iii, 18—22, the old man quoted part of the passage, and then, referring to his own baptism, spoke of the blood of Christ, as having washed away his sins, and given him the 'water of life,' the Holy Ghost. 'This, Sahib, said he, this is that of which Jesus Christ spake at Jacob's well,' and then with a solemnity and correctness of delivery, such as I have never seen surpassed, did this blind old man *(who could never read)* rehearse to me, literatim, the whole narrative of our Lord's interview with the woman of Samaria; and then he brought in John vii, 37—39. Next in reference to the efficacy of Christ's blood to do all this, he went on to speak of God's

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almighty power, and particularly in connection with the resurrection of the body. And I never heard anything more eloquent than the old man's recitation of the history of Shadrach, Meshach, and Abednego, which he ended by giving literatim the passage of Daniel iii, 19—29.

'Again, as a ground of confidence, he went over the history of Elijah's being taken up into heaven; ending by saying, 'if this was possible before Christ came, how much more possible now that the dead be raised and taken up into heaven.' He sat the while leaning his wasted body against the wall; but his voice and gestures, and the way in which he was manifestly not doing it for display, produced an impression which will never pass from my mind.' To hear that old man discourse (said Mr. Driberg) is to me always a reward for a whole day's toil.' I could but think so too. Mr. Driberg informed me that this man (his name is Reuben) was amongst the first converts the Baptists made in these parts, but he voluntarily came over to the Church some twelve years ago; and, when asked what put it into his mind to do so, said that coming out of curiosity to hear our Church service, *he was struck with our use of the Lord's Prayer, and felt that there was no comfort like that of calling upon God as* OUR FATHER. Of late it pleased God to afflict him sorely, by taking from him at once his aged wife, and a favourite grandson; but his faith and resignation have been exemplary; and he has truly glorified God throughout his Christian course.'

We hear of old Reuben again, after the death of Professor Street. On Mr. Driberg's visiting him, he asked, if it were true that God had taken Street Sahib to Himself. On being answered in the affirmative, he said. 'It is all well, all well.' Sir (he continued) when the corn is perfectly ripened, the husbandman reaps it carefully,

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and stores it in his garner. So Street Sahib, so ripe in faith and good works, has been stored up by our Father, in his heavenly garner. He that has the keys has opened the door. God is good, Sir, God is merciful. Let us rejoice, let us rejoice.' He then asked me to relate some particulars of Street's illness, which I did: he then added, 'I am now a feeble, blind old man, I cannot expect to remain here much longer: I pray my end may be like his. Shall we recognize each other in the next world? I read 1 Thess. ii, 19. He now sat down by my chair, talking of our Lord's transfiguration, and 'the earthly tabernacle,' and then abruptly asked, if I recollected on one occasion, when he was trying to guide his tottering steps into the chapel by means of his staff, how, 'Street Sahib came up to him, and took him by the hand, and led him to his seat? Sir, his was a kind and loving heart.' This testimony to our dear departed friend from 'old Reuben, affected me much.' Whose memory would not be honoured by those few touching words of the blind old Christian of Dhangatta?

The Baptists at Lokikantipur, a neighbouring village, knew not the Lord's Prayer, or the Apostles' Creed. The place is three quarters of a mile from Dhangatta, and 'about 140 souls there belong to our communion, most of them having left the Baptist connection for it. And naturally enough; for though it be granted that they were ever so unable to enter into the distinction between the two, which, however, many are able to appreciate, still, seeing that their own pastor resides in Calcutta, and visits them, it may be but thrice in a year, leaving them all the while to a native teacher, they think our flock better off, who are visited weekly at least. Accordingly some of them have been known to go the whole distance to Mogra Hât, to attend our service: the consequence is

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excommunication. Wherefore they attach themselves more regularly to us. They are about to build themselves a hut for our ministrations in their own village.'

A visit to Joláshi, a small hamlet of people of the Têore, or fishermen caste, is thus noticed. 'Here is a small chapel of mud walls, and thatch, where I read the morning service, as soon as the people had come in from *their work.* There were present some thirty men and women. A widow, who was among them, walked all last Lent nine miles to Barripûr, to attend the prayers in the church on Wednesdays. Not long since her only child, a daughter, died suddenly, when on the eve of marriage; and it is observed that as often as there is service at Joláshi, the mother goes straight from prayers to her child's grave, and stands in silence by it for some time. Considering that she is a convert from Hinduism, I thought this a very practical comment on the two articles in the creed 'I believe in the Communion of Saints,' and 'the Resurrection of the dead.'

At Sulkea, 'as the people had to get their noon-day meal and return to work, we were obliged to hold a service before the labourers returned to the field. There were present some fifty men and women, There was no sermon or exhortation after prayers: but till four o'clock my reverend guide was engaged in counsel, comfort, and reproof, with one after another, and I was reminded of what I often felt, that with such poor creatures of the earth, herein lies the Missionary's opportunity for practical instruction and exhortation. No sermon or catechizing could so come home to them, as the pointing out to each how his faith should rule his practice in the case he submits; the neighbours standing round, learn at the same time.'

'At Sulkea are a man and woman, both born deaf and

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dumb. The former is an industrious intelligent man, and a well behaved Christian; though hardly taught of man. Some 12 years ago, the present Bishop of Calcutta being at Barripûr confirming, this man made his way through the crowd that filled the dilapidated room that then served for a church, and prostrated himself, with such uncouth sounds as his mouth can emit, making the sign of the cross on his forehead. The Bishop, on inquiring what it could mean, was told that the man had for some time sought baptism; but in the utter impossibility of instructing him, or of learning what he might have been taught, the Missionary felt a difficulty about it. His Lordship decided that 'water should not be forbidden,' so he was baptized and afterwards confirmed, and has been a regular communicant ever since. It is observed that when he has received the Holy Elements he *crosses* himself as he withdraws—a sign of Amen, which, who would meddle with? what does he know? what does he not know? or believe? seeing Who has been his teacher?'

At Bosor 'in a miserable hut, a low, dark, hot place; with a few holes cut in the bulrush sides, were present seventy to eighty adults besides children. Of the former 18 women and 32 men received the Holy Communion after a plain and forcible address from Mr. Driberg to which the greatest attention was paid. I could not help thinking these people form the most attentive congregation I have ever yet seen. What a pity that they could not be more constantly ministered unto. This was the fourth visit only, by ordained ministers, since Easter week of last year. Why should not some ordained person live at this place. Indigo planters, silk, cotton, and sugar growers, civil servants and soldiers can all live in such stations when interest and honour call them? When shall the Gospel find the like devotees?'

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'The people from Dighirpar, Jamtollah, and Boddipur attended the service at Bosor. Dighirpar was formerly a station of the Church Missionary Society, but being at a distance from Calcutta was scarcely visited more than once a quarter. It was therefore transferred to the care of Mr Driberg, and is now with the rest of the extreme southern part under the care of his brother and the Rev. J. H. Harrison. And yet what can their best efforts amount to in so remote and inaccessible a spot, presenting no convenience whatever for the Missionaries shelter, or for the decent worship of God? But the people have all along shewn great earnestness to be instructed, and are attentive. I never saw a more orderly or serious congregation than the eighty or ninety poor souls who knelt in the dark and stifling hut, in which the service was held. It may be 30 *feet long by* 10 *wide*, with one door and an opening for light at the east end.'

At Kharri it is the same: the miserable huts which serve for chapels, were altogether dilapidated, and were discreditable even in their best days. There was the same attentive people; the same eager desire for instruction, the seventy or eighty devout worshippers huddled together, hanging on the words of the Missionary and joining heart and soul in the service. 'Here as in other places in the Mission, *since Mr. Driberg began to gather* a flock, the Baptists have intruded. They have a substantial chapel and apartment annexed, where however their teacher from Calcutta is rarely to be seen more than once or twice in the year. And yet they are loud in their complaints, against the Church of England Missionaries as intruders; and *excommunicate* any of their people who attend the Church service.'

'At Kharri there is now a spacious and commodious church, the walls of brick, the roof thatched; it is lofty,

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wide, and well ventilated. There is an eastern window of a single lancet, which however requires a glass frame. There is a chancel and a font: but the Holy Table wants a decent cover, and there is no sacramental plate. The Holy Communion is however administered once a month. There is a vestry for the accommodation of the Missionary.' The church was erected by Professor Street, who attended the opening of it, in August, 1850, the last time he visited the place.

We cannot pursue at further length this interesting subject. From the extracts which we have made, it is evident, that in this wild district, there is a great eagerness to receive the Gospel; that men's minds are being awakened to its saving truths, and that, though there are many adversaries, yet on the whole, the progress and prospects of the Church are very encouraging. The question arises, how is the good work to be carried on? Clearly, with the present Missionary staff, little more can be done than keep the converts steadfast in the faith. Mr. Driberg, in his last report, suggests a native Diaconate, therein re-echoing Professor Street's opinion. 'As I go from village to village and see the native teachers, to whom the immediate care of the flock is entrusted, discharging all the offices of the Diaconate, except indeed the ministration of Baptism, I cannot help asking myself, Why are they not ordained deacons? If they are not fit for that degree, why are they entrusted to do what they at present do.' But native deacons *alone* cannot do the work. Excellent auxiliaries they would be, and their teaching would bear with it authority; but men of superior qualification must superintend them, and if these districts are to be evangelised, it must be done mainly by men of European birth or education. In the centre of it are some of the 'strongholds of the Brahmins, viz. Joynugur, with 17 Sanscrit schools, Mujleepore, with

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14, and Rajpur, with 50. These fortresses of idolatry have not indeed been regularly besieged as yet, though frequently attacked: but here they are: work for us.'

But where are the *men*? Is there no Christian zeal and heroism in our Church, and in our Universities? Are ease and competence, and home and kindred, the only things worthy of consideration? How long shall the reproach attach to us, that so few offer themselves willingly for the fulfilment of an office, dignified by Apostles and Martyrs, even to '*preach among the Gentiles the unsearchable riches of Christ*?'

And where are the *means*? This is even a deeper reproach than the other, since this includes within it the whole body of professing Churchmen, who are called upon for no greater sacrifice of self, than that represented by a few miserable pounds or shillings! And yet this sacrifice—shame that we should think it one—how few will make for the sake of Christ! Bear witness, the Society for the Propagation of the Gospel, to the short comings of Churchmen in this respect! The wealthy Church of England stints her Missionaries, and starves her Missions, and then thanks God that she is not as the poor Colonist, or benighted Heathen; *this* crime stained convict, *that* defiled Hindu! Well may we ask with Bishop Spencer, 'What are the eleven thousand parishes of England about? Is the spiritual life or death of a hundred and fifty million of fellow creatures, and fellow subjects, nothing to them? Generation after generation passes in India, as elsewhere; and the author of lies, Satan, continually sends *his* apostles to teach the Hindus to trust in their dumb idols. Latterly indeed his kingdom has been shaken: the native of the land has been awakened to imitate the European. But if he has been brought to see that the European despises his false worship, *he has likewise seen that the European himself is too often a*

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slave to another kind of idolatry; that while he bows not indeed before the molten image, he is a worshipper of mammon; and consequently in the cities of India, the *Hindu has too often learned from the European to transfer his homage from his ancestral idolatry, to the idolatry which we have fostered in the land.* Nor is MAMMON the only idol we have encouraged the Hindus to worship: we are teaching them by precept and example, the DEIFICATION OF INTELLECT AND TALENT.'

Hear the same excellent Prelate's description of *what* the Hindu worship is. 'We walked round the precincts of the pagoda, and looked in at the open gates, but we could see nothing within the walls, and little without them, except innumerable bulls and cows, some of them magnificent animals, the property, and pampered favorites of the Gods; and numerous shouting and dancing Byragees, their bodies smeared all over with cow-dung, who pass the night under huge umbrellas, stuck into the ground, and offer to the eye a miserable exhibition of filth, impudence, and indecency.

'And this place is, after Benares, the most sacred and interesting spot to the Hindu: and to prostrate himself before the grim idol Juggauath, one of the highest acts of his religion. What contrast can be more striking than such a scene as this and the Christian temple, and the quiet, orderly, decent native Christian flock, assembling themselves together under the watchful and loving eye of their minister to 'worship the Lord in the beauty of holiness' in His own House of Prayer?

'Again therefore I say most earnestly to the eleven thousand parishes of England, if ye desire to be the honoured instruments, under the teaching of the Holy Spirit, of rescuing the Hindus from this senseless and beastly superstition, and of bringing them to the only SAVIOUR, *give us many more good Missionaries for India.*'

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THE
MONTHLY RECORD
OF THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

JUNE, 1854.

CAWNPORE.

MISSIONS IN BENGAL.—PART III.

A MISSIONARY, who had laboured long in India, in describing his trials, speaks lightly of those of an outward kind, such as forsaking friends and country, when compared with that 'sinking of heart which he feels when he looks upon the hundreds of thousands, whom his voice can never reach: the knowledge that days, and years, and months, are passing away from you, while you are growing faint and exhausted, with little

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or no visible fruit of your labours: you feel lonely, forsaken, useless; you look to friends at home for sympathy; they wonder that you have no interesting story to give them; they expect glowing reports of success, whereas you have to tell them the sad truth, that the 'heaven' over your head is 'brass,' and the earth under you 'iron.' You look for support, they ask doubtingly, 'is your work carried on well. Are you faithful?' And along with all this, to resist the effect of habit in seeing the abominations of idolatry around you; never to lose sight of the truth that the heathen are men for whom Christ died: not to be 'weary in well-doing;' to persevere in preaching, in weeping over their sins, and daily supplication for them; and ever to 'speak the truth in love,'—these are the real difficulties of a Missionary's life.'

Feelings such as those must often have cast down the faithful men who have been indefatigably labouring in the Society's Missions at HOWRAH; where, although the same means have been employed, and the same energies expended, the result has been much less encouraging than at Tallygunge and Barripûr. The contrast, though striking, is easily to be accounted for by the peculiar circumstances and habits of the population. Howrah itself, the head quarters of the Mission, is the Wapping of Calcutta. It is on the opposite bank of the Hooghly, the place of resort of English sailors when ashore, a race of men, whose Christianity, on such occasions, is neither edifying nor attractive. At Seebpore the people are many of them clerks in offices at Calcutta; a class as little impressible, perhaps, by religious truth as could be found. In the Boiskotty, or Jyepoor district, the natives are at once demoralized, infidel, and fanatic: while at Bâli the popu-

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lation includes a number of bigoted and wealthy Brahmins, with their religious establishments and schools. The district, in short, is one which, while it requires the highest qualifications and unfailing assiduity in the Missionaries, and calls upon them to meet so many and various kinds of work, offers, humanly speaking, for their encouragement, faint prospects of success. It is one of those places, in which the labour must be carried on in hope, and the labourer cheered by the persuasion that success is not the invariable test of faithfulness.

The Howrah district seemed marked out, by the Providence of God, as one of the spheres of the Society's operations, inasmuch as, from its proximity to Bishop's College, it enjoys the advantages of the oversight of the superior officers of that Institution. Other and more promising fields might have been found, but this could not be neglected; and therefore, since the Society's connection with India, one or more of its Missionaries has been constantly located here. As early as 1824, there were six schools in the district, under the care of the Rev. Mr. Tweddle, numbering 700 children, and such was the repute in which they were held, that we find an intelligent Hindu Gentleman, Baboo Malinath Mullick, contributing 400 rupees to their support. In 1828, Mr. De Mello, who was then in charge of the Mission, was occupied in direct Missionary work. He made excursions into the adjoining district, and carried the Gospel to those who had never before heard it preached. But its progress was slow and doubtful. We read of the baptism of 'one respectable native youth;' then of 'five men and one woman;' afterwards of thirty-eight persons;' and then of fallings away and apostacies, because the worldly expectations of the converts were not realized. 'Besides superintending, catechising, and ex-

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amining the pupils, and the Saturday lectures, my visits, (says Mr. De Mello) with the aid of two native Christian catechists, are continued to the different villages in this extensive circle: viz.—northward as far as Báli and its vicinity, seven miles; westward Jogodispoor, eight miles on the Benares road; and Rajgunge, beyond the Company's garden, nine miles: each of these places is also visited by the catechists frequently, and I often accompany them, spending whole days in preaching, conversing, and distributing tracts in Bengali, to such as can read, or expounding them to others. On these days the people in general are apparently very attentive, and though they seem ready to admit the truth of what is advanced, they seldom express a wish to know more of it, and many who do so, are sometimes led to it more by interested or secular motives, than by those purely spiritual ones which the Gospel requires.' Amongst a people like this, we cannot wonder that the Gospel offers should not be embraced, coupled, as they invariably are in India, with persecution and contempt. We are only surprised that the Missionary could, in the early days of his ministry, gather around him 'a small, but regular congregation, of twenty-eight souls; sixteen Christians, and twelve candidates for baptism.' We hear therefore with pleasure, soon afterwards, of 'six families, consisting of twenty-eight persons, placing themselves under instruction,' and of their subsequent baptism by the Bishop in the College Chapel.

In 1836, the villages of Rajchunder and Jyepoor applied to Mr. Bowyer (then in charge of Howrah) for instruction. One of the applicants, Rham Dhon, was baptized in the following year. Others also gave up their caste, and fifteen or sixteen were baptized. A building was erected at Boiskotty, to serve both as a chapel and school. Such was the opposition to the Gospel, that a

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piece of ground could not be obtained, either at Rajchunder or Jyepoor, and even at Boiskotty threats were held out, that the building would be pulled down by the natives. Persecution now commenced. 'The catechumens were accused of theft: false claims of debt were laid against them: no assistance was given them in ploughing, sowing, or reaping their lands. The object was to root up Christianity in its infancy, knowing that if its first establishment were allowed, it would be impossible to overturn it.' Amidst difficulties and trials of this kind, Mr. Bowyer, and his successor, Mr. O'Brien Smith, persevered in their arduous labours. One Ihoru Bor, a wealthy and influential man, and chief of his caste, took the lead in opposing Mr. Smith's endeavours to preach to the heathen. 'He threatened to disgrace, and put out of caste, all who should listen to me or to my readers, or have anything to do with the Christians, either in labouring in their paddy fields, or assisting them in draining their tanks, or being, in short, any way employed by them. Notwithstanding his threats, some two or three, more adventurous than the rest, had the courage to continue on the same terms with the Christians as before; for which crime they were so severely cudgelled, that they could not leave their beds for two whole weeks. I myself saw them covered with bruises, and unable to stir. Ihoru Bor's vengeance was now directed against the Christians, (there were about fifty at Boiskotty) whom he harassed and annoyed in every possible way. After various acts of aggression, he at length proceeded to burn the house of one of the Christians, Ram Dhon, a quiet and inoffensive man.' Mr. Smith was obliged to appeal to a court of justice, and though the man was found guilty by the Judge, he escaped through some difficulty on a point of law: the costs which he had to pay, however,

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reduced him greatly in his circumstances, and, becoming heartily sorry, and ashamed of his conduct, he applied to the Missionary for charity. Great was the surprise of the heathen, when it was not withheld: they could not understand how Mr. Smith could relieve a man who had done so much to injure him. Surely this practical illustration of the Gospel must have had its effect, even on the obdurate minds of these men.

Far more satisfactory in its results is the Mission at MEERPUR, which was added to that at Howrah, in 1838. 'Meerpur is a small village at the angle of land formed by the right bank of the Roopnarain with the Hooghly. It is the only Christian village on the right bank of the Hooghly, south of Howrah, and small as it is in actual importance, it may form a valuable point of application for Missionary operations in the populous and fertile district of Mysodul, perhaps the richest portion of the Midnapore Zillah.' The origin of the Mission is thus related by Mr. Bowyer. 'I had for some time heard of several Roman Catholic Christians there, deserted by their Priests. They were people in the Howrah Mission, from that part of the country, who informed me of this. Mr. R. Homfray, a friend of mine, urged me to go. Accordingly we went together, in December, 1838; and found a village of nominal Christians, numbering, men, women, and children, 97, with scarcely any signs of Christianity, except a few images of the Virgin Mary and Saints; no public worship, no prayer, no Scriptures, no Sacraments. After explanation, we asked them if they would receive instruction from us, and from the native Christian teachers, whom I would send. They said they would, gladly. I then promised to attend to them as well as I could, and shortly after sent down two Christian teachers: twenty of their children were baptized, and provision was made for their instruction.'

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'At the end of 1839, Mr. De Mello was appointed by the Bishop of Calcutta to the special charge of these people; and a house having been rented for him at Tamlook, a chapel was built at Meerpur, having attached to it a small apartment, about twelve feet square—the whole of mats and posts—in which Mr. De Mello has since made it his practice to reside, away from all society and civilised life, during a great part of every year. Tamlook, his permanent residence, being fourteen miles higher up the Roopnarian, his pastoral duties have necessarily been conducted at a great disadvantage in every respect, and he has repeatedly, for several years past, begged to be provided with a residence among his poor and obscure flock.'

Mr. De Mello reports, early in 1841, 125 baptized members of his Mission, and 68 catechumens, and we read subsequently of 41 communicants. He was obliged to relinquish the Mission from failure of health in 1850, since which period, it has been dependent on the casual visits of the Missionaries of other stations. It was by a visit to this station, on Palm Sunday 1851, that Professor Street contracted his fatal illness. He had frequently visited it before, and on one occasion went round to all the huts, and brought away the last remaining images which the people used to worship.

There is now a Christian School at Meerpur, and a small endowment for a Christian teacher, assigned by a widow, 'whose exemplary life was confirmed on her death-bed, by perfect resignation and peace and faith in Christ.' The aspect of this small and obscure Christian station is very pleasing. 'The people (writes Mr. Higgs) flocked in from all parts of the village as soon as the sound of the bell was heard. Their behaviour in Church was steady and devout, so much so, that I know of no native

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congregation that I could compare with them. The responses also were given readily, and seemed as the voice of one person; no straggling one after another. The generality of the people knew the catechism tolerably well; and some few, whom I questioned minutely, proved themselves to have been well taught and attended to; the children also in the school-room were orderly and well-behaved.' We cannot but lament, that so hopeful a Mission should be deprived of the services of a resident Clergyman. All is done that can be done, by the occasional visits of Professor Banerjea, and other members of Bishop's College, who, with the assistance of a native catechist, schoolmaster, and reader, keep alive the religion of the converts; but few or no accessions to Christianity can be expected, unless the Society is supplied with the means of locating permanently a Missionary at Meerpur.

The Mission at Howrah was placed, in 1852, under the charge of the Rev. G. C. Mittre, and the village of Báli, in 1847, under that of the Rev. Juddonath Ghose; and the statistics of the two places, at that time, give a return of 41 communicants, 151 baptized Christians, and 24 catechumens: a small result, it is true, for so many years of devoted labour, but still encouraging, when we consider the circumstances of the district, and the habits of the population. We are too prone, perhaps, to look with impatience for immediate and striking results: we think that our Missionaries have only to publish the good tidings, to obtain a willing and ready acceptance. Our own experience in our English parishes should disabuse us of these erroneous expectations. Sufficient allowance is not made for the position of the Missionary: the vast extent of his district, the difficulty of obtaining the attention of the people, and the great labour of instructing them in the rudiments of the faith. An English clergy-

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man is overburdened with the charge of 3 or 4000 souls, all of them nominally Christians; many, or most of them, well instructed in the faith. Charitable persons feel for his position, and associations are formed for assisting him in his work. *Too much* is not expected from *him*. While the poor Missionary, under the scorching rays of a tropical sun, with a district varying in extent from 10 to 20 miles in diameter, with a heathen population of tens of thousands, his converts scattered abroad some twenty or thirty in a village, is looked upon with something like a suspicion of unfaithfulness, unless he sends us from time to time glowing reports of his success. We expect, in short, impossibilities. We do not consider how *little* one man can do under such circumstances. We underrate the obstacles to the progress of the truth. In India they are apparently, by human instrumentality, insurmountable. Instead of distrusting our Missionaries, we should encourage them: instead of looking for too much from them, we should rejoice in what they have already done: and when we witness their self-denying labours, and go with them on their round of services, see them at every village assembling the people for public worship, preaching the word from house to house, proclaiming the Gospel to the traveller by the way, answering the questions of anxious inquirers, as well as putting to silence the cavillings of gainsayers: when we know what Missionary work really is, how incessant, how various, how exhausting, all our Christian sympathies should be awakened for the Missionaries, and we should strengthen their hands, and multiply their means of executing their Lord's commission. It will be the reproach of our Church if she continues to send forth her Missionaries, *one by one*, to such extensive fields of labour, and then expresses disappointment at the result. Our Lord

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sent forth His messengers '*two by two* before His face, into every city and place, whither He Himself would come.' Until this Divine rule is acted upon by ourselves, and two or more Missionaries are associated together in every district, we must not complain, if, as at Howrah, Bâli, and Meerpur, we count the converts by tens instead of thousands. The fault is in ourselves, and not in our Missionaries: in our own want of love and zeal, which gives grudgingly and of necessity, to this highest of all Christian efforts.

It was in the discharge of duties connected with the Howrah Mission, that a zealous servant of the Society, Professor Weidemann, lost his life; having been drowned by the upsetting of his boat in the river, during a violent gale, April 3rd, 1852. 'We had hardly recovered from the gloom and sorrow in which the removal of dear Street plunged us, when it has pleased God to afflict us again. Poor Weidemann was lost on the very anniversary of the day on which his predecessor was seized with his mortal illness, when anchored off Geonkaly, the eve of Palm Sunday. Thus, in less than a twelvemonth, we have lost two valuable men, whose places cannot be supplied—our oldest and tried friends. Ever since Street's death, Weidemann had taken a deep interest in our Missions, being solicitous to supply Street's place. It was but two days before his death, that he arranged to spend Easter week in going over all our Missions, that he might become personally acquainted with the villages, the readers, and the Christians. He had, within the last two or three months, organised a conference of the S. P. G. Missionaries, that met once a month at the Principal's; and having been appointed the Bishop's deputy in the Missions, he devoted a great part of his time to the discharge of these duties, which he so conducted, as to gain the confidence of the

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Missionaries.' The death of Professor Weidemann adds one more name to the long list of those, who have sacrificed their lives for the advancement of the Redeemer's Church in India.

Before closing our account of the Society's Missions in this part of Bengal, we must briefly advert to a most interesting one in the city of Calcutta itself, known by the name of the HINDUSTANI MISSION. Its establishment dates so far back as 1818, and its founder was the late Bishop Corrie. While labouring as a Company's Chaplain in the Upper Provinces, he had collected a number of young men about him, acquainted only with the Hindustani language, some of whom accompanied him to Calcutta, and remained under his superintendence. For their instruction he established a school, with a view to qualify them for preaching the Gospel to their countrymen. The school was placed in connection with the Church Missionary Society; and from hence arose the Hindustani Mission. Prayers were read in Hindustani to a congregation assembling in Wellesley Street, and Mr. Thompson, who had been engaged as a Missionary Curate, visited the members of his flock, and, in company with Miss Bird, was enabled to preach the Gospel to the Hindustani ladies of Calcutta in their private houses. The result was, in 1834, a congregation of 30 or 40, some, converts from Mahommedanism, and others, descendants of parents speaking Hindustani only. In 1840, the congregation had increased to 70, and the reports of the steadiness and consistency of the converts were favourable, though obstacles were thrown in the way of the conversion of the Mahommedans, and much opposition manifested to the truth. In the following year, the foundation of St. Saviour's, Wellesley Square, was laid; and the year after Mr. Thompson was removed to the Chaplaincy of the

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Free School; the Mission, being however, carried on under his superintendence, by some lay agents of the Church Missionary Society. It languished for some years in this state, no additional converts being made; and in 1847, when it was transferred to the Society for the Propagation of the Gospel, the Missionary, the Rev. S. Slater, could ascertain the names of only 72 members, (though the congregation had previously numbered 90,) many of whom shewed but a slight acquaintance with the Bible and Prayer Book. Perhaps, under the unfavourable circumstances of the Mission, deprived, as it had been, of the pastoral care of an ordained Clergyman, more could not have been expected than keeping together the greater portion of the congregation: but it is to be lamented, that efforts should not have made for its greater efficiency; and that it should not have been brought to bear upon the higher classes of Mahommedans, as well as upon that large class of people in Calcutta who have no religion at all, and who are acquainted only with Hindustani. An effort of this kind seemed the very thing wanted—a step, it might have been, towards the ultimate spread of the Gospel in Calcutta.

Through the exertions of Mr. Slater, 4100 rupees were collected for the completion of the Church, and in 1848, it was opened for Divine worship. Besides the care of its services, Mr. Slater preached three times a week to Mahommedans in another building: so that we find at that time in the Mission, a sacred building, an ordained minister, a congregation, to serve as a nucleus and point of attraction, exhortation, and arguing with the unbelievers, schools, and books for the instruction and encouragement of the ignorant and doubting inquirer. The success does not appear to have been commensurate with the means employed. Mr. Slater's most earnest and efficient labours

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were met by cavilling and scoffing on the part of the Mahommedans; and though evidently a spirit of inquiry was raised among them, yet the effects were not visible in the accession of any numbers of them to the faith. Still the work went on in faith and hope, and we trust that the fruits of Mr. Slater's labours are yet to be gathered in. He was succeeded in his work in 1849, by the Rev. W. O'Brien Smith, whose knowledge of Bengali enabled him to extend the blessings of the Mission to the Hindus, so that every Sunday, there is one Service at St. Saviour's in Bengali, and two in Urdú. The school numbers 100 boys, and endeavours are being made to open one for the education of Hindu girls. The last returns report 38 communicants, 122 baptized persons, and 17 catechumens. The Missionary is aided by an English catechist and native reader; and we are happy to say, that a second Clergyman has been recently added, viz.: the Rev. R. T. Blake. We may look hereafter for encouraging results from their labours. The Mission has been well begun, and with the assistance which can be afforded from Bishop's College, we can hardly doubt that, by God's blessing, it will become the centre of a great religious movement in Calcutta.

CAWNPORE, in the Mofussil, or Upper Provinces of Bengal, has long been one of the Missionary stations of the Society for the Propagation of the Gospel. The term Mofussil is applied to all places beyond the Presidency in which there are European residents: Cawnpore is one of the principal of these, and is situated on the right bank of the Ganges, 600 miles N. W. of Calcutta. It owes its importance to the circumstance of its being a large military station; the original village of Kánpûr still existing as an inconsiderable river-side hamlet. Cawnpore lies scattered along a line seven miles in extent, and is said

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to contain a population of 100,000 souls. Though situated in the midst of a sandy plain, here and there broken into wild ravines, it has been so embellished by the hand of of man, that it possesses much picturesque beauty. The Bungalows and Compounds (or park-like inclosures) of the Europeans, intermixed with the Mosques and Pagodas of the native population, its beautiful gardens alongside the banks of the Ganges, and the rich luxuriance of its forest trees, form a striking contrast with the vast plain which surrounds them. The plain itself often affords a busy, and, to a stranger's eye, an interesting scene. At sunset, the long avenue or drive, well watered, is thronged 'with carriages of every description, among which are to be seen the tall English charger, and the graceful Arab steed, prancing along by the side of the wild horses and shaggy ponies of the country; while groups of natives are seated around their fires, cooking, eating, or singing after their meal; the noble elephant, and the stately camel, loaded with forage, looking among them like great phantoms as the twilight departs.' Wolves, however, stray in the compounds, and the cry of the jackal is heard on the approach of night, as if to remind the European, that though he is dwelling amid the luxuries and appliances of civilization, there are around him evidences of the ferocity and uncleanness of savage life, fit emblems of the moral and religious state of the natives whom he has subjected to his sway, and for whose regeneration the Providence of God has assigned him this dominion over them. And sad and humiliating indeed is the sight, which meets the Christian's eye in Cawnpore. The Mosque and the Pagoda rise everywhere in proud magnificence, as if in mockery and insult, while, alas, the spire of the Christian Temple is nowhere to be found. A riding school and a bungalow, are deemed fitting places for the worship

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of the Christian's God, the parsimony and indifference of the Government caring little for His exaltation in the sight of the heathen!

This was the state of things in Bishop Heber's time, who says that 'Government has sanctioned the building of two churches, but on a scale, I am told, of such rigid economy, that no one will undertake the contract;' and we believe, it still continues; 'the service of the church being performed alternately at each end of the cantonments; neither place being sufficient for the accommodation of the whole station at once.' Two chaplains, however, are stationed at Cawnpore, so that some provision has been made for the spiritual wants of the Europeans. Here Henry Martyn toiled: here also Bishop Corrie spent his strength; neither of them being content with the routine performance of their official duties, but labouring for the accomplishment of their hearts' desire, the conversion of the natives: memorable examples, in this respect, to all who fill the same office, and who, by terms of the original Charter, (renewed in every subsequent act of Parliament,) are bound to instruct 'the Gentoo servants of the Company in the principles of the Christian religion.' Of Henry Martyn, it is related that he used to preach the Gospel to crowds of Fakeers, or religious mendicants, who assembled to receive his alms, and that when his countrymen saw him thus engaged, reasoning with these poor creatures, and telling them of the marvellous mercies of our God, they looked upon him as beside himself, so little impressed were many of them with the importance of those saving truths, which he had devoted all his energies to inculcate. Sometimes, as many as eight hundred persons were thus gathered around him, and, though occasionally amidst shouts and groans, and tumult, and reproach, he declared the Word of Life, a marked

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and increased attention was given to his statements; and when he pressed the truth home on their consciences, the sounds of displeasure, and the expressions of applause, were lost in a serious and pensive silence. Henry Martyn was permitted to see no fruits of his labours at Cawnpore. In one instance we know that they were blessed. Near to his bungalow were houses occupied by wealthy natives: a party of young Mahommedans were enjoying themselves in a summer-house adjoining. Attracted by curiosity they joined the crowd, and listened to his words. One of them, Sheik Salih, was struck by his declarations, and led to reflection and inquiry, and on Whit-sunday, 1811, was baptized at Calcutta. Abdool Messeeh, as he was afterwards called, proved himself, as his name implies, a true 'Servant of Christ,' and was admitted to Holy Orders at a subsequent period of his life.

In 1833, the Rev. J. Carshore was appointed by the Society Missionary at Cawnpore. His first report was encouraging: he found five schools organized and supported by the exertions of the Chaplains, and twenty-two native Christians receiving instruction from a native catechist, Karím Musseh. Mr. Carshore shortly afterwards baptized eight more natives, and had others under Christian instruction, so that his congregation had increased to thirty, and assembled for worship regularly in the church bungalow. The population of Cawnpore consisted of Hindus and Mahommedans, in ratio of three to one. 'The chief characteristics of the Hindus are superstition and extreme ignorance. They are divided into many sects, who, notwithstanding their refined speculations on the nature and attributes of the Deity, and the origin of evil, are generally agreed on this, that the appeasing of their incensed deities is to be effected by baldans and anans, that is, by sacrifices and ablutions, and that their

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brahmin, or priest, is their mediator. There are many, whose eyes are so far enlightened as to see the absurdities of the superstitions, in which they have been brought up, and the insufficiency of the sacrifices and ablutions, on which they have been taught to rely; but they are prevented by family ties and worldly interests, the tyranny of caste, from breaking off the fetters of Satan, and bowing to the sceptre of Christ.' The Mahommedans, however, were the vehement opposers of the Gospel, deriding the doctrine of the Trinity, and bringing forward the frivolous objections of the apostate Sabat. This man had formerly become a Christian, under very peculiar circumstances; and had even been employed by Henry Martyn, and the Bible Society, in translating the Scriptures. Twice an apostate, he was twice received back again; and at last ended his miserable life, not without signs of penitence, testified in notes written while in prison with his own blood, by being thrown in a sack into the sea by a Malay prince, into whose hands he had fallen. During one of his apostacies, he published a treatise, entitled 'Sabatean Proofs of the Truth of Islamism, and Falsehood of Christianity:' and the allegations of this treatise were thrust before Mr. Carshore as unanswerable arguments against the Gospel. In discussions with Mahommedans, and conferences with Hindus, as well as in excursions to neighbouring towns and villages, the days of the Missionary were passed. Undaunted by obstacles, caring little for vexatious opposition and discouragement, he steadily pursued his course: and he was able, before he closed his ministry at Cawnpore, to speak with thankfulness of a congregation of sixty-five Christians, who were 'regular in public worship, joining in it with an attention and earnestness of spirit, which it is truly gladdening to behold.' There were also schools

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under his superintendence, containing 280 boys; and notwithstanding gross ignorance and worldly-mindedness, the influence of the Brahmins, the opposition of Mahommedans, and the prevalence of caste, it was Mr. Carshore's persuasion, that there were good grounds at that time for encouragement and hope.

In 1840 we find the Rev. W. H. Perkins in charge of the Mission. His first report adverts to the efficiency of the schools, and the establishment of a native female orphan school under the care of Mrs. Perkins. Though a good deal appears to have been done in the way of educating the young, the adult converts seemed disproportionate to the labour expended on the Mission. It was not, however, without its cheering incidents. It was a day of small things. Here and there a single seed fell on good ground, and springing up, brought forth fruit. Thus we read, 'The last convert was a Mahommedan woman: the person who is now her husband having brought her with him from Lucknow. The desire manifested by the man for her baptism was very interesting: he came with her regularly to the services, and besought me earnestly to admit her to baptism; nor was her own desire less ardent. After instructing her, I baptized her, and three weeks afterwards the parties were married; and both continued regular attendants on the ordinances of the sanctuary, till the man's regiment was sent to Agra. One pleasing feature in the case was that, on my pointing out to this young person how much more creditable the ornament of a meek and quiet spirit would be to her Christian character, than were all the silver and chains with which her hair, ears, and hands, were bedizened, she at once discarded them: nor did I see them again.'

'One other case, a very interesting one, remains to be noticed. It is that of an aged Hindu of the writer caste;

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a very intelligent man, and one who has acquired some proficiency in the usual branches of study pursued by men of his class. He reads and speaks Persian fluently. I met him one evening while preaching in the bazaar, and was surprised, at the time, with the knowledge he possessed of the Christian Scriptures. It appears that he had been a little time with a Christian Missionary at Mirzapore, and had there received a New Testament, which he told me he had read, 'from the first chapter of St. Matthew to the last of the Revelation.' He came to me the day following; and the result of the interview was his taking up his abode in my compound, with a view to his being more perfectly instructed in the things of God. I read with him daily. I have not as yet met with an instance in which the truths of the Gospel were more intelligently and joyfully received. I go on praying to God that this aged Hindu (he is 72 years old) may soon become one of 'the little children' of our Lord Jesus Christ.'

Mr. Perkins afterwards continues the story of his aged convert. 'As our intercourse progressed, he seemed more and more to enjoy the Word of God: his love for it appeared to grow with his apprehension of its glorious provisions for the salvation of a fallen world. Seeing his faith, I acceded to his request, made with tears, and admitted him into the family of the Lord by baptism. The holy ordinance seemed to diffuse a settled peace on his mind, and to unite him more closely to our little Christian family: he was called Shamún, (Simeon) as being one ready to depart in peace, having seen the Lord's salvation. There was something so pleasing and patriarchal in his appearance and deportment, mingled with a simplicity almost child like, that every member of the Mission circle felt that he had a peculiar claim

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on his tenderest sympathies.' Mr. Perkins afterwards entertained doubts, whether he had so openly confessed himself a Christian before his relatives, as he ought to have done. 'The big tears rolled from his eyes, as he replied, Sir, you must not expect me to put off the vices and infirmities of 72 years of heathenism in a day. I am a weak believer, younger than your infant, he is four or five months old, I was born a few weeks ago.' And then follows the account of the interview with the old man's family. 'We went the same hour to the house of his fathers, in the heart of the native city. We were received with much civility, and, seated under the shade of a spreading tree, we awaited the assembling of his relatives and friends, who were numerous and respectable. A little nephew, who seemed well accustomed to the old man's kindnesses, came and sat on his lap, playing with him. The news of our arrival soon brought together a considerable number of his connexions, by all of whom he seemed to be had in honour. At length my aged friend stood up, and looking round him, said, 'Well, brethren, I am a Christian.' Not a word was uttered in reply by any one. Every eye settled on the apostate, as *they* esteemed him, with a gaze of mingled sorrow and anger. The boy, playing with him, was called away, as if in danger of pollution, and all retired to a little distance and sat down. I interrupted the painful silence, by the inquiry. 'Did you not know of Simeon's having been baptized?' 'Know of it Sir, (said one with great bitterness:) think you not that we would have put a knife through his liver, rather than that he should have lived to forsake the faith of his forefathers! He is the head of our family, and has disgraced us all.' After some little time had passed, Simeon turned to me, and with his eyes full of tears, said, 'Well, Sir, now I trust you are satisfied:

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why should we stay here longer? we can do no good.' And being fully satisfied, and sensible that our work was done, I returned with my aged friend, now more closely bound to me than ever.' Simeon's after life corresponded with this beginning. It was not long before he was summoned to his rest. Carefully watched and tended by Mr. Perkins, and his catechist Mr. Smith, he died in hope and peace, his last words, being a simple expression of faith in his only Saviour, the Lord Jesus Christ. It was remarkable that the apartment in which he died, opened on a garden near his former residence, beyond which towered the Shivâla, or idol temple, where he and his fathers were wont to worship. His relatives were almost within call, but not one of the number drew nigh his dying bed; so far as they were concerned he was desolate indeed.'

Such are the obstacles, which they, who would receive the Word of Truth, must overcome, in this dark region of idolatry, where a man's fiercest enemies are those of his own household. Who shall wonder that the triumphs of the Gospel are so few, preached, as it is, by the weakness of men, without the overpowering manifestations of the Spirit? We may rejoice even in a single convert, and sympathize with the devoted Missionary in his apparently hopeless toils.

Cawnpore is now under the care of the Rev. H. Sells, and Mr. Catechist Watts. Professor Slater has lately visited it on his tour of inspection, and though no returns have been received of its progress during the latter years of the residence of Mr. Perkins and his colleague, Mr. Schleicher, there is every reason to believe that there is full scope for the talents and missionary zeal of an evangelist, and for the extension of the Gospel in Cawnpore and its neighbourhood. The following extracts may be

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interesting, and shew the spirit in which Mr. Sells has begun his work.

'On the 27th of last month, (Nov.) two days after our arrival, we went to a place called Bithour, about 10 miles from the Mission premises. A very large *mela* is held there every year, and great numbers of Marhattas, Bundelas, and Oude people assemble. I preached on part of Isaiah xliv, in the most crowded place I could find. *We met with no opposition, but, on the contrary, were well received.* When I had preached about an hour, my voice failed me. A few followed us to our tents, and I there expounded the Parable of the Sower.'

'I have seen enough to convince me, that there are plenty of opportunities of preaching to the heathen. There is a large bazaar, within ten minutes walk of the Mission premises, called Nawabgunge. My companion read St. Paul's speech at Athens, and I preached on it; the people were most attentive: no one offered the least opposition; and, when I was too exhausted to speak any more, many came forward and thanked me for the trouble I had taken in teaching them.'

'Yesterday I preached at old Cawnpore, we told the people we had come to read and talk with them. They immediately invited us to a nice high place at the side of the road, and gave us morahs to sit on. We sat down, and read the parable of the marriage of the King's son, to which the people paid great attention. As soon as we had done, I stood up and preached: the audience assented to almost every thing that was said. When I was tired, I told them I could not preach any longer just then, but that we were always to be found at the Mission Station, and would gladly read and converse with them. When we were walking off, a large crowd followed, and one or two young men began to make some jesting

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remarks: I immediately turned round, and singling out the ringleader, I took him in a friendly manner by the arm, and as I walked along, said, 'I am sorry to hear you laughing; I can laugh as well as you on common worldly topics, and should be quite willing to join you in your merriment so long as it is innocent. But among us it is reckoned very wicked to laugh and jest on religious topics, and *I think it is so among you also.*' He said it was, and promised not to do so any more. This is the most striking instance I have met with of the power one can exercise over these men by kind treatment. You have only to appeal to their good sense, and good feeling, and you have the majority of your hearers on your side immediately.'

A Mission has been commenced under very favorable circumstances at DELHI, and the light of the Gospel introduced into the capital of the Moslem Kings, thus taking away from it the reproach that amid the many great historical associations which gather round its name, none of them have as yet been connected with the religion of Jesus. On its plains, 'the battles of the warrior, with confused noise, and garments rolled in blood,' have been many, and empire has passed as a toy from hand to hand, but that which 'is with burning and fuel of fire' from above, has not yet commenced. No Missionary is yet known to have accomplished his silent, life-long martydom there, preaching the kingdom that 'cometh not with observation.' Within its walls, the pride of life, the lust of the eye, and all the lusts of the flesh have reigned and revelled to the full, and all the glory of the kingdoms of this portion of the earth, has passed from one wicked possessor to another, as though it were permitted the evil one at least to verify his boast, that he giveth it to whom he will; but of truth,

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of meekness, and of righteousness, the power has not been seen. Now however, this reproach is about to be taken away from our Church and Nation, and having absorbed within our Empire all the kingdoms of the East, and placed in the British Crown that emblem of their dominion, the Koh-i-Noor, the 'Mountain of Light,' we are about to offer to the successors of Aurungzebe that 'pearl of great price,' of which, whosoever giveth it, he encreaseth the value and the splendour to himself.

The merit of this great effort is due to the Rev. J. Jennings, Chaplain at Delhi, whose proposals, seconded by the European residents at that place, found a ready and able coadjutor in the late Professor Street. A large sum, amounting to 20,000 rupees, was contributed in India, and the Society for the Propagation of the Gospel, with the zeal, and wisdom, and liberality, which characterize all its proceedings, has appropriated the interest of £8000, the portion of the Jubilee Fund devoted to Indian objects, to this great work. It is gratifying to add, that men, eminently qualified in all respects, have gone forth on this important Mission; and the University of Cambridge may take pride in her members, who have willingly offered themselves to the service of the Lord. The Rev. J. Stuart Jackson, M.A., Fellow of Caius College, and the Rev. R. A. Hubbard, B.A., of the same College, his friend and colleague, are now at Delhi, and we trust that we shall soon receive intelligence of the successful commencement of their Mission. 'It is known already, that there have been a few remarkable instances of conversion among the more educated classes at Delhi; and well may we join the Venerable Society for the Propagation of the Gospel, in the prayer, that 'Almighty God will vouchsafe to bless this new attempt to propagate the Gospel of His Son in that ancient and benighted city.'

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

JULY, 1854.

SWARTZ'S CHURCH AND HOUSE, TANJORE.

MISSIONS IN MADRAS.—PART I.

IN tracing the rise and progress of the Society's Missions in South India, we are painfully reminded of the shortcomings of our Church in this interesting and extensive field. At the close of the 18th century, the nucleus had been formed of a Christian Church, which, if properly tended and strengthened, would, from its own natural increase, have expanded into a goodly and large community. But there was no order or vigour in our system;

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it was no more than a series of desultory efforts made by a few zealous men, and as these were removed by death from the scene of their labours, the sound of the gospel became fainter; so that the successes of Swartz, and the earlier Missionaries, were well nigh rendered nugatory by the apathy and neglect of the succeeding age. On the transfer of these Missions to the Society for the Propagation of the Gospel in 1824, 'the number of Missionaries amounted to five, though there were twelve chief stations, and at only three of these were the Missionaries resident.' Of the devoted band, which had gathered round the Apostolic Swartz, John Casper Kohlhoff alone remained; he still fulfilled his ministry at Tanjore, and sometimes with the help of a fellow-labourer, but more frequently by his own unassisted efforts, kept up the knowledge of the truth in that place. But the times of refreshing came at last; and in the twenty succeeding years, during which the life of this venerable servant of Christ was prolonged, he witnessed his own Mission station broken into many smaller districts, and a numerous body of ordained Clergymen, under the superintendence of their Bishop, carrying on the Society's glorious and holy work in the diocese of Madras. He heard also of large accessions to the faith in Tinnevelly, and like the aged Simeon his heart was gladdened, and he could depart in peace, having seen the Lord's salvation thus extended among the heathen.

'A few days before his death, (March 7th, 1844,) he insisted, although very weak, on preaching once more to his all-dear flock; for such, with true German heartiness of affection, he was wont to call them; and having tottered, for the last time, into his pulpit, he preached to them, as he had done from the day of his ordination, Christ. 'Come unto Me, all ye that labour and are heavy laden,

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and I will give you rest,' was the last text of him who had been a preacher of salvation through Christ to the heathen for nearly fifty-eight years.' On his death bed he made strong crying unto Him that is mighty to save: and the last audible words that passed his lips were the Lord's Prayer. And thus he died, a man of prayer to the last, eighty one years and ten months old, 'strong,' to the last moments of his earthly existence, 'in the grace that is in Christ Jesus.' He was buried by the side of his spiritual father, Swartz, in the Church at Tanjore. 'Lovely and pleasant were they in their lives,' and after a separation of forty-six years, 'in death they were not divided.'

The TANJORE circle of the Society's Missions comprises within its limits eight principal stations, at each of which an ordained Missionary resides, whose duties also extend over a large circuit of other towns and villages. Some idea may be formed of the arduous nature of Missionary work, from the statement, that one of these districts, Canandagoody is eighty miles from N. to S. and forty miles from E. to W. Other districts are of less extent; but in all of them the amount of labour is far too great for the energies of one man; and though the Missionary traverses his district at stated times in the course of his ministrations, the pastoral superintendence of the people devolves largely upon others, either European catechists, or native school-masters and readers. Agency of this kind is indeed most valuable, and necessary under existing circumstances, where the people literally require to be instructed, like children, in the very elements of the faith. As the teaching is in a great measure oral, a large number of teachers is indispensable for the purpose; and we are therefore not surprised to find ten Catechists, and eighty one native agents, assisting the eight Mis-

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sionaries in charge of the Tanjore district. The principal stations are Tanjore, Boodaloor, Canandagoody, Aneycadoo, Vediarpooram, Combaconum east and west, and Negapatam, at each of which places there are churches and schools, and all the organization of parochial work. At Vediarpooram is a flourishing Institution for training native catechists and schoolmasters, which will bear a comparison, as to efficiency and intelligence, with any similar Institution in England. The number of communicants, according to the latest returns, was 2000; from whence an estimate may be formed of the Christians in the district, who cannot amount to less than 7000. Of unbaptized persons under instruction there is no complete or satisfactory statement; the numbers however must be considerable, as the work is real, and progressive, and the labourers faithful and devoted men, whose whole lives and energies are given up to their Master's service.

In so extensive a district as the Tanjore Circle, where so much is being done by the Society's Missionaries, it is difficult to make such a selection from the ample details in our hands, as to place before our readers anything like a connected narrative. The reports of each Mission separately, abounding in interesting and important facts, would more than occupy the limited space in our publication allotted to the whole district. We must therefore content ourselves with a hasty sketch of the more prominent transactions, passing from one Mission to another, as objects of interest arise, without any regular order or method in our statements.

The appointment of a Bishop of Madras, in 1836, gave the first great impulse to the Society's Missions, though it was not until the arrival of his successor, Bishop Spencer, that any striking results became manifest. We read indeed of a previous visit of the Bishop of Calcutta in

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1835, and of an interesting scene between Trichinopoly and Tanjore, where, in his encampment by the side of the Coleroon River, he ministered to the numbers who had gathered around to greet him at his coming. 'About a hundred native Christians, with a Catechist at their head, met us singing a hymn. The Bishop alighted, and spoke to them as he passed to the tents. Finding that their little church, (where prayers are read to the people every morning and evening,) would be far too small, the Bishop determined to have divine worship in our largest tent, and there, after breakfast, crowds began to assemble. It was soon filled and more than filled. We were obliged to remove altogether the inner canvass walls, and then to raise the outer walls, and then support them by longer cords and stronger stakes. We were thus reminded of God's promise to his Church, (Isaiah liv, 2.) 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on thy right hand, and on thy left; and thy seed shall inherit the Gentiles.' Even this expedient was not enough, and many were compelled to remain, during the service, without room or shelter. There were at least 500 native Christians present; the catechists sat in the front row, and the congregation behind them. After morning prayer had been read in Tamul by Mr. Cœmmerer, the people listened to a sermon preached by the Bishop with especial reference to the caste question, which was then troubling the Church, from the text, 'Christ is all and in all.' Nearly 250 remained to partake of the Holy Communion, which had not been administered (such was at that time the sad paucity of Clergy amongst them) for more than a twelvemonth. After Evening Service, we walked by the light of lanterns, winding along the margins of tanks and water

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courses, to see their little chapel; and then bade the people who accompanied us an affectionate farewell, praying God to bless and strengthen them in their holy faith.'

In 1839, Bishop Spencer visited Negapatam and Tanjore. 'At the first place I held two Confirmations of candidates prepared by our Missionary, the Rev. Mr. Thompson, one for European Christians, the other for natives. To the latter I officiated in Portuguese, a language familiar to the half castes as well as natives of that station. It was a great pleasure to me to be thus enabled to administer the beautiful rite of Confirmation in a language understood by the people. I also inspected the Society's schools, and had reason to think them going on well. I need not say that I visited Tanjore with a lively interest. The scene of Swartz's labours could not be visited without emotion by a Christian Bishop. The Society has two churches in Tanjore. Swartz's house is still standing, a plain, but comfortable residence, such as became the apostolic man. His pulpit is also in existence; and I could not but think, as I ascended it, of his devoted labours in the good cause. Immediately on my arrival at Tanjore, I sent a note to the truly venerable Mr. Kohlhoff, to say that *I* would pay *him* a visit. The good old man however, would not be restrained from shewing his respect for the Bishop, and, accompanied by Mr. Brotherton, called on me. I was much struck by his venerable appearance, and this pleasing impression was strengthened by the primitive simplicity of his manners, strongly reminding me of that excellent class of men, the evangelical pastors of Germany. I was introduced here, for the first time, to a native priest: his name is Namapirajayam, *spiritual light*. This venerable servant of God was born at Negapatam, of heathen parents, in 1750, and received Lutheran ordination in 1811. He

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bears an excellent character, and was highly esteemed by Swartz and Gerickè, with the latter of whom he travelled over a great part of Southern India. He is an interesting looking old man, with a countenance full of benevolence; his dress, something between a toga and a surplice, reminded me of the figures of the Apostles in the Cartoons.'

In 1845, the Bishop again visited this portion of his Diocese. At Negapatam he was met by one of the Society's most active Missionaries, Mr. Caldwell, who had been carefully inspecting the Missions at Tanjore. 'The old church has been seldom, if ever, so much crowded as yesterday. It was built by the Dutch, who build much better churches than we do; and, with its heavy pulpit and sounding board, and the escutcheons on the wall, (I counted nineteen,) many of the 17th century, and the monumental inscriptions on the pavement, has that ecclesiastical appearance which we generally look for in vain in this country.' 'The European congregation is necessarily small; but an attachment to the church appears to be developing itself, and proves what may be accomplished by an earnest-minded and single-hearted clergyman, under very difficult, and in some respects, adverse circumstances.' The native congregation was small likewise, about 180 in number, who were assembled at the church with their catechists and schoolmasters. After the confirmation of seventeen natives, the Bishop addressed the people on the question of caste; and 'did my utmost (he says) to convince them of the impossibility of reconciling its maintenance with the profession of Christianity. The catechists looked, as usual, sullen, and, though compelled to acknowledge that my argument was scriptural and reasonable, their countenances expressed a dogged resolution not to yield to it. The head catechist had

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almost made up his mind to give it up; and I therefore singled him out, and especially exhorted him, in the name of God, and for the sake of Christ and of his own soul, to stand forward as an example and encouragement to his brethren. He seemed moved; but I scarcely expect that he will have sufficient resolution, or I should rather say sufficient grace, to endure the cross, despising the shame.' Nine years ago this man had received a letter, full of love and of the very spirit of the gospel, from Bishop Corrie, on this subject; but he had continued a caste man notwithstanding. It was the same at Tanjore, and throughout the district. Too much indulgence had perhaps been allowed by Swartz and his contemporaries, on this question. Its prejudices, though not its sinfulness, had been winked at, in the hope that it would gradually be dispelled by the strong light of the Gospel. The result, however, has been otherwise. Instead of being rooted out by Christianity it has struck its roots deeply into the system, and become a fearful hindrance to the spread of vital religion. Every Bishop has laboured zealously and patiently to remove it: none more so than Bishop Spencer. His resolution, not to ordain a native, who refused to eat and drink with his Bishop and fellow-clergy, gave great discontent. 'I am glad of it (he writes;) it is right that the Church should thus try the spirits, whether they are of God.' I am willing to make all *due* allowance for the unhappy prejudices of an ignorant *people*, but none for those of a *minister*, who has not learned Christ, if he still cling to caste.' The question even now, continues to harass and distract the Church, though happily, in some degree, giving way before the firm and judicious treatment of the Clergy. At Canandagoody it has been entirely overcome by the judgment and determination of Mr. Hubbard, whose exertions, after a

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season of trial and anxiety, have been crowned with success. In his Mission, the very heathen themselves admit that the *Christians have now all become one*; Pariah, and Soodra, and Kuller, being merged in that one holy and distinctive appellation. Though we may lament, we can hardly wonder at, the tenacity with which the Hindu clings to caste. It is his most prized birthright, esteemed as highly by the Pariah as by the Soodra. On his conversion to Christianity, his former impressions retain their hold, so that even drinking out of the same cup at the Lord's Table, though not involving an absolute forfeiture of caste, is viewed by him with great repugnance; and at Tanjore very many of the rich and independent cast-men habitually refused to communicate at the same time with the Pariahs. To such an extent was this custom carried, that to be a Tanjore Christian had almost become a proverb, signifying a man whose Christianity was of a questionable kind. Like all other general assertions, it was not true in every particular instance. Bishop Spencer had greater cause for thankfulness, that the Christianity at Tanjore was such as he found it, than for complaint that it had not attained a higher standard; and he attributes the comparatively slow progress of the Gospel in a place, which for 60 years had been occupied as a Missionary station, and had been blessed with the preaching and example of Swartz, and Kohlhoff, to the fact, that the whole influence of the Rajah is opposed to it, and that among a population of 25,000 heathen, all more or less dependent upon him, the small body of Christians feel themselves more than commonly despised and rejected by their countrymen, by whom they are held the vilest of the vile; the Pariah esteeming himself to be infinitely superior to the Christian. It was otherwise in Swartz's days; and it might

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have been otherwise now. There was a time when the reigning prince was favorably disposed to the Gospel, and scrupled not to employ native Christians in his service; when he honoured the ministers of Christ, contributed to the support of Christian schools, and manifested a desire for the instruction of his people. But the *Christian* Government of Madras regarded these things with an unfavourable eye. In a place, where every countenance was given to idolatry, where native Christians have been beaten for refusing to draw the chariots of idols on festival days, we cannot be surprised that almost the last words of Heber should have been those of bitter reproach and condemnation, when speaking of Tanjore, he wrote 'Will it be believed, that while the Rajah kept his dominions, Christians were eligible to all the different offices of state; *while now there is an order of Government against their being admitted to any employment.* Surely, we are, in matters of religion, the most lukewarm and cowardly people on the face of the earth.' The Rajah therefore was only acting under English orders, when he threw the weight of his influence against the Gospel, and taught his people to regard it as a visitation of the gods.

But notwithstanding these drawbacks and discouragements, which in themselves must have one favourable result, inasmuch as they who become Christians under such circumstances, give in that fact the strongest proof of their sincerity, the Word of God has had its course, and been glorified among the heathen at Tanjore. On the consecration of the churches, by Bishop Spencer, they were crowded by native Christians; and at the ordination of Mr. Bower to the office of the priesthood, upwards of 250 natives partook of the Holy Communion. 'Persons of all castes came up together, indiscriminately, to the Holy Table, and had I not been aware of the absence of

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some of the rich and great members of the congregation, who, unhappily, chose thus to manifest their independence, I might have fancied that the devil of caste was, for the time at least, expelled from Tanjore.'

'Unquestionably (adds the Bishop) it is a very difficult congregation to manage. The people are proud and headstrong, and have had their own way too long; and Mr. Schmitz has had a very painful task to bring them, in any degree, under Christian discipline: but he has succeeded to such an extent, as to encourage the hope of complete success, if the present system be steadily persevered in, and the Gospel preached among them, not in word only, but in power; always bearing in mind, that our object is to maintain the discipline in strict subservience to the doctrine of Christ; and that we seek not merely crowded churches, but a people wise unto salvation.

At Vediarpooram, about 5 miles from Tanjore, a number of people recently converted from heathenism, came forward and presented to the Bishop a large brazen idol, the goddess Kali Ammen, which had long been the presiding deity of their now desecrated temple. During his address his Lordship remarked the extreme attention of the native congregations, who fix 'their eye steadily on the preacher, and you rarely see a wandering look. Occasionally, when roused by some question put to them, or by some familiar illustration, they will give a kind of assenting or dissenting reply, which has a very cheering effect on the mind of the person addressing them, as proving that *they* are interested, and *he* is understood. I have often watched them, while my interpreter was explaining my words, and have been struck by the ever-changing expression of their countenances, as pleasure, or shame, or hope, or fear, or a conviction of the abomi-

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nations of idolatry, or an apprehension of the truth as it is in Jesus, rose uppermost in their minds.'

In the following year we read of 708 professing Christians at Vediarpooram, and in 1852 of 301 communicants, showing a gratifying increase, the reward of those few years of devoted labour. Amidst some opposition from the Brahmins, the Gospel had been faithfully preached in every place where there were congregations or schools, and Mr. Bower had extended his visits into the West Combaconum district, at that time without a Pastor, in consequence of the death of Mr. Coombes. It was at this place, though not then 'a promising station, but (writes the Bishop,) to be retained, as a link in the great Missionary chain between Madras and Trichonopoly, that the pleasing trait was exhibited of the European residents approaching the Holy Table '*together* with the natives; and *after* many of them had communicated, an example most valuable in India;' and we may add in England also, where too much distinction, though not of caste, still lingers in our Church, disfiguring the material edifice, and dishonouring the spiritual building. At this 'unpromising' station, there are *now* 299 communicants.

The Tanjore Mission, is at this time under the superintendence of the Rev. G. U. Pope, (of whose efforts and successes in Tinnevelly, we shall shortly speak,) and we trust that its days of trial and difficulty are passing away, and that a rich harvest is ripening, to reward the Missionaries' labours. 'It is impossible, (says Archdeacon Shortland,) to see this Mission—with its large congregation, its noble church, containing the earthly remains of five of the faithful Missionaries of a former age, who 'being dead yet speak,' its extensive boarding schools, its library, its Mission-houses, its exclusively Christian town, and last, though not least, the second admirable spacious

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church, situated in the citadel, at the head of the principal street of Tanjore, ready to receive its teeming inhabitants, rescued from the bondage of idolatry, and so manifestly witnessing to the 'truth as it is in Jesus' in the stronghold and sanctuary of Hindooism, and at the very gate of the sacred pagoda—without the deepest interest, and earnest prayer, that the Spirit may be poured out from on high, on all connected with it.' The Archdeacon also reports, a very gratifying improvement in all the districts connected with this Mission. 'The people are evidently in a more satisfactory state of subjection to those placed over them in the Lord, than at any former period. Caste has received a salutary check, and *can hardly be said now to have any place* in the churches or schools. A godly discipline has been put in force, with a decidedly beneficial effect in the congregations generally, and especially in the Boodaloor district, after earnest and solemn instruction and warning. The seminary, and the superior English and Tamul boarding schools, have also afforded me great pleasure, and it is impossible to doubt that, if they are carried on with the same energy, and all practicable means used for their further improvement, the Seminary being gradually raised to its legitimate position as a Collegiate Institution for training up a body of native Clergymen, and the boarding schools regarded as preparatory Seminaries to provide a superior subordinate native agency, and more particularly to contribute the more promising youths for a higher education in the Vediarpooram Institution, the most important results may, through the divine blessing, be expected.' And then follow the gratifying words, 'I have observed in several places a patient endurance of persecution, and in some cases a zealous exertion for the extension of the Redeemer's kingdom, which can only

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be ascribed to the effectual working of the Holy Spirit; and some instances of conversion have been brought to my notice, which afford as remarkable evidence of divine influence as have existed in any age or country.'

When Bishop Spencer visited NEGAPATAM, in 1845, he remarked that the congregation was small and not, he feared, on the increase. A few years of active exertion have made this place the centre of a goodly Mission, the native Christians, in the Nangoor district amounting to 850, of whom 400 are communicants. The district is large and laborious, extending some forty miles in length, and it is evident that the most zealous Missionary must be overwhelmed by mere physical toil. Supervision becomes a matter of the greatest difficulty, and much valuable time is wasted in journeyings to and fro. But this is the common fault of all our Missions; they are spread over too wide a surface: where we have *one* Missionary we ought to have *three;* and churchmen in England have no right to complain of the slow progress of our Missions, while they withhold from the Society for the Propagation of the Gospel the means of increase and extension. There are however in this part of India, other obstacles to the knowledge of the truth. 'The emissaries of the Church of Rome, in the persons of the Jesuits, have succeeded in spreading their noxious tenets far and wide, and a large body of natives, both the high and low classes, are the dupes of Popery.' Of Romanism in India we may form some estimate, when we hear that 'in some gaudily decorated theatre, like the theatrical booths at a country fair in England, the priests' exhibit to their miserably deluded proselytes, some so called sacred drama, 'St. Michael and the Dragon,' or his battle with the arch-enemy over the body of Moses, or some parody of unspeakable things! and this is the preaching and teaching of Christ crucified to their poor converts.'

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The Roman Catholic Missionaries have made a wonderful progress, and continue to overrun the Eastern countries; but since their chief design is to make proselytes to a party only, the souls that fall under their management, are left in the utmost ignorance, without receiving so much as a real tincture of inward piety, or a saving conversion to God. At this rate they go astray like lost sheep, and remain altogether strangers to he grand mysteries of salvation. Nor do their priests' take the least pains to train them up to the competent knowledge of divine things; but suppose that they have sufficiently answered the character of a Missionary, when the heathens have learnt to perform the external and customary formalities of the Church of Rome; and after this manner they convert a number of pagans in a little time, and with less pains and labour. 'These so-called converts to Christianity induce the heathen to look upon the Protestant Missionaries as bigoted, and uselessly severe, because they require the *heart* to be given up to God, and will not be satisfied with unintelligible prayers, unmeaning and childish processions, and a form of religion which seems, in this country, to have made a kind of offensive and defensive alliance against Protestantism, as the common enemy with idolatry itself. It is a curious fact, that the heathen here are in the habit of calling the Roman Churches Mary-Churches, and our Churches God Churches.' 'In a station, like Negapatam, where Popery has made such progress, and where the Jesuits use all the means in their power to prevent the people from coming at Scriptural truth, it is certainly cause for thankfulness, that the Scriptures are received at all, and earnestly should we pray that they may prove the power of God to the salvation of many souls.'

But we must hasten on to CANANDAGOODY, of which

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we have a pleasing account from the pen of Bishop Spencer. 'I found plenty of work here, but such work as I delight in; and it was most cheering to see the affectionate earnestness of Mr. Brotherton, in the labour of love committed to him, and the beautiful order into which he had brought his congregation. A church, or I should rather say a prayer-house, built here by that man of God, J. C. Kohlhoff, of whom the more I hear, the more I venerate his memory, is now given up as a School-room, and Mr. Brotherton has built a church worthy of the name. It is very simple, but ecclesiastically arranged, and will hold three hundred persons: the present congregation at Canandagoody itself amounting to two hundred and fifty. The number of baptized persons under his charge is seven hundred and sixty five, with twenty five catechumens, who have lately come forward. The whole increase, since Mr. Brotherton has been in charge of the Mission, is one hundred and fifty souls; an accession of great importance, considering the class of persons who have renounced idolatry to cast in their lot with us. By far the greater proportion of the Canandagoody congregation is of the Kuller or Thief caste: a title, which has a curious sound to European ears, but which now indicates a set of men, independent in their circumstances, each man living in his own homestead, and held in much respect by their countrymen. There are also two congregations of Shanar or Palmyra climbers; two of Pullers, or agricultural labourers; two of Pariahs; and one, so called, Portuguese. The consecration of Canandagoody church, was a very comforting and encouraging, as well as a very pretty sight. It was thronged with native Christians, all of whom, I have every reason to believe, are under strict pastoral superintendence. As with the voice of one man they sang

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the praises of Him, who had called them out of darkness, into His marvellous light; and never did Bishop meet with a more hearty welcome from a Christian flock: I felt that it was indeed good for me to be there, and doubtless the visit of their Diocesan will be long remembered, and often talked of, by these simple souls. The district, confided to Mr. Brotherton, extends 80 miles in one direction, and 40 miles in another: and he traverses this vast extent of country at stated periods, in the true Missionary spirit, seeking Christ's sheep in the midst of this naughty world, that they may be saved through Christ for ever.'

The origin of the Canandagoody Mission, though not without parallel, is remarkable. 'A certain Tondiman of the village afterwards named Pakkiyanathan, having discovered some idol images, took them home, in hope of their becoming propitious household deities, but was sadly disappointed to find that, instead of that, they became devils of ill-luck to his family; his brother went mad, and the 'childlessness' of his wife became confirmed. In these circumstances he determined to renounce Devil worship, and to seek good by joining himself to the people and religion of 'the only living and true God.' Accordingly he set out for Tanjore, to make his case known to Swartz, by whom he was baptized, and then returned to his village: this was in 1795. After the death of Swartz in 1798, the relations of the first convert proceeded to Tanjore, with the same intention of becoming Christians, and were entertained, instructed, and baptized by Mr. Kohlhoff. The germ of Christianity, thus planted, was carefully tended by Kohlhoff, his catechists and schoolmasters. Missionaries from Tanjore visited the place from time to time; but the plant was sickly and well nigh 'choked' by close contact with the 'thorns' of heathen in-

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tercourse, when in 1842, the unwieldly Mission of Tanjore was divided, and Canandagoody, in the subsequent year, placed under the care of Mr. Brotherton. He came, and through dint of great perseverance, with straitened means, built a church, and bungalow: his successors added other buildings; so that where nine years ago (the account is in 1852) there existed nothing but a poor thatched prayer-house, used likewise for a Tamul school, and the usual miserable staff of uneducated native assistants, we have now a thoroughly organised Mission, with well qualified teachers, five English and Tamul schools; and the order, life, and energy of an European establishment. Can any statement be more gratifying? It shows what an earnest minded and judicious Missionary can effect, even under the most adverse circumstances; and condemns the cold-hearted selfishness of those, who refuse to give of their abundance for the support of Missionaries like Mr. Brotherton.

It was in this Mission, that the conflict with the caste prejudices of the converts was so successfully maintained. Acting in compliance with the Bishop's well known wishes and injunctions, Mr. Hubbard from the first resolved 'not to allow any quarter, beyond what was reasonable, to such a monstrous evil, either in church or school.' He took his stand, therefore, at the administration of the Sacrament of the Lord's Supper, in 'a cautious and considerate admission of Pariah communicants with the other Christians.' The following is the account of what occurred. All the Kullers (males) came first, six or eight in a company, according to the dimensions of the Communion rails, and after they had communicated, three low-caste Christians, Shanars and Barbers, and two Pariahs remained to receive the ordinance. The former three came up, and were already kneeling (though I perceived

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even they came with fear and trembling, and a sort of suppressed buzz of discontent from some of the Kuller women who had not yet communicated;) while the poor despised Pariahs, my own servant among the number, not daring to stir from their lowly seat at the end of the church, remained behind to receive, according to custom here, after the *caste women* had come and gone. This was a sight I could not brook; and I immediately beckoned to the two Pariahs to come forward and kneel, peradventure at a distance *from*, yet *with* the three low caste men. I blush now to think of, and then almost *bled* to witness the result: every Kuller woman, to the number of 40 or 50, simultaneously left the church.' But Mr. Hubbard was nothing daunted.

On a second occasion, having, by argument and persuasion, convinced some of the caste Christians, that it was their duty to lay aside distinctions so inconsistent with the spirit of the Gospel, he proceeded, as before, to the administration of the Holy Communion. 'Immediately there was a noisy rush of the recusants towards the verandahs of the Church, where they had evidently intended to remain annoying the well-disposed, by their mockeries and insults, for sacrificing, as they called it, their caste. This however was effectually prevented by the arrangements previously made, and all consequently passed over quietly and becomingly. But peace was soon destroyed by the enemy who lay in wait: and on the Monday morning early complaints from various quarters reached us, of insults and persecution inflicted on our Christians who had communicated, not by Heathens, but by their fellow Christians, for the conscientious discharge of their duty. The washerman, the barber, and the other village functionaries, upon whom these people depend for so much of their comfort, together

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with the water, beetle, &c., necessary for their use, were systematically denied them; and 'Pariah' was the epithet that met them at every turn of every lane and street. A poor friendless widow-woman was way-laid and beaten, together with her son, for no other reason than because she had gone to the Lord's Table, with her low-caste brethren.' This wicked and rebellious spirit continued to disturb and harass the congregation for a long period; so that each sacramental occasion, instead of being a season of quietness and peace, was one of great excitement and apprehension. 'But at length by perseverance and prayer, and the punishment of those who had attacked the Christian widow, peace was not only restored, but the refractory likewise led to communicate at the Holy Table without distinction of caste; and now there cannot be greater decorum and solemnity among any native congregation on these sacred occasions.'

The same trials had however to be endured in the schools, into which, children of all castes were admitted; and the same temper and patient perseverance at length surmounted them. By a series of well concerted plans, Mr. Hubbard led his people to the conviction, that all are made one in Christ Jesus, and that there is no respect or distinction of persons. It was however a hard struggle. The Soodra child would not eat with, no not so much as sit by the side of the Pariah; and so it happened that the schools were for a time deserted, and almost broken up. 'A spirit of universal discontent prevailed. The congregation absented themselves from church; and prophecies were rife everywhere that the fate of the Mission was sealed. For several months we had but 18 or 20 low caste children; then one and another came in as the suspended Mission servants submitted themselves; at length, after nearly nine months' suspension, the head catechist

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returned and placed his children in the school; and so surrender after surrender followed among the other castes, and even among one or two Kullers of *distant villages:* but for two years scarcely one Kuller of *the place* could be prevailed upon to send his children. Now we have as fine a boarding school of 70 children, eating together every day, as you can find in any of our missions, and no objectors, except a few who are careless of all education, or intimidated by two head-men of the Kullers, discharged servants of the Mission.'

There are still, however, many abatements and discouragements. Like many of the Missions in the Tanjore district, the people, in some cases, have joined the church from mixed motives: and apostacies and ill-conduct have at times disgraced the congregation, and given occasion to the enemy to blaspheme. 'The pastor here, in these days, though having many things in advance of those at any former period, has yet no room for exultation,' on the contrary, his heart is frequently bowed down with sorrow at the visible imperfection of much that is accomplished, and of most that he contemplates—and his rod and staff of comfort are frequently superseded by the rod of chastisement, and the proclamation of peace and reconciliation changed into the denunciation of the terrors of the Lord, and the stern sentence of excommunication! Yes, 'many walk here of whom we could tell, even weeping, that they are the enemies of the cross of Christ.' Some, in these latter days, have 'gone out from us, because they were not of us:' they joined the Mission, some spontaneously for their bellies' sake, when the new buildings were in course of erection, and a maintenance was thus provided for many: others through the intrigues and lying promises of interested catechists; and of course in time of temptation or disappointed expectation, they fell away. A few

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too of the older Christians, who had some hereditary Christianity at least, sacrificed their religion to their convenience by heathen intermarriages. Most of these are waiting anxiously and longing to be received again, and would return to-morrow, if I could conscientiously accept them without the most convincing evidence of 'the broken and contrite heart,' which becomes such transgressors. These latter persons too, generally, though cut off from the congregation, retain the profession of Christianity still, by non-amalgamation with their heathen relatives in their idolatrous rites, and by keeping up the form of godliness by morning and evening prayers in their houses.' Alas! we may add, such inconsistency is not confined to this region of darkness and idolatry: would the Christianity of our own enlightened land endure, without shrinking, the searching test applied by the Missionary of Canandagoody?

But he has better tidings for our ears than backsliding and carnal-mindedness. He speaks of '*future full of promise.*' 'The people are now thoroughly broken as to the caste rules, which will keep them separate from their heathen associates; are under strict discipline, and understand that they are to be governed by, instead of leading, their minister; have daily means of grace and regular sabbath instruction, with frequent Sacraments. In the midst are our boarding schools, with 70 children under daily and hourly supervision, and religious and mental training, which must act upon the district with a vitalizing and renovating power. Some of them too are, I believe, truly the children of God, men of faith and prayer, whose example is purifying and preserving 'as the salt of the earth,' and enlivening and guiding as 'the light of the world.' Moreover and above all, God is with us of a truth; and in the stormy years through which

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we have passed, has shewn us so many 'tokens for good,' that they which hate us have been signally ashamed, because 'He hath holpen us and comforted us;' and our future 'help standeth in the name of the Lord, who made heaven and earth.'

Mr. Hubbard's extensive district has since been subdivided, and at ANEYCADOO, 20 miles from Canandagoody, a resident Missionary, Rev. W. L. Coombes, has been stationed. In 1847, its only place of worship 'was a miserable choultry-looking place, quite insufficient to accommodate the people: there was no proper school-house: the Mission dwelling was a hovel. Since then we have built, through the liberality of our Society, a nice, though small, substantial church, a fine capacious bungalow, with permanent school-houses for boys and girls. So that Aneycadoo, with its hand-village, Athanoor, where there is a large church, and a Tamul school, has all the requisites of a permanent Mission, and will, no doubt, through God's blessing, grow gradually into maturity of numbers, and faith, and knowledge.' In 1851, 327 baptized Christians, and 100 communicants, had rewarded the labours of the Missionary.

So again with AMIAPPEN, or rather SPENCER-POORAM, so named in memory of the Bishop, who took an early interest in its formation, a Shanar village, 35 miles from Canandagoody, on the road to Negapatam, where a congregation had been gathered by Mr. Brotherton, some years ago—the means only are wanting for apparently unlimited extension. It is a fine field for aggressive work, that work for which ordained labourers are so urgently needed. A church and school have been established in the place. We trust that the Society will have the means of locating a Missionary there, and also of still further subdividing the Canandagoody district.

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We conclude our present number with an interesting account of the head of the only Christian family in one of the villages, Perungudy, a comparatively rich man; who was for many years, though baptized in infancy, a 'blasphemer and injurious,' 'neither fearing God, nor regarding man,' indeed the terror of the neighbourhood. The church of God, and the heathen temple, were alike in his esteem; and as to Christian Ministers, they were his butt of ridicule, and the theme of his abuse. But it has pleased God, within a short period, to awaken him from his insensibility, to give him a new heart and a new spirit, and grace to cry for mercy at the hands of his Saviour. The above confession he made to me publicly, before crowds of persons, some of them his own *slaves*; and when the catechist advised him to speak of these private personal matters *alone* with me, he with great earnestness and feeling, answered, 'No, I am not ashamed: let all hear what God hath wrought for my soul. I sinned openly, and published before the world my blasphemies; now let me, with equal openness, tell of the salvation which I have found.' I sat with astonishment, hearing these things, and seeing the tears of joy and sorrow which he shed. He is indeed a wonder unto all; and should God give him grace, as no doubt He will, to continue 'witnessing this good confession,' he may become an extensive blessing to many like his former self, and to others also. He spends large portions of his days and nights in religious exercises, reads his Bible with avidity, and expects the visit of the Missionary, or of the humblest Catechist or Christian friend, with intense delight.'

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THE
MONTHLY RECORD
OF THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

AUGUST, 1854.

NEILGHERRY HILLS.

MISSIONS IN MADRAS.—PART II.

THE COLEROON or ERUNGALORE MISSION now engages our attention. The sphere of its operations lies to the north of the Coleroon branch of the river Cavary, by which it is also separated from the districts of Tanjore and Trichinopoly.

The light of the gospel penetrated into this country more than a hundred years ago, having been carried thither by the Jesuit Missionaries of Madura. The nominal

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conversion of many of its people was the consequence of their exertions; and so powerful was their influence at the court of the Nabob of Arcot, that Swartz was prevented by their representations from gaining a footing in the district. On the dissolution of the order of the Jesuits, the oversight of their Missions passed on to the Priests at Goa; one of whom ministered to congregations extending over a space of 3000 square miles. In this state of neglect and decay, the condition of the native Christians attracted the notice of the late Mr. Haubroe, the Society's Missionary at Tanjore. It appeared, that, from conversations which they had held with their Protestant neighbours, and from the distribution of tracts by the Rev. Mr. Schreyvogel, of Trichinopoly, the people had been led to such an acquaintance with the truths of the Gospel, as to desire further instruction. Mr. Haubroe therefore proceeded to visit their villages, and succeeded, by his indefatigable exertions, in forming congregations in sixteen of them; and his first report to the Society, in 1830, speaks of 251 families, numbering 850 souls, as having placed themselves under Christian instruction. The religious condition of the people, at that time, may be gathered from his account of the worship to which many of them had been accustomed.

'The Divine service at Porthagoody (the chief station, 10 miles N. W. of Trichinopoly) consisted in reading a Latin liturgy, and in the adoration of the canonized saints of the Church of Rome. In the villages, where chapels were built, the whole worship was this; one of the villagers repeated every morning, at four o'clock, the Rosary, and in the evening again as many times the Ave Maria, or invocation of the Virgin Mary. Schools were unknown among them, and hardly one out of a hundred was able to read. They complained of a tax being levied by their

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Priests for processions on the annual and other festivals, when every man was obliged to pay a quarter rupee for expenses to the car, or conveyance of the images, music, masks, fireworks, &c.' The *car* is thus described. 'There is a handsome car kept near the door of the church, similar, and for *similar purposes*, to that of a pagoda. The Ten Commandments are painted all round the upper compartments, the second being omitted for obvious reasons; it would be too bold and hazardous to emblazon such a law on the very instrument and equipage of idolatry. Under the commandments are various sculptured representations, such as serpents pursuing men and biting them, the torments of hell, and beings like the infernal furies of the Hindus. Behind, is a place to receive the offerings of the faithful; and above, the throne of the saints whose turn it is to go in procession, among whom Francis Xavier is a very prominent personage, being adored with divine honours.'

What wonder, then, that these people, a robust and hardy race, inhabitants of the hills, of the caste of hunters, free and independent in their habits, and cultivators of their own possessions, should be anxious to know more of the Gospel than the mere pomp and pageantry of popery, and to be emancipated from the servile bondage of the Church of Rome. Their manly and intelligent disposition, and their enjoyment of civil freedom, prepared them for the reception of the truth in its purest form; and it was with devout thankfulness that they listened to the teaching of Mr. Haubroe, and subsequently placed themselves under the care of himself and Mr. Schreyvogel, the Missionaries of the Society for the Propagation of the Gospel, at Tanjore and Trichinopoly. The Coleroon Mission having been thus added to these stations, its duties were shared between these two laborious men;

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and, though their own work was arduous and exhausting, by the aid of a native catechist who resided there, and the periodical ministrations of a native priest, in addition to their own occasional visits, they succeeded in keeping the congregations stedfast in the faith, so that they were enabled by God's grace to resist the persecutions and oppressions of their Romish brethren, and, with a few trifling exceptions, to stand fast in the liberty wherewith Christ had made them free. For more than 13 years, their only religious instruction was the scanty measure thus with difficulty afforded them. They had attracted the notice of Archdeacon Robinson, who had visited them at an early period of their conversion, and subsequently that of the Bishop of Calcutta, the account of whose interesting ministrations, in his tent by the river's side, we have already related; and every effort was made for the establishment of a Missionary among them. But such was the state of the Society's funds, that it was not until 1843, that this desirable object was finally accomplished. In that year the Rev. C. S Kohlhoff, the son of the venerable Missionary at Tanjore, was appointed to the charge of the district, and under his active and judicious superintendence, it is now one of the most satisfactory Missions of our Church. It includes within its circuit 22 village congregations, and more than 1000 baptized persons, of whom 478 are communicants; the number of children under Christian instruction is 375, of whom 45 are taken care of in the excellent boarding schools established by Mr. Kohlhoff. He is assisted in his work by one European and nine native catechists, and by one European and nineteen native schoolmasters. The district, like all others where the Word of God is faithfully preached, has borne fruit so largely in the accession of believers to the fold of Christ, as to require a further subdivision—But,

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alas! the charity of the Church at home does not keep pace with the extension of the Church in India; and thus the means are withheld from the Society for the Propagation of the Gospel, not only of establishing new Missions, but even of maturing, strengthening, and efficiently carrying on those already under its care. When will Churchmen feel their responsibility, and act upon their convictions? When will they discern the signs of the times, and acknowledge, in the present shaking of men's minds in India, the privilege, as well as duty, of proclaiming to them the Gospel in a favorable and acceptable time? Shall we not fear, lest 'the kingdom of God should be taken from us, and given to a nation bringing forth the fruits thereof?'

Many interesting instances occur in this Mission of patience and perseverance, under every discouragement, in the true faith. Mr. Kohlhoff relates that of 'a Moonsiff, or Headman of a large village, 10 miles to the east of my station, who had heard the Gospel 15 years before from my father, on one of his Missionary tours. It made a deep impression on his mind, but fearing to stand alone, he deferred the acknowledgment of his desire to embrace the truth, till he could persuade others of his connections to come over with him.' Failing in this object, he resolutely determined to maintain his profession against all opposition, and was accordingly, after due instruction and inquiry, baptized. His neighbours, his relatives, his very wife, renounced his society, and amidst reproach and contumely of every kind, he steadily pursued his Christian course. After two years 'patient endurance of sufferings in the cause of his Divine Master, which made him a wonder to heathens as well as Christians,' he died, expressing to the last moment, his 'earnest desire to be admitted into the presence of Him,

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whose favour he felt to be better than life. His heathen relatives, who used every endeavour to induce him to renounce Christianity without success, as soon as he expired carried away his body, to inter it with heathen rites; but on reflecting on the folly of such conduct, gave it up afterwards for Christian burial. His memory will, I trust, long remain to testify the grace of God, and to lead many of his unconverted relatives and friends to Him, who alone can save them from their sins.'

Instances of this kind abound in the records of every Mission. The details vary, but the substance is the same. It is persecution, for righteousness' sake, in every shape which the unconverted heart of man can devise, or the subtilty of Satan suggest. And well would it be, if trials such as these, were the only ones which the Missionary had to encounter; for these he is prepared, and these, by God's grace, he is enabled to overcome. More difficult and trying are the obstacles thrown in his way by Christians of other communions. Of the oppositions and artifices of the Church of Rome we expect to hear; but we should have looked for better things from the Lutheran Missionaries at Tranquebar. In a question respecting the renunciation of caste by his native teachers, Mr. Kohlhoff had the unhappiness of finding some, who had seceded from him on this account, received with acceptance by the Dresden Missionaries; one of whom, bearing the honoured name of Swartz, actually 'visited Maitoo-putty, and having assembled together those who still remained disaffected, administered to them the Lord's Supper, and other rites according to the forms of the Lutheran Church.' When Christians, professing a purer faith, act thus injuriously towards each other, who can condemn the Church of Rome for her hostility, or wonder that she draws away the natives from our communion by

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yielding to their prejudices on this very question of caste? Our Church, by her wise and determined opposition to its continuance among her congregations, may indeed be impeded in her course, but she will have the satisfaction of knowing, that she has contended for a great Christian principle; and that her people are more likely than others to exhibit the power, as well as the form of godliness.

TRICHINOPOLY has long been one of the Mission-stations of the Society, and has been rendered famous as the place where Swartz first ministered, and where Heber died. So early as 1757, one of the Tranquebar Missionaries, the elder Kohlhoff, had preached the Gospel there: it was not, however, until 1764, that the Mission was regularly constituted; and two years later we find Swartz, under the direction of the Society for Promoting Christian Knowledge, occupying the post, and officiating in a Church, which he had built, as its appointed minister. On his removal to Tanjore, ten years afterwards, Mr. Pohle carried on the Society's work; this venerable man's labours were continued there for more than 40 years, and we find him in 1816, welcoming Bishop Middleton, and presenting to him many candidates for confirmation. During that long period, he had struggled, almost unassisted, with the difficulties that surrounded him, but not without success in the work to which he had been called. The records of the Mission bear ample witness to his active zeal, though, in his declining years, he was evidently unequal to his duties, consisting of the care of the English, as well as of the native congregations. It was with reference to the Missionary wants of Trichinopoly and Tanjore, that Mr. Kohlhoff, in 1811, was permitted to ordain three native priests; an irregularity only to be justified by the pressing necessity of the case. Bishop Middleton endeavoured to find a colleague for Mr. Pohle,

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but without success. At that time men and means were alike wanting. No interest in Missionary work was taken by the Indian Government, and without its co-operation the attempt seemed hopeless. 'As to the conversion of the natives, it is, I am convinced, quite out of the reach of our Society, or any other, while the present system continues. A sensible native told me some time since, *that the English did not wish it:* and certainly there are many facts which countenance the opinion.' On Mr. Pohle's death, Trichinopoly was dependent on the occasional visits of the Missionaries at Tanjore. Bishop Middleton found a congregation of 500 native Christians, and Bishop Heber about the same number. It was cause for rejoicing that the congregations had not lessened in the interval, though a deep reproach to the members of our Church, that the Mission should have been left in this state of neglect. Such a place as Trichinopoly, important as the capital of the district, and as a large military station, demands the strength of our Church to be put forth in the maintenance and enlargement of her establishment.

'It is (writes Bishop Spencer) the stronghold of popery in Southern India. It has all the drawbacks and discouragements of a large military cantonment; and the *official* influence of the servants of Government is opposed to the spread of the Gospel among the natives.' These surely are causes for increased exertion in this interesting and important place, and we ought not to be content with the labours of a *single* Missionary in such a field We have every reason to believe that the Society's Missionary, Mr. R. Pope, is most faithful in the discharge of his responsible office; and can only lament, that in Trichinopoly and its adjoining villages, *we* number our converts by hundreds, while the Church of Rome reckons hers by thousands. True, we cannot imitate Rome in her modes

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of conversion, and in the countenance which she gives to the idolatry, and other religious prejudices of the natives: but we can imitate her in her zeal and activity, in the liberality with which she expends money on her Missions, and in the eagerness with which she seizes upon every opportunity and avails herself of every opening. We pronounce our own condemnation, if we condemn Romish efforts without an effort to counteract them; if we abandon, almost without a struggle, such a field as that of Trichinoply, to that which has been well described as 'by far the most dangerous and soul-destroying delusion of Satan in this land, whereby he keeps to himself thousands upon thousands of miserable victims, while they appear to their countrymen, and perhaps also to themselves, to be following the Saviour.' If we strengthen this important Mission, we may perhaps be permitted to see the fulfilment of the hope expressed by the Bishop of Madras on his last visitation, 'that this ancient and interesting field of labour, which has long given hope of greater and better things than have yet been realized, will at length bring forth fruit to the honour of God and the joy of his people.'

We pass on now to MADURA, the connecting link between Trichinopoly and Tinnevelly. At the beginning of the present century, Mr. Pohle had sent catechists to Dindegul and Madura, to visit and instruct the Christians, and preach to the heathen. Sattianaden had baptized several converts at Dindegul, and the congregation at that time consisted of about seventy souls. Gerickè also visited the place, and administered the Sacrament of the Lord's Supper to twenty nine persons. The work thus begun, was carried on with difficulty during the succeeding years, when Trichinopoly itself was left without a Missionary, and no man cared for the souls of these poor

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heathens. A frightful pestilence, followed by a hurricane, in 1812, drove back many to their old superstitions; they looked on the visitation as the vengeance of the gods on their apostacy, and returned again to the abominations of idolatry and demon worship. Still the light of the Gospel was not wholly extinguished: some few remained stedfast in the faith, and from them and their descendants has been formed the present Mission of the Society, at Dindegul and Madura. In 1842, we find Mr. Hubbard speaking hopefully of his labours in this district.—'Every year I live and labour among this people, the more plainly I perceive, that whatever oppositions we have to encounter, whether from the imperfect attainments of our flocks, or from the superstitions and prejudices of the heathen, our labour is not in vain in the Lord.' 'To 'leave father and mother, wife and children, for Christ's sake,' requires great faith, almost overwhelming conviction. Christian knowledge is however spreading far and wide, and there are many inquirers into the way of truth.' The same hindrances exist at Madura as elsewhere, the power of caste and the persecution of the converts. The man, who acts upon his convictions, and avows himself a Christian, is at once cut off from the family stock, cast forth as a branch to perish, unpitied, and uncared for: he cannot dwell in the same street, nor follow the same trade, nor claim any portion of his inheritance. Still, even in a city like Madura, where the Christians are a small and obscure flock, and the enemies of Christianity, heathen and Mahomedan, an overwhelming mass, where both these religions wear their best dress, in pomp and grandeur, both of temples and worship; and the customs and prejudices of the people are sanctioned and impressed afresh every day, by the practices and presence of a mercenary priesthood: conversions are

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still taking place, one and another is *daring* to come out and become a Christian, a spirit of religious inquiry is awakening, and the power of God's grace is being magnified every day. The present zealous Missionary, the Rev. W. Hickey, can gather round the table of the Lord 242 communicants, a small but faithful band, capable we believe, of large expansion, if the means were at hand of increasing the labourers in the Mission.

The most satisfactory portion of Mr. Hickey's work, however, is in the Pulney Hills, a part of the highest range of the Western Ghauts. In the very heart of these mountains, are situated several rich and fertile valleys, which, intersected by numerous streams of various magnitudes, contrast picturesquely with the bare and rugged heights which surround them, and present to the observer's view a scene in the highest degree enchanting and sublime. From the summits of those hills, which overlook the plains, may be seen a number of streams, which, after many meanderings through dense forests, down deep ravines, and over cultivated valleys, pour their waters into some of the most considerable rivers, by which the rich districts of Dindegul and Madura are irrigated. Looking down from any of the neighbouring hills on the valleys below, a stranger would hardly suppose that they are inhabited to any considerable extent; so much concealed from view are the little villages and hamlets by the dense foliage. In these hills, however, dwells a considerable population, consisting of various tribes, of whom the Poliars are the most numerous. On the slopes and in the valleys of the Eastern range, in which our Mission is situated, there are not less than 12 villages, with an average population of 600 souls. These are inhabited by a hardy race of men, who have succeeded in throwing off the chains of feudal domination,

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and who are making an effort for emancipation from a worse bondage, even the slavery of superstition. By the wisdom of Providence, it was ordained that man's tyranny should issue in the advancement of God's truth. For generations the Poliars, the most numerous of the hill tribes, had been treated as serfs by a dominant tribe, the Manadies, the powerful and almost the only landed proprietors of the district. The cruel and heartless despotism of their lords rendered the Poliars impatient under the yoke, and they eagerly watched for the hour of their deliverance. The opportunity at length came. The great Manady, as the chief of that class is styled, was about to be deprived of his authority and proprietorship of the hills by Government. To avert the threatened calamity, he extorted money from the Poliars, for the purpose of bribing the native officials. A subsidy was demanded from the tribes, for which the headman of each tribe was made responsible. Two of them, Abraham and Kurnian, resolutely refused: they were beaten, tortured, and imprisoned, but in vain. Abraham, though old, was not to be overcome by threats or ill usage. He displayed a heroism which has since become proverbial. When the mind of the slave is fired with the love of freedom, he ceases to be a slave, and acts as if already free—so did Abraham. He came down from the hills to Pulney, seeking help and redress. He was directed to the Society's Missionary, 'Hickey Padre.' He was told, that the Padres *alone* were likely to sympathize with such outcasts as the Poliars. Sympathy was what he needed, so to the Padre he and Kurnian went. Both these men waited on Mr. Hickey at Dindegul, in 1847. They opened their case by stating, that they were the elders of a persecuted people, that they had heard of him, and of the religion of which he was a minister, and had been told, even by the hea-

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then, that *that religion was one of mercy to the poor.* They begged that Mr. Hickey would receive them and their people, amounting to more than a thousand souls, under Christian instruction. Mr. Hickey received them kindly, but advised them to wait until clearer and fuller information could be obtained; adding, that in the event of such information proving satisfactory, he would gladly receive them. So kind a reception was beyond their expectations, so they departed, promising to see Mr. Hickey again at Madura, which was then the head-quarters of the Mission.

A few weeks afterwards Mr. Hickey ascended the hills on a visit to the Poliars, and was received by them with tokens of joy. The scene was very affecting. The assembled Poliars, all seated on the green sward under the open sky, waited with breathless silence to hear what he would say. The Missionary preached to them the glad tidings of the Gospel; which to a people in their condition was peculiarly welcome. The solemn silence was now and then broken by a deep subdued expression of delighted admiration. The truth thus preached was carried home to the heart. A few months' later, the two headmen came again to Mr. Hickey, in Madura, and were so importunate in their desire for baptism, that he at once acceded to their request, and admitted them into the Church of Christ. These first fruits of the Poliar Church, having withstood many sore temptations and trials, continued steadfast in their new profession.

The spirit of clanship, a characteristic of the Poliar tribes, had held them together in all their trials and sufferings: hence they would not consent to remain, even during a short probation, in a state of separation from their headmen, whom they venerated, but began to importune Mr. Hickey for baptism—'Our headmen have

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been baptized, and we cannot continue separated from them.' Mr. Hickey again ascended the hills, preached frequently to them during his stay, and finding that they persevered in their desire, placed them under regular Christian instruction. They received the catechists gladly, and erected temporary houses for them and their families. They even guaranteed the repayment of the expenses incurred on their behalf, in *the event of a general apostacy or secession.* Time having been allowed for the work of instruction, Mr. Hickey again visited the hill country, and baptized 81 persons; and returning thither, after a fortnight's absence, added 300 souls more to the Church.

The work, thus happily commenced, went on encouragingly. The opposition of the Manadies, their wealth and power, and the influence of old recollections and ties, operated, in some measure, unfavorably, and led to the secession of some of the weakest of the new converts. But the location of an European catechist, Mr. Coyle, and the zealous and indefatigable labours of this exemplary man and his wife, soon restored things to their proper state. No further secessions occurred: the confidence of the people was gained, and some of those who had seceded returned. The attendance on the Sabbath services gradually increased; and the mind of the Missionary was satisfied that 'the work was of God.' Ten months afterwards we have the testimony of Mr. Taylor, an American Missionary, to the value and successful result of the Society's operations. 'The people have been kept in extreme ignorance, but they now seem to rejoice in the dawn of freedom from their spiritual bondage.' And we have the still more cheering report of of their own Diocesan, the Bishop of Madras, who last year visited this most interesting station. 'The Dindegul

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circle of stations (says his Lordship) under the Rev. W. Hickey, is full of promise. My heart rejoiced as I stood on Mount Zion, on the Pulney Hills, and contemplated the first fruits of the labours of your Missionaries in the three hundred Christians, gathered *literally* from the wilderness, in the crowded little Church, and in the simple minded character of the converts. I had the happiness to baptize thirteen young people, and confirm forty-six, besides marrying a couple, the first natives for whom I have had the privilege of performing that interesting rite. It was a hard day's work: but it was in the midst of the most beautifully wooded hills, and a cool and pleasant climate, and I enjoyed the day very much. The catechist and his wife, Mr. and Mrs. Coyle, have their hearts really in the work; and I never saw a more cheerful and active couple, in a place too so lonely, that nothing but a high motive of being useful to immortal souls, could reconcile Europeans to remain for any length of time. I should recommend that Mr. Coyle be admitted to deacon's orders. His diligence in his studies and duties, combined with his scriptural knowledge and attainments, and his useful labours, make it very desirable that he should be ordained. Besides, it seems to me very undesirable, that a congregation, such as has been collected on these hills, should be left without the services of a person in Holy Orders; and to have a deacon would be far preferable to their present anomalous state. With occasional visits from the Rev. Missionary at Madura they would get on very well. *I entreat the venerable Society, in the most earnest manner, to send us more help for these wide and opening fields.*'

The religious feeling of the simple-minded people shows itself in some interesting incidents. 'Abraham, who was the first to receive baptism, having, with the assistance

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of his friends, built for himself a new hut, considered it improper to occupy it without first seeking the Divine blessing on his work: but being at a loss how to conduct this important business, for he knows nothing of reading, and consequently could not make use of the Common Prayer Book for the occasion, he consulted his friends how he was to act, and it was proposed that a social repast should be prepared for those who had helped him, and an appropriate prayer offered up before partaking of this token of good-will and Christian fellowship. This seemed the most suitable method of proceeding, and it was accordingly unanimously agreed to. But when the time arrived for partaking of the feast, none of the company found himself able to offer up the intended prayer, which of necessity must be extemporaneous; when, as the only alternative, the venerable Abraham—he is a very old and grey-headed man—called upon his grandson, a little boy of our school, six years of age, to repeat the Lord's Prayer, the company reverently standing, and joining him in each petition, and responding to the whole, with, I trust and believe, as sincere and devout an Amen, as ever proceeded from the mouths of any body of more enlightened Christians.'

Again, their customs on the gathering in the harvest, are thus related. 'The votaries of false religions are known to be the most religious. Hardly anything connected with the daily life of the devout Hindu has not its religious observance. The agriculturist neither sows nor reaps without propitiating the gods. Before the introduction of Christianity among them, the Poliars always took a prominent part in the religious rejoicings of the harvest season, observed by the hill inhabitants. The first year of my residence on the hills, when they had their fields to reap, a circumstance occurred which de-

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serves notice. David, one of our steadiest members, called to obtain my advice as to how he was to act in gathering in his corn. He said, he had hitherto preceded the business of reaping by certain heathenish ceremonies, but being a Christian, he could not think of continuing the practice; 'yet,' said he 'I feel that I ought to do something instead.' Desiring to ascertain his own views on the subject, I asked him, what he thought it would be proper for him to do. '*Let all our people who have fields to reap* (he observed) *assemble at the largest of them, and let one of the catechists offer up a prayer, and thank the Giver of all good for the mercies of the year.*' I was of course too happy to assent, and did all I could, to solemnize so interesting a service; and I am happy to add, that the practice has been voluntarily perpetuated by the Poliars, *with the addition of an annual thank-offering of grain*, by such as can afford it. Some one has truly observed, that of all avocations, that of the agriculturist is most favourable to the preservation of religion; and with such a simple minded people as the Poliars, the practice thus noticed is likely to do much good.' When will a similar sound of thanksgiving be heard in the corn fields of our own Christian land?

The labours of Mr. Hickey, and Mr. Coyle, among these interesting people, appear to have been highly successful. Already a school has been established under very favourable circumstances, and measures are in progress for the erection of a church. 'Money (we read) is urgently needed for both these purposes. The state of the Society's funds does not allow of grants for such objects. Will not some one, who can, help in the matter. The habitation occupied by Mr. Coyle is nothing more than a little mud hut, with a meagre thatch for its roof, that is no defence against the rain. About 1500 rupees would

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enable Mr. Coyle to build a plain and small, but sufficiently substantial dwelling house of *three rooms*. The funds to erect a church we hope to obtain by special appeal to friends in England.' And friends in England will surely be found to aid, in doing God's work among the Poliars of the Pulney Hills.

BANGALORE in the Mysore country, and SECUNDERABAD in the Deccan—the former 200 miles W, the latter 400 miles N. of Madras, have for some years been occupied as Mission-stations of the Society; both are under the care of native priests, the Rev. D. Savarimoottoo officiating at Bangalore, and the Rev. N. Parenjody at Secunderabad.

Bangalore is a place of great importance, the centre of a populous district: the town itself contains 60,000 inhabitants. There are many European residents, and it is a gratifying circumstance, that the Mission owes its origin, and much of its subsequent progress, to the exertions of the Rev. George Trevor, one of the Company's Chaplains, through whose instrumentality an association was formed there, in aid of the Missionary purposes of the Society. 'Previous to 1837, the only provision made for the instruction of the native Christians was supplied by a single catechist, who kept a school for some dozen children, and read the Church Service to thirty or forty poor persons in the cantonment school-house.' In the following year, Mr. Trevor undertook the superintendence of the Mission: schools were established, readers sent among the people, public worship regularly solemnized, and a vigilant inspection of the converts instituted. The first stone of the Mission Church of St. Paul was laid by Bishop Spencer, in the following year, and through the untiring efforts of Mr. Trevor, and on his own responsibility as to its cost, completed in six months, being

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expressly set apart 'for Divine Service, in the native languages only.' It was a Mission Church in the true meaning of the word, and the European residents, who contributed to its erection, made no stipulation for their own interest in its possession; unlike, in this respect, many of our churches built under similar circumstances, which the English congregations have sometimes occupied to the great inconvenience of the natives. 'On the opening of the church, the congregation was found to average about 80 on the Sunday, and 50 at the week-day lecture, fully double what it was before. It has now (1843) increased to 150 ordinarily, and at Easter, Christmas, and other occasions, the church, though designed for 200, has been insufficient to contain the congregation. The number of baptized persons is 333.'

'Without pretending to a degree of pure Christianity, which was not found in the infant Churches planted by the apostles themselves, Mr. Trevor was able to report with great confidence, that much good had been effected. Many have exhibited satisfactory evidences of genuine piety. Idolatry is thoroughly renounced; the Bible is acknowledged for the rule of life as well as faith; and there is seldom any objection to refer disputes to the decision of the Minister, with the knowledge that the Word of God is to be the law. The attendance at church and school is pretty good, and the manner of the worshippers is certainly devout and pleasing.' And then follows an account of the examination of the people by a Missionary of experience, who 'expressed himself much gratified, and reports it to be a flourishing little Mission. It ought also to be recorded, to the credit of the European residents at that time at Bangalore, that they were ready to contribute to 'similar attempts at Mysore, Honsoor, French Rocks, Belloor, Ossoor, and Royacoltah. Indeed there

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is no doubt that, with proper efforts, Christian schools might be established in every native town, visited by the Chaplains in their districts. At Mootoocherry, a suburb of Bangalore, containing, amidst a dense mass of heathens, fifty or sixty Protestant Christians, a substantial school-house is nearly finished by donations for that special purpose.'

It is painful to add, that the opening thus afforded could not be taken advantage of by the Society, which *by its utmost efforts*, only succeeded in placing a single ordained Missionary at Bangalore. The result is just what might have been expected, a feeble and disheartening Mission, under the charge of a native priest, surrounded on all sides by difficulty and discouragement, with little hope of satisfactory progress under existing circumstances. We must do Mr. Savarimootoo the justice to believe, as indeed every report testifies, that it is the fault of his position, and not of himself, that little or no increase has taken place in the native congregation. We doubt not that a properly constituted Mission would work its way at Bangalore, as in other districts; and we are sure that the want of funds *alone* prevents the Society from entering energetically on this most important sphere of labour. Meanwhile the Roman Catholics have not been idle. A large staff of Priests bears witness to their wisdom as well as energy, and three large churches in Bangalore, together with many smaller houses of prayer in the neighbourhood, a boarding-school, and a seminary for Canarese students, are the consequences of their diligence and zeal, and the means of their future progress. We make an empty and unbecoming boast of the purity and excellence of our faith, unless its fruits are at least as manifest and abundant as those of our erring and unenlightened Roman Catholic brethren; and it is a sad

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truth, that in Missionary zeal, our Church is exceeded by that of the Church of Rome.—Would that it were otherwise!

More promising is *Secunderabad*, at which Mr. Parenjody is located. Six years ago it was said by Archdeacon Shortland, that, 'he had derived unmixed satisfaction from his Visitation at Secunderabad, one of the largest of our military stations, in the immediate vicinity of Hyderabad, the capital of the extensive dominions of the Nizam.'

'Mr. Parenjody is labouring faithfully and zealously, and he is regarded with just and general respect, by the European community. My intercourse with him has been frequent, and highly satisfactory; and earnestly as I have hitherto advocated the importance of increasing the number of native Clergymen in connexion with our Anglo-Indian Church, when I observe what has been accomplished by Mr. Parenjody, and consider the firmness and decision of his character, the zeal and energy he has evinced in a new sphere of labour, and the difficulties he has overcome from the opposition, not only of heathen and Mahomedans, but of a very numerous body of Romish Priests, and an active, though small, congregation of Socinians, I am more than ever convinced of the necessity of raising up a body of pious and educated native Clergymen, for the services of our Missions.' The Archdeacon visited and examined the schools, 'in which 150 children were assembled, neat, orderly, and intelligent. Their instruction is at present exclusively religious; and without the slightest hesitation, children of all classes and castes, Mahomedan, as well as Hindu, read and are faithfully instructed in the Scriptures.' And then he mentions the gratifying fact, that 'these schools were formed, and have been brought to their present state, by the unassisted

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labour of the native Clergyman; the very funds, by which they are supported, and by which the school-rooms were built, and the Mission-house purchased, having been raised by him on the spot, without the smallest grant from the 'Diocesan Society.'

To the same object is the recent testimony of the Bishop of Madras. 'I omitted to mention to you my visit to your Mission at Secunderabad, in February, 1852, *then* in the Nizam's territories, now transferred to the Government of India. Your simple-minded Pastor, the Rev. N. Parenjody, is doing a great and good work at that place. His modest and unassuming deportment, with his transparent piety and integrity, have conciliated the good-will of all classes of the community, including the residents at Hyderabad, and the military officers of the cantonment; and his devotedness to the cause of Christ has been the means of gathering together an interesting flock. I laid the foundation-stone of a neat and good sized church for them. A very large number of Europeans and natives were present, and it caused the good Missionary's heart to leap for joy. I held also a confirmation for his native congregation, and sixty-six were admitted to the full privileges of the Church. I believe your Mission is the ONLY ONE our Church has established in these extensive territories. I should be thankful to see it strengthened. *Can you not send us out one or two devoted men to this large and promising field?*' Alas! that the Society should answer—No! At this moment, the appeal is being made for the means of opening *only* six more Missions in India; and even that small amount *(almost as much* as would suffice for a Crystal Palace fête or Lord Mayor's show) is beyond the power of English Churchmen to give! Six additional Missions among the hundred and fifty millions of our heathen fellow subjects! What a monstrous and ex-

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travagant proposal! Surely the Society cannot ask at the same time for *one* additional Missionary at Secunderabad! Mr. Parenjody must do his work alone, and by God's grace he will so fulfil it, as, in the great day of account, the sinfulness of neglect will manifestly not be his. Who will then be the unprofitable servants? Even those who bury their Lord's talent, and heed not His command to preach the Gospel to every creature!

The following particulars about the conversion of a Mahomedan are interesting. 'One of the Turks, whose name was Fussel Ulla, came to me in the year 1851, with a note from Dr. Maclean, at Hyderabad, as if he was desirous to know the way of salvation; but, on my conversation with him, I found him otherwise. After a few months, he came again to me, at which time I spoke to him much, proving that Christ alone was and is the Saviour of the world, who was, after the fall, graciously promised by God to Adam and Eve, and to all their descendants, and also to Abraham, and the Israelites, who were the chosen people of God. Even at this time, he did not seem to believe in Christ.

'A few months after, he came to me again, and said that he went to the Romish Church, and saw it beautified with lights, images, and pictures; and the two native virgins who saw him there asked him to embrace Romanism, promising that they will be his godmothers. I had to tell him that in a Christian church, which is called the house of God, images and pictures should not be kept and worshipped, as it is forbidden in the second commandment.

'In February of the present year, this very man came to me and expressed a great desire for baptism, telling me that he believes in Jesus, as the Son of God and Saviour of the world. I chose several passages from the

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Bible, about the fall and the redemption through Christ, and made him learn them by heart, and afterwards explained them. Seeing his sincerity, and great desire for baptism, I baptized him on Trinity Sunday, the 22nd of May, 1853, in the presence of my congregation. Fussel Ulla's Christian name is Bogana Bather: he has knowledge of Persian and Hindostanee, as well as his own language. He is under my care, and lives in my premises.

'One of the Turks, a respectable man, who is a Mogul, came a few months ago from the city to see him, and said it would have been better for him if he had gone to some other distant country and embraced Christianity, instead of doing it at Secunderabad, as he and other Mahomedans are put to shame by his having embraced it here. I spoke to the Mogul of Christ alone as the promised Saviour of the world, whose coming, life, passion, death and resurrection, &c., the prophets of the Old Testament have foretold, and I gave him a few tracts in Hindostanee. He paid very little attention to my sayings, and left the tracts. I heard that he came in order to try his best to take Bogana Bather back to the city, to turn him again to Mahomedanism, but seeing that he is so firm in his faith in Christ Jesus, he, and two others who came with him, went back to the city.

'The Mahomedans are much against me: one of them said in the presence of Bogana Bather and Mr. Suttv, who one day accompanied me on my return from school, that I should be killed, because I spoil the people at Secunderabad by my false teaching. I do not mind their threatenings, but proceed quietly as usual, with my assistants, to preach Christ the crucified Saviour of the world, who hath all power in heaven and in earth.'

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

SEPTEMBER, 1854.

HINDU IDOLATRY.

MISSIONS IN MADRAS.—PART III.

HE province of TINNEVELLY, in which the triumphs of e Gospel in the present day have so remarkably verified e words of Jœnickè—'*there is every reason to hope that a future period Christianity will prevail in this country*,' cupies the south-eastern extremity of the peninsula of dia, and is situated between the 8th and 10th degrees north latitude. It is of the average breadth of about miles. It is separated from the ancient kingdom of

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Travancore, on the west, by a lofty range of mountains, very difficult of access, and abounding in delightful and picturesque scenery. From these mountains the lowlands gently slope downwards to the Gulf of Manaar, which divides them from the island of Ceylon. On the north is the district (formerly a kingdom) of Madura. Along the coast to the east are extensive salt marshes, separated from the sea by long low hills of sand. The general aspect of the province is that of a vast sandy plain. 'With the exception of a belt of verdure along the base of the mountains, and similar belts and patches which mark out the course of rivers and the vicinity of reservoirs, the only varieties discoverable are varieties of flatness and barrenness.' 'During the prevalence of the hot winds, which blow almost incessantly in June and September, these plains are all but impassable from the clouds of fine red sand, which completely obscure the sky; and as the terrible sun—in India he is indeed *terrible*—shines upon them, they give the distant spectator the idea of mingled flame and smoke issuing from the mouth of some immense furnace. In fact, sometimes for days together, in the neighbourhood of these plains, the raging sand-storms render life almost insupportable. In vain do you shut up every door and window, the glowing particles insinuate themselves everywhere, inflaming your eyes, parching your throat, and soiling everything around.' 'The southern part of the province is almost entirely covered with palmyra trees, which grow straight up to the height of from thirty to forty feet without branches, and terminate in a tuft of fan-like leaves. They are by no means graceful in appearance, and give a wild and almost savage aspect to some parts of the country.' 'These barren plains however, literally teem with a Shanar population; the larger villages lying along the banks of the rivers

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Támbara-parani and Sittàr; and the smaller ones scattered, at short distances from each other, over the country. In the northern part of the province, where the palmyra tree is more rare, the villages are pleasantly situated on the banks of small tanks or artificial lakes, around which a few tamarind, or banyan, or cocoa-nut trees, are planted. Around these tanks are a few rice fields, while other parts of the country are cultivated with maize, cotton, and other things which do not require irrigation.' 'The staple, however, of the country, is the palmyra palm, cultivated for the sake of its sugar. During the hottest part of the year, when the thermometer is 96 in the shade, the principal occupation of the men is that of climbing the palmyra tree. The object of this laborious task is to obtain the juice which flows from the bruised flower-stalk of the tree, and which is collected, as it drops, in little pots tied to the stalk: this task they are obliged to ply during the greater part of the day, in the full blaze of a vertical sun. The women are at the same time engaged in boiling down the sweet juice into a coarse sugar, in a temporary hut near the trees; and though they have the protection of a roof, this advantage is neutralized by the heat and smoke connected with their work. Unquestionably, it is a more exhausting and stupifying species of labour than any other performed in the tropics, depressing nervous energy, and drying up the springs of mental vitality.'

The chief towns of Tinnevelly are Tuticorin, the seaport of the province, and Palamcotta, the European cantonment station, its capital. Tuticorin was a place of considerable importance under the Portuguese and Dutch governments, and probably will again become so, whenever English enterprise shall be directed to the development of the resources of the country. Like every hea-

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then place which has been under *other than English rule*, Tuticorin still retains the impress of Christianity; and several Roman churches built and endowed by the Portuguese, and a large Lutheran church, built by the Dutch, bear witness to the care of these Christian Governments for the spiritual welfare of their subjects. But no such remembrancers for God have been raised by the British Government. 'The traveller indeed from the north, after passing over vast tracts of country thickly covered with the monuments of a wicked and debasing superstition, is delighted, as he approaches Palamcotta, with the prospect of a very beautiful spire peeping forth from amidst the groves of palmyra and cocoa-nut trees, by which it is surrounded;' and other Christian churches, scattered throughout the country, have a pleasing effect upon the eye wearied by the unbroken desolation of the scene, as well as gladden the heart worn down by the more oppressive weight of the moral and religious waste all around. But these owe their existence to the piety and zeal of the indefatigable Missionaries, who have borne the burden and heat of the day in this barren and thirsty land, and whose labours are now receiving a present reward in the establishment in the faith of thousands of its inhabitants.

The population of Tinnevelly is estimated at 800,000 souls, and is composed of various classes. 'The most numerous is that of the Shanars, which occupies a middle place between the Vellalers, and their Pariar slaves. Their hereditary occupation is that of cultivating and climbing the palmyra palm; an occupation restricted by Hindu usage to members of a particular caste, whilst agriculture and trade are open to all. The majority of the Shanars confine themselves to the hard and weary labour of their race; but considerable numbers have

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become cultivators of the soil, as land-owners, or are engaged in trade. They may be described as belonging to the highest division of the lower classes, or the lowest of the middle classes: poor, but not paupers; rude and unlettered, but removed by many degrees from a savage state. They form the largest portion of the inhabitants connected with our Missions.'

The Shanars belong to the Tamul, or aboriginal race; they appear to have arrived, by successive immigrations, from the northern coast of Ceylon; the 'Nadans,' now lords of the soil, bringing with them the seed-nuts of the Jaffna palmyra, the best in the east, and appropriating, or obtaining from the ancient Pandyan princes, the sandy waste lands of Manad, over which they still claim the rights of seignorage; and the lower classes, on their invitation, gradually spreading themselves over the land. The Shanars are Hindus, but not of the Brahminical tribes. They were located in Tinnevelly previous to the Brahmin invasion, and have retained in a remarkable degree their distinct manners and customs.

Their religion has little affinity with, indeed is in some points directly opposed to, the Brahminical system. It is a mistake to confound the various religions of India under one common name; whereas, though it may be abstractedly probable that they have all sprung from the same origin, they are not only multiform, but mutually opposed to each other; and the temples, and images, and processions which Europeans see, and imagine to belong to one and the same system, are in reality rival systems, and the deities presiding over them, in the estimation of the rival divinity, emanations of the principle of evil, being at war with the true deity, or at best, his unwilling servants, and whose worship is sin.'

The religion of the Shanars is the worship of devils;

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beings of unmixed malignity, fiends, who are worshipped solely and simply because they are malignant. Whatever belief they may have in the existence of God is connected with the idea of goodness and mercy: *He* does not need to be appeased: and even such of the Brahminical deities, as have obtained a place in their esteem, are honoured merely with an annual festival, or the compliment of a passing bow. But their own devils, zealous, watchful, and vindictive spirits, are worshipped with the earnestness and assiduity of a real belief. The majority of the devils are supposed to have been originally human beings; and the persons, most frequently transformed into devils, are those who have met with a violent or sudden death, especially if they have made themselves dreaded in their life-time. Devils may in consequence be either male or female, of low or high caste, of Hindu or foreign lineage. All are powerful, malicious, and interfering, and all are desirous of bloody sacrifice and frantic dances. As for their abode, the majority are supposed to dwell in trees: some wander to and fro, and go up and down in uninhabited wastes, some skulk in shady retreats. Sometimes they take up their abode in the rude temples erected to their honour, or in houses; and it often happens that a devil will take a fancy to dispossess the soul, and inhabit the body of one of his votaries; in which case the personal consciousness of the possessed party ceases, and the screaming, gesticulating, and pythonising, are supposed to be the demon's acts. Every malady, however trivial, every accident or injury, the failure of rain, the blighting of the crops, and even trivial losses in trade, are deemed instances of a demon's malevolence. Always malignant, never merciful, inflicting evils, but not conferring benefits, their wrath must be appeased, not their favour supplicated.

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The Shanar, having no belief in a future state, offers sacrifice to his devils, with the sole purpose of averting temporal calamity. A heap of earth raised into a pyramidical shape, and adorned with streaks of whitewash alternating with red ochre, constitutes, in most cases, both the temple and the demon's image; and a smaller heap in front of the temple, with a flat surface, forms the altar. In such cases, a large conspicuous tree, a tamarind, an umbrella-tree, or even a palmyra, whose leaves have never been cut or trimmed, will be generally seen in the vicinity. This tree is supposed to be the devil's ordinary dwelling-place, from which he snuffs up the odour of the sacrificial blood, and descends unseen to join in the feast. In that tree he dwells, and many an one has seen his fiery eyes gleaming among the foliage in the darkness of the night; and there he sits, perched at the very extremity of a bough, waiting to leap down on the unwary passer-by. Many a rash maiden, who has passed that tree after night-fall, has been seized with strange tremblings, and convulsive fits, and afterwards dreamed wild dreams of demons visiting her in the silence of the midnight, from which, starting up affrighted, she arouses her relatives to perform ceremonies, and present gifts, to propitiate the demon.

The mode of worship must now be described. It has no particular order of priests. Any one may be a devil-dancer. The officiating priest, whoever he may be, is dressed for the occasion in the vestments and ornaments of the devil to be worshipped. On these vestments are representations of demons, male and female, most hideous and revolting. *Here* is represented a female demon with four arms; one grasps a child, which she is devouring; another holds a spear, on which an infant is transfixed; in each of her other hands she holds a victim; under each

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foot is a child, which she is crushing to death; and around her girdle are slung four other children, to be afterwards devoured. With a garment thus decorated, thrown around him, amidst the blaze of torches, and with the noise of the tomtom, or Indian drum, and the clangor of bells, and the voices of the musicians, the devil-dancer begins his labour. The music is at first comparatively slow, and the dancer seems impassive or sullen; he either stands still, or moves about in gloomy silence. Gradually, as the music becomes quicker and louder, his excitement rises. Sometimes, to work himself into frenzy, he uses medicated draughts, cuts and lacerates his flesh till the blood flows, lashes himself with a huge whip, presses a burning torch to his breast, drinks the blood which flows from his own wounds, or the blood of the sacrifice, putting the throat of the decapitated goat to his mouth; then, as if he had acquired new life, he brandishes his staff of bells, and dances with a quick, but wild and unsteady step. Suddenly the afflatus descends: there is no mistaking that glare, or those frantic leaps: he snorts, he stares, he gyrates; the demon has now taken bodily possession of him, and though he retains the power of utterance and of motion, both are under the demon's control, and his separate consciousness is in abeyance. The by-standers signalize the event by raising a long shout, attended with a peculiar vibratory noise, caused by the motion of the hand and tongue, or the tongue alone. The devil-dancer is now worshipped as a present deity: all hasten to consult him. As he acts to admiration the part of a maniac, it is difficult to interpret his dubious or unmeaning replies, his muttered voices, and uncouth gestures: but the wishes of the inquirers generally help them to the answers.

The night is the time usually devoted to these orgies;

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particular nights being appropriated to the worship of particular devils. And as the number of devils worshipped is, in some districts, equal to the number of the worshippers, and every act of worship is accompanied with the monstrous din of drums, and the bray of horns, the stillness of the night is frequently broken by a dismal uproar; more painful to hear on account of its associations, than its unpleasant effect upon the ear and nerves.

Such is devil-worship, as described by those who have witnessed it; and in full keeping with its disgusting hideousness are its brutalizing and degrading effects on its votaries. Devil-worship is not only dissociated from morality, but subversive of it. The demon's anger is not aroused for moral offences, a theft or a lie, or any amount of defilement, but flames up at an oversight or a slight, the neglect of an offering, or the disregard of his authority. The demon's malignity is dreaded, and any sacrifice, however costly, to appease him, is freely offered; but no one thinks of sacrificing to expiate guilt, or in the prospect of going with his sins upon his head into another state of existence. The religion is a religion of fear —the dread of the temporal infliction of evil. Truth, and honour, and integrity are well-nigh extinct; and it is the testimony of one who has laboured long in South India, that 'the mass of Hindus, whether idolaters or demonolaters, are, beyond every other people, sunk in moral depravity. Where else shall we find such indelicacy of feeling, and systematic licentiousness? The habitual use of such vile, obscene expressions? Such deliberate, placid, cruelty in the treatment of inferiors and brute animals? The commission of such flagrant acts of oppression and wrong, on the weak and unresisting? Such extreme, all-pervading, overmastering covetousness? Such ingratitude, selfishness, and perjury? Such a pre-

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ference of underhand trickery to open opposition? Such cheating and pilfering in all mercantile dealings? Such bribery in all legal proceedings? Such fawning obsequiousness to the great, and such haughtiness to the little? But especially, where shall we find such lying, such habitual lying, such audacious lying, such multiform, lifelong, universal lying, as we meet with in India, and which may be well called the national vice?' 'It is quite true that for every vice or crime, or shade of depravity in India, something similar or worse may exist in Europe: and hence some persons, Europeans as well as Hindus, argue too hastily, that there is no difference between European and Hindu morals. But the difference is *most material.* What passes unnoticed by society in one case, excludes a man from society in the other. What in one case is the rule, in the other case is the exception. In Europe, persons who act habitually an unprincipled or dishonorable part—cheats, liars, and adulterers—are marked men, are shunned by the majority of their fellows, and outcasts from virtuous society. In India, no man is excluded from a social feast, or a meeting of the caste, or even shunned in private life, on account of any immoralities of which he may be guilty. Offenders against caste purity are visited with social excommunication; but I never met with, and never heard of a case in which Hindu offenders against truth and honour were punished in this or any other way, or in which known villany appeared to have the smallest effect in lowering a Hindu's social position. A man steeped in every vice and abomination may be a Hindu saint.' What a forcible illustration of the Apostle's words, 'Seeing they did not like to retain God in their knowledge,' these people have justly 'been given over to a reprobate mind,' and even the religion, which 'their dark and foolish hearts'

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have adopted, tends only to sink them deeper in guilt. 'The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores.'

Such is India; so sunk in moral degeneracy, that the question forces itself upon us, 'Can these dry bones live?' Are not the Hindus abandoned of God, undeserving of sympathy, inaccessible to religious efforts? The answer is to be found in the success of the gospel in Tinnevelly, in the sixty thousand native Christians of that province, in its Christian churches and schools, and in the growing progress of the truth, as it is disseminated there by our faithful Missionaries. The change which Christianity has wrought in those who have embraced it, and even the amelioration which it has effected in the morals of those who have not as yet acknowledged its dominion, has been such as to proclaim that it is the remedy for every moral disease; and that as the religious systems of India are the causes, in a great measure, of its moral depravity, so, as those systems give way before the Gospel, the evils which they have produced and fostered will be subverted with them. There is every call, therefore, independently of the higher consideration of religious duty, upon Churchmen, to aid the efforts of our Missionaries in this glorious work, since there is abundant reason to hope that, as the Church's plans are matured, and increased efficacy given to her endeavours, we shall be permitted, by God's blessing, to see the day, when not only Tinnevelly, but India itself, shall become portions of the kingdom of the Lord.

We turn now to the first visit of the Protestant Missionaries to the province. The earliest notice of the country occurs in the journal of Swartz, in 1771. 'At Palamcotta, a fort, and one of the chief towns of Tin-

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nevelly, there resides a Christian of our congregation, Savarimoottoo, who, having been instructed, reads the word of God to the resident Romish and heathens; and an English serjeant, whose wife is a member of our congregation, has, in a manner, taken up the cause.' Swartz subsequently went to Palamcotta; and, among other interesting circumstances attending his visit, we notice the first application for baptism of the Brahmin widow, afterwards named 'Clorinda,' by whom a church was built for the native congregation. The movement thus happily commenced, was aided in its progress by the fostering care of Swartz. He placed at Palamcotta a native catechist, Sattianàden, and at a later period committed the district to the care of Jœnickè. Of the labours of this devoted Missionary it is difficult to speak too highly. Though suffering constantly from fever, he traversed the country in every direction; and such was the eagerness of the people to hear the word of God, where it had never before been preached, that they assembled by hundreds, and followed him and Sattianàden, from village to village. On his death, in 1800, at the early age of 40, the care of these Missions devolved on Sattianàden, who had been ordained several years previously by Swartz. The work of conversion went on encouragingly, so that Gerickè, in 1803, could report to the Society for Promoting Christian Knowledge, that 'it had pleased God to awaken a sense of religion in the inhabitants of whole villages, and that between two and three thousand had been baptized.' His pressing entreaties for Missionaries, in this promising field, could not be complied with, so dead were Churchmen in those days to their duty in this respect. The work therefore was carried on without their assistance. Tinnevelly became an adjunct to the Tanjore Mission, and its Mis-

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sionaries were maintained by the fund left by Swartz for its support. From time to time tidings came to the ears of the Church of conversions. Bishop Middleton rejoiced in the accounts transmitted to him, and Heber's last thoughts were turned towards the Missions in the South. But it was not permitted to these holy men to enter upon the work: and little was known of, and nothing done for, Tinnevelly, until the report of Rev. James Hough, the Company's Chaplain at Palamcotta, called the Society's attention to the subject. He stated, (in 1827,) that the number of Protestant Christians in the province was upwards of three thousand, that they were found in no less than thirty-three places, and were under the care of two native priests, and several catechists, whose salaries were defrayed from Swartz's fund.

In a subsequent report, Mr. Hough gives the following interesting statement. 'The country priest, Viswasanaden, is stationed at a village, called by the Christians, Nazareth, about twenty miles south of Palamcotta; and Abraham, the other country priest, is at Moodaloor, a few miles further. Even from my hasty visit, the joy diffused through all classes was indescribable; and the people flocked in from the neighbouring villages in every direction. On catechizing such as were introduced to me as the principal people, I found them much better taught in their religion than I had anticipated; and, considering the space of time they have been without a Missionary, it was highly gratifying and encouraging to find the benign and peaceable genius of Christianity still keeping them at unity among themselves. The two villages above named, consist entirely of Protestant Christians; nor is there an idol or heathen temple to be seen anywhere; while the stillness that prevailed, contrasted with the tumult of heathen abodes,

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seemed to invest these favoured spots with a degree of sanctity, and made me forget for a moment that they were in the midst of a Pagan land. One of the priests led me to a part of the village where was seated, under the shade of cocoa-nut trees, a considerable number of women, spinning cotton, and singing Lutheran hymns to the motion of their wheels. After service, a great part of the congregation showed no disposition to disperse, and, seating themselves round the door, sang their hymns until a late hour. There were two old men among the group, who were converted to the Christian faith by the Society's Missionary, Jœnickè, about thirty years ago, who sang me several hymns which he had taught them. What they sang or said was not so intelligible, indeed, as the language of the younger men; but you will readily imagine them to have been among the most interesting of the company. I state these, perhaps trifling particulars, to shew that there appears to be something more than the bare name of Christianity here; and that the enemies of missionary exertions are mistaken in asserting, that there is not a genuine convert to Christianity among the native Protestants. If the Society had no other fruit of their cares, their exertions, and their expenditure, for the promotion of Christian Knowledge in India, to produce, they might triumphantly point to these two villages, in proof that their labour has not been in vain.'

Mr. Hough's report, and the subsequent inquiries, and visit of Archdeacon Robinson, excited a deep interest in the Society for the Propagation of the Gospel and its supporters. It was felt that the time was come for making an effort for the repair of so many years of grievous neglect. Had Tinnevelly been the object of the Church's care at an earlier period, we are justified in believing

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that it would now have been almost entirely Christian. But the Society at that day (as now) was cramped and fettered by the scantiness of its means. It sent one, and then another, and then a third devoted Missionary; and then, as the cheering tidings of their successful efforts reached its ears, it multiplied its labourers, still too few to gather in the abundant harvest ripening everywhere around them.

In 1840, we find Bishop Spencer speaking thus:—'Among many sources of comfort during my journey through Tinnevelly, one of the greatest has been a sight for which I candidly confess I was not prepared—the sight of *whole Christian villages*. He alone who has passed some time in a heathen land, engaged in the work of the ministry, can understand the delight I felt at finding myself met, welcomed, and surrounded by crowds of native professing Christians, whose countenances spoke a most intelligible welcome, for it was impossible to mistake the language of their happy faces,'

And again, a year later, he writes of 'Tinnevelly, a name of pleasant sound to all who love the Missionary cause:' and noticing Mr. Caldwell's statement, that in a season of severe persecution, not one native Christian had fallen away, his Lordship expresses his conviction, that he never saw so favorable a field for Missionary labour as Tinnevelly, and that 'our borders there might be enlarged to any extent, if we had plenty of clergy for the work.' 'That our prospects, in short, of success, are commensurate with our means, and depend, under God, on their enlargement.'

In the subsequent years it is the same report: details of success as the consequence of increased efforts, and entreaties for additional efforts as the means of further success. And then we hear, early in 1844, the joyful

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words, 'I have welcome news for our Society of their Tinnevelly Mission—Ninety-six villages in one of our Missionary districts, Sawyerpooram by name, have come forward unsolicited, but by the preventing grace of God, and by the example of a purer life among their unconverted countrymen—have utterly abolished their idols—and have begged of the Society's indefatigable Missionary, the Rev. G. U. Pope, that they may be placed under Christian teaching.' 'I write almost broken down with fatigue and weakness, and cannot enter into details: but what need is there of details? None, I trust, to direct towards us that love of souls, which never fails in England, and has latterly burnt brightly in India. What I earnestly desire to press on the minds of all Christian persons, whom my words may reach, is this—that we cannot take full spiritual charge of these poor creatures, and give them sufficiently of the Bread of Life, *because we have not the means.* We ought to send amongst them at least two more Missionaries, to aid Mr. Pope in a work so apparently hopeless, if he be left to undertake it single-handed: and the only reason why we cannot do this is the state of the Society's funds. Shame, then, to all who call themselves Christians, and have the ability, if they have not also the will, to help us.'

The circumstances connected with this movement are thus related by Mr. Pope. 'A large number of the Retti caste, including the four head men of the caste, came to me, requesting to be received under Christian instruction, and informing me, that the inhabitants of ninety-six villages, under their immediate influence, had signed an agreement to relinquish idolatry, and put themselves under my care. I immediately embraced the opportunity of visiting several of their chief villages, to preach the Gospel among them, and examine into the

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reasons for the steps they wish to take." The consequence was the reception of families, consisting of 730 individuals, besides permission to others to be visited by the catechists. Mr. Pope seems to have acted with the soundest judgment, requiring, as a pledge of their sincerity, that, during their course of instruction preparatory to baptism, they should submit to certain rules of Christian discipline, laid down by him for their observance. 'I explained to them the general requirements of the Gospel; and the result is, that a meeting of the whole caste in the district has been held, at which, I understand all but one man (the wealthiest and oldest among them) consented to give me the required pledge.'

Then follows the account of the giving up for Christian worship of a heathen temple at Santharagiri. 'The taking possession of the heathen temple was the most interesting scene I have yet been privileged to witness. The building is about forty feet long and twenty broad, and has an elevated place where the images have hitherto stood. The temple was dedicated to Pilleyar, whose image, with two of a smaller size, was placed conspicuously, with a garland on its neck. It was taken out by the two head men, and thrown into a deep well: there it lies, embedded in the mud, no more to receive the worship of the deluded multitude. How strikingly it reminded me of the prophecy, 'the idols he shall utterly abolish.' It was curious to see the countenances of the villagers, who were all present, men, women, and children; some were zealous for the destruction of the images, while the countenances of others betrayed a secret dread that some signal judgment would follow. The spell was broken, and the people seated themselves in an orderly manner, listened to my exposition of the Lord's Prayer, and joined with me in supplicating the blessing of God on their first act of worship in their renovated temple.'

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SAWYERPOORAM, the head-quarters of the Mission, takes its name from a pious individual, 'Mr. Sawyer, who was engaged in trade at Palamcotta, and acted as the agent of the Society, in paying its catechists, and superintending its schools. During a time of persecution, he purchased the land on which the village stands, as a refuge for the poor members of the congregation in the district. This little village has been, since 1815, a rallying point for the scattered members of our Church, and doubtless had it not been for Mr, Sawyer's kind benefaction, the light of the gospel would have been extinguished here, during the long period when no European Missionaries visited the congregations.' Mr. Sawyer died before the Society was able to locate a Missionary in his village: to him it was not permitted to witness the Christian movement in Tinnevelly. With what delight would he have regarded the opening of a church, in the place to which he had given a name; and hailed at that opening service 'the presence of seven Missionaries, and a congregation of 500 converted natives, uniting in the service of God, a scene rarely witnessed in this part of India. 'To me (adds Mr. Pope) the interest excited was most intense; nor will it soon be forgotten, I think, by any present. May we not indulge the hope that the time is not far distant, when every Hindu village shall possess its Christian church, and when every church shall be filled with devout and humble worshippers.'

The formation in the afternoon of a Church Building Society among the natives, is a remarkable evidence of the influence of the Gospel upon them, and a new and encouraging fact in the history of Indian Missions. The speech of David, a native Catechist, on the occasion, would do credit to many a well-educated man in England; and the

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liberality and persevering exertions of the people furnish a convincing proof of their real attachment to Christianity. The Hindu, in his unconverted state, never gives: charity is altogether unknown to him. And yet, on becoming Christians, these poor people give largely of their scanty means to works of Christian love, and have sustained now for more than ten years their Society for building places of Christian worship, in a manner that puts to shame the lukewarm supporters of many a religious charity in this country.

At this time, 1844, Mr. Pope gives a list of eleven places, in which there were either houses, or deserted heathen temples, used for public worship, and of fifteen other places in which churches were urgently required; so mightily had the word of God grown and prevailed. In his various visits throughout the district, he speaks of '1200 persons under Christian instruction, all of whom have joined me since February.' And again, 'six months ago this village was entirely heathen: now we have a congregation of 110 persons, a temporary church, and a good one in course of erection: a catechist, a schoolmaster, and a good school, an adult sabbath school, and the best of all, *God is evidently with us.*' In the same year we read of the opening of a substantial church at Pothiamputtur, 'where the people have complied with every requirement, abandoned their heathen practices, and attended regularly the services and instruction of the church.' 'At the door of the church, I noticed a stone idol, about three feet long, a representation of Pároathi, the wife of Sivan, lying prostrate. This had long been worshipped by the people. I was told that several of the Christian congregation spat on it, and kicked it with their slippered feet, which is their most emphatic mode of shewing contempt for it. Of some images in an adjoin-

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ing temple, 'three they had already ground to powder, and thrown into the tank: two remained, and these, without my expressing any wish on the subject, they dragged out and demolished with an energy which was quite refreshing.'

In the subsequent journeyings of Mr. Pope the same eagerness for instruction was manifested, and the same scenes repeated. The destruction of idols, and the appropriation of their temples to Christian worship, took place as he went from village to village; and the only drawback to his gladness of heart, was the thought that he was unable to occupy the ground, extending itself, as he journeyed, on every side. His one cry is for more labourers, a cry re-echoed, in the most earnest tones, by his revered Diocesan. 'The proper occupation of the ground (he writes) will, I am persuaded, be the means of bringing the whole of this extensive district under the influence of the Gospel; but at present I can do no more, even with the ample means placed at my disposal by the Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge, than keep the multitudes together. *Were they in two or three villages, the task would be comparatively easy; but they are scattered through seventy-seven villages, and over an extent of more than* 270 *square miles.* Nothing, humanly speaking, can compensate for the want of ministers resident among them.'

We do not wonder that, under these arduous and exciting circumstances, the health of Mr. Pope gave way. Nearly three thousand persons had placed themselves under instruction, as catechumens, in the course of 10 or 12 months; and upon him devolved the duty and responsibility of providing for their urgent need. The Society for the Propagation of the Gospel entered zealously into

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the work, in which it was ably assisted by the local Society at Madras. An additional Missionary was sent to the Sawyerpooram district, and the means were supplied for the maintenance of catechists and schoolmasters, and the native agency of the Mission. An admirable seminary, or training institution, was established at Sawyerpooram, which, in its results, has proved of inestimable service to the cause of the Gospel. Here are being trained the future native ministers of the Tinnevelly Church, by whose labours, example, and influence the Gospel shall hereafter be propagated and upheld. 'If the Church of Christ is to be anything more than a sickly exotic, it must be by the outpouring of the Spirit upon such as these. The majority of Europeans, who speak to the people of India in the native languages, speak but with stammering lips. These youths will speak to their kinsmen and countrymen with that power of language, which a well-instructed native alone can possess. The surest indications of God's presence, the most assured signs of the permanence and extension of our Missionary Church, will be the sight (may He grant that we may be permitted to behold it) of bands of devoted, earnest-minded, well-taught, and well-trained youths, going forth to labour, each in his vocation and ministry, for the diffusion of the truth among their enslaved and debased fellow-countrymen.' We rejoice that the Society has upheld, with a liberal hand, this important Institution, and, though Mr. Pope is no longer at Sawyerpooram to preside over it, that it has been placed under the care of an eminent and judicious man, and that the latest reports speak most encouragingly of its present state and future prospects.

Mr. Pope came to England after a few years of incessant labour. His work was not one of uninterrupted and

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unmixed success. There were drawbacks and discouragements, fallings away, and apostasies; and many, who in the first instance, placed themselves under instruction, relapsed into their old habits, as they found the Christian yoke too hard for their undisciplined spirits to bear. But there was great cause, nevertheless, for Christian thankfulness. The Gospel had been established in an extensive district, and provision made for its progressive increase. He could enumerate, amongst the encouraging circumstances of his Mission, 'the exemplary regularity of attendance at public worship—the decrease of caste feeling—the desire manifested by the people to learn to read, and to possess copies of the Scriptures, Prayer Book, and other printed books—the willingness with which they contributed to religious and charitable funds—the readiness with which they sent their children to school—and, above all, the great increase of correct moral feeling among the Christians, and, in some degree, among the heathen surrounding them.' These were cheering and important facts, strongly testifying the zeal and judgment of past exertions, and full of promise for the future. And well might Mr. Pope, on his removal to the Tanjore Mission, commit, with rejoicing, the infant Church of Sawyerpooram to the care of his successor, in the assurance that the Lord's work had prospered in his hand, and that, in a great and overwhelming crisis, he had not, by God's blessing, been unequal to the opportunity.

The Mission is now under the charge of the Rev. H. C. Huxtable, who since November, 1852, has resided at Sawyerpooram. His last report is full of interest. He speaks of the return of some, who, in time of temptation, fell away, and of the accession of others, 'pure heathens, utterly ignorant of the simplest truths of Christianity.' These have been diligently instructed and prepared for

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baptism. 'The progress made by the candidates in doctrinal knowledge is such as to afford satisfaction. The pains it must have cost them to have acquired this knowledge, is in itself an evidence of earnestness, the more valuable, because combined with general consistency of life and conversation. Surely there is much to be thankful for, if we are permitted to see them exhibiting a marked difference of conduct and character from their fellow catechumens and heathen around them, and striving, even though it be with faltering steps, to walk according to the precepts of the Gospel.'

'On New Year's day, 1854, I had the happiness of administering the Holy Sacrament of baptism to fifty-eight adults together with their children, in all, one hundred and nineteen souls. I had purposely arranged that they should all be baptized together on this day, in order that, as often as new years come round upon them, they may remember, that they are pledged before God and the Church to newness of life. It was a day of great joy and thankfulness.'

Mr. Huxtable notices the increase in the number of the communicants; and, after many interesting details of his Mission, pleads earnestly for the erection of a church, suitable to the wants of his congregation and the importance of his station. The present edifice was designed by Mr. Pope as a mere temporary building, to be replaced at a future time by a more ecclesiastical structure. It is now inadequate to the accommodation of the congregation. 'On those Sundays in which the Holy Communion is administered, and on other occasions when the people from the outer villages come in, even after they have been arranged in the closest possible order, numbers are obliged to remain without, under a pandel erected before the church door for this purpose.

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And indeed, when we have only the ordinary congregation, the heat is most oppressive. Independent of these considerations, the propriety of having a suitable and permanent church at the head-quarters of a Mission, as a rallying point for all its members, must be obvious to all. If then, the want of this was felt in 1844, how much greater must that want be now, when *Christianity seems not only to have taken deep root in the district, but to be spreading out its branches far and wide.* The necessity of this want will appear more pressing, when we remember that in the Missionary Institution, established here, are assembled more than eighty young men, the future teachers and pastors of the rising Church of Tinnevelly. I need hardly observe on the importance of establishing in their minds ideas of decorum, solemnity, and reverence in connexion with the worship of Almighty God; nor need I enlarge, in these days, on the powerful aid, to the cultivation of such feelings, rendered by worship performed in a building, whose outward aspect does, in some measure, correspond with the greatness of the purpose for which it has been erected. The edifices, now rising in England, in all directions, and among all denominations, testify to the strong hold this sentiment has upon the minds of men. In Tinnevelly also every endeavour has been, or is being, made, to reproduce the hallowed structures of our native land. Sawyerpooram alone, with its increasing congregation, and its Missionary seminary, still remains marked by its unsightly church, built of mud, and roofed with thatch. I feel sure that the appeal will not be made in vain to the Society's friends in England, and that ere long we shall have the pleasure of beholding, in Sawyerpooram, 'a permanent and ecclesiastical edifice, consecrated to God's glory and worship.'

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

OCTOBER, 1854.

MISSION CHURCH AT CHRISTIANAGRAM.

MISSIONS IN MADRAS.—PART IV.

ALTHOUGH we have given so prominent a place to the narrative of the religious movement at Sawyerpooram, our readers must not regard it as more distinguished, in this respect, than the Society's other Missions in Tinnevelly, or its details as more full of interest and importance. Prior in point of time, and as considerable in point of numbers, is the Mission of EDEYENKOODY, under the care of the Rev. Robert Caldwell. It was in this district,

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situated in the extreme south of Tinnevelly, extending along the coast about fifteen miles, and containing a population of 25,000 souls, that the labours of Jœnickè were so successful. At the beginning of the present century, there were indications of the downfal of idolatry, and of the establishment of the Gospel in extensive districts. A line of six contiguous villages on the sea coast, and the majority of the inhabitants of many villages in the interior, placed themselves under Christian instruction. Great numbers were baptized by Mr. Gerickè, and Sattianaden; and the rudiments of saving truth were taught out of God's word to thousands. But the means were not at hand for the spiritual oversight of the people. Years of neglect followed. No resident European pastor strengthened the weak, warned the unruly, or consoled the afflicted. Village after village returned to heathenism; and Mr. Caldwell found, in 1841, 'only one, a truly good man, remaining steadfast among the inhabitants of the six villages,' who, forty years before, had so eagerly embraced the Gospel.

It was among the wreck of these once Christian congregations, that Mr. Caldwell was sent by the Society to labour, to gather up the fragments that remained, and to bring back that which was lost. Faithfully, and wisely, and successfully has he fulfilled his task, and 1600 baptized Christians, 250 communicants, and 1200 catechumens are the cheering reward of his unremitted exertions. Christian churches and prayer-houses have superseded the heathen temple; and schools, in which 800 children are being trained in the principles of the Gospel, as well as instructed in secular knowledge, are furnishing the means of religious and intellectual culture to succeeding generations.

The same results have followed the Society's efforts at

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NAZARETH, where the baptized Christians are nearly 3000, the communicants 350, catechumens under instruction 1500, and children in the schools 750. It is the same again at MOODALOOR, whose numbers are one half of those at Nazareth, and at PUTHUKOTEI and RAMNAD, and CHRISTIANAGRAM; in all which places the work of the Gospel has been progressive, and where the converts and catechumens swell the numbers, under the Society's care in Tinnevelly, to nearly 15,000 souls.

Nazareth presents, in India, the peculiar interest of an entirely Christian village. It was in this place that Mr. Hough found a native congregation of Christians under the country priest, Viswasanaden; and nearly thirty years afterwards we recognise it as the centre of a great Missionary movement, under the care of a zealous clergyman, Rev. A. F. Cœmmerer, son of Dr. Cœmmerer the venerable Missionary of Tranquebar. Vast changes have been effected in the religious and moral condition of the people by his judicious and long-continued efforts; and the friends of Christian Missions may point to Edeyenkoody and Nazareth, as successful instances of the Society's labours in this part of India.

Mr. Cœmmerer describes the reception of a large village in the neighbourhood of Nazareth, which shews both the discouragements and consequences of zealous Missionary work. 'It was in this village, Mavadepum, that Christianity met with so much opposition years ago. Some families, at that time in connexion with me, were expelled the village; and their prayer-house was demolished by the very people, who are now desirous to join me, and ready to receive that instruction, which they before despised. Such a wonderful change has been wrought in them! A conviction of their guilt has forced itself on their minds, and they say, that they have never since

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been prosperous in their worldly undertakings. They attribute it all to their desecration of the Christian's place of worship.'

'A few proofs, which have been given by the new converts, of their sincerity, will not be uninteresting. On the 9th October, the principal men, and the whole village of Mavadepum, which is about three miles from Nazareth, having signified their intention to embrace Christianity, and having requested me to visit them, I rode over on the 11th, accompanied by my brother. On my arrival, I was conducted to the river side, where there were five temples belonging to the village. Here I found the people, and a great crowd of heathen besides, of all classes, assembled under a large pupul tree, adjoining one of the larger temples. I entered into conversation with those who had invited me, and I soon discovered, that the subject of their joining me in a body had been canvassed in the village, and that all were unanimous in begging me for a Christian teacher and a schoolmaster. They promised, from that day forth, 'to renounce idolatry, to serve God only, and to learn the way of salvation.' They promised also, 100 rupees in money, and materials towards their future prayer-house, which is to be built in January; and begged that I would assist them with 150 rupees more, as they required a commodious, large place for their congregation, which amounts to 502. I asked them what further test, they were prepared to give, of their sincerity. Their reply was, 'Take our temples and dumb idols, which have ruined us.' I am sure no better test could have been given. Inquiry having been made for the keys, they were immediately brought, and delivered into my hands—the temples were opened, and, although it was mid-day, the interior was so dark, that the idols could not be distinguished. With the help, however, of a torch,

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thirty-six idols, large and small, were brought out, and thrown against each other with violence, by which, several were broken; and, but for my checking them, not one would have been left whole. I took occasion to speak of the helplessness of idols, and the folly of such as put their trust in them. Some of the heathen were heard to say, 'We are not to blame: our forefathers left us as a legacy such a religion: and the time will come, when not only such temples, but even the Trichendore Pagoda will come into the possession of the Missionaries. What is that to us? where shall we then be?'

The following is an account, (by an eye witness,) of Nazareth, and some of its villages.

'At the head of the principal street, there is an open space, on the north side of which is the Missionary's residence and garden; while on the west, stands the Church, and on the other sides, the village school-houses, and the girls' boarding-school. All these buildings are very plain and simple in their character. The village is surrounded by groves of palmyra trees, some of which, being planted in right lines, mark out the boundaries of the Mission village. One of the first things, with which I was struck, was the sound of the church bell, which every day, morning and evening, calls the people to common prayers. The men generally come only in the evening, being obliged to be very early at their work; and, in like manner, the women attend the morning service, and seldom in the evening, as it is not considered proper for women to be out after nightfall. In connexion with this, I must mention the fact, that I have often found people, in the habit of coming to church, before going to their work, or setting out on a journey, or commencing any new undertaking, and kneeling down to say a short prayer in the house of God.'

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'The day after my arrival, I rode out with Mr. Cœmmerer to see the surrounding villages, in most of which there are Christian congregations, some of them *in fact being wholly Christian.* In each of them, I found a neat little prayer-house, and catechist's residence. Mr. Cœmmerer's prayer-houses have always been remarkable for neatness. A little avenue of trees, for the most part, leads to them, the ground around them is kept in order, they are regularly whitewashed, (*there is no stone-work to be hidden thereby,*) and all the interior fittings are in most exemplary order.' At least four of these prayer-houses have, since that time, been exchanged for goodly and substantial churches.

'The Church at Nazareth is a quaint looking one, without tower or belfry, (the bell being hung in a little detached archway,) having in the front a porch, supported by stone pillars, through which you enter the body of the building, which is divided into nave and side aisles, lighted by square headed windows, with a small chancel, and a stand which served both for reading desk and pulpit. The floor is of chunam, which by frequent use has become exceedingly bright and slippery. Of course there are neither forms, nor pews, nor chairs. Iron lamps are suspended from the roof. The church was designed and built altogether by natives. When I preached there it was crowded.'

'A pleasing remembrance, connected with Nazareth, concerns the village of Mukupury, about a mile from Mr. Cœmmerer's house. A day or two after my arrival, Mr. Cœmmerer took me there: and in a long, low, thatched building, which I think had been a village devil-temple, a multitude of men, women, and children had crammed themselves. They had just come under Christian instruction. There was a roughness and almost

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savage vehemence about them, that rather awed me at the time, unaccustomed as I was to Tinnevelly manners. There had been a few people under instruction, for some time, in this village, but a week or two previous to my visit almost the whole village, in which there are from 800 to 1000 souls, had simultaneously come forward and placed themselves under Mr. Cœmmerer. At his request, I said a few words to them, and asked them a question or two: they were men who were evidently feeling in thick darkness after God, if haply they might find him. It is an affecting sight to see people in that state. What a crushing load of responsibility rests upon the Missionary who has to teach, and train, and guide such as these? Who is sufficient for these things? The Missionary pastor especially requires the prayers of his brethren.'

'About six years after that first visit to Mukupury, Mr. Cœmmerer invited me to spend a Sunday in that same village. How changed the scene! A really imposing-looking church, built in a most substantial manner, occupies a central part of the village; a tower has been added; large school-rooms for boys and girls, (always prominent objects in our Missions,) occupying one side of the area in front. At the morning service the church was thronged. The people were clean, attentive, orderly, and devout in their behaviour. There was a large number of communicants, whose reverential and earnest manner much impressed me. In the afternoon a goodly number of children were brought to be catechised; and then again the church was filled with worshippers. Mr. Cœmmerer has much, very much, to contend with in that, and his other large and important congregations; much apathy, much insurbordination, much ignorance, much evil; (what pastor has not?) but he has been permitted to see a result which must be deeply gratifying to him, and for which I thanked God that day.'

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We have not space for further extracts. Similar scenes may be witnessed, and similar changes, in all our Missions; and the only anxious feeling that forces itself upon us, in looking over these Missionary details, is the oppressive thought, that, for the ripening and abundant harvest, in this interesting district, the spiritual labourers are so few. The Society for the Propagation of the Gospel is able, from its scanty and ill-replenished funds, to maintain only some half-dozen zealous and overtasked men, and though the Church Missionary Society, out of its ampler income, is also doing a great work, and the Missionaries of both Societies are labouring together in Christian harmony, rivals only in the honorable emulation of spending their energies in their Master's cause; still we cannot but lament that the Church is unable to multiply her Ministers so as entirely to occupy the province of Tinnevelly. The main thing now wanting, for the successful furtherance of this mighty work, is the establishment of the Episcopate. Were Tinnevelly under the oversight of a bishop of its own, *residing in the province, and preaching to the people in their own tongue*, the active, presiding, moving, controlling centre of the Church's operations, the evangelizing of the heathen would be accomplished, *perhaps in our own days*, and the Church firmly planted in the south of India. When men, like Selwyn and Colenso, are sacrificing the fairest prospects of advancement at home for the sake of the New Zealander and the Hindu, it will be a reproach to the English Church, if one and another of her equally distinguished sons cannot be found to have compassion on the Tinnevelly Shanar; if her rulers fail to urge the establishment of a Missionary Episcopate in the proper quarter; and if her people do not promptly and liberally find the means for its support.

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It is almost a mockery of our Church's system, that these distant and important Missions should remain under the charge of the Bishop of Madras, whose oversight of the Company's chaplains, and the European residents, is already more laborious than the energies of one man can sustain. The circumstances of Tinnevelly and Tanjore require bishops of their own, to set in order the things that are wanting, and to build up the superstructure of a native Christian church. Until steps are taken for this end, all our missionary operations will be feeble and uncertain, fluctuating and precarious; and should our English rule in India cease, (as who knows how soon it may) Christianity, humanly speaking, would cease with it, and little or no fruit remain of so many years of devoted labour, and so many thousands of expended treasure.

Surely the decay of the Danish Mission at Tranquebar, and the dwindling to insignificance of Swartz's converts, should warn us to make provision for the future permanence of our Missions, and to establish them on their only sure foundation, that of a Native Church. When we find, among the poorest Christians of Tinnevelly, an eager desire to contribute to Church building, and other religious purposes; when we know that their forefathers endowed their pagodas and idol temples, with an annual income, in Tinnevelly alone of 223,709 rupees, or more than £22,000: we may safely leave the result in their hands, *when we have Christianized them*, and commit the perpetuity of their Church to their own keeping. It is vain to expect that we can maintain it otherwise: the English Church can send forth her Missionaries, her Bishops, and her Priests: but the Indian Church must maintain itself, as all other Christian Churches have ever done. And we think, that the time is now at hand, for this experiment to be tried in Tinnevelly, for our Mis-

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sionary energies to be concentrated *for a time*, on that province, with a view to its being finally left, to the oversight of its own native spiritual rulers. We echo the words of Mr. Caldwell, when he says—'God grant that His Church may never halt in this worthy enterprise, till her efforts be rewarded with complete success—till the evangelization of this entire race of idolaters, and demonolaters, become one of the 'many crowns' which encircle her Redeemer's brow! And what is required for the accomplishment of this object, but the continuance and extension of the apparatus already employed? Let there be an increase in the number of the labourers, connected with this and its sister Society, proportionate to the greatness of the enterprise; the encouraging openings for usefulness, which God is from time to time revealing; and the position, responsibility, and means of the Anglican Church—let the Missionary Societies in Tinnevelly be enabled to teach the elements of Christian truth to every adult who is willing to learn, and to bestow upon every learner the benefits of pastoral guidance and control; to train up every child of Christian parents, in the knowledge of God's Word, and in the moral restraints, and religious influences, of a Christian education; and to establish in every village, where Christians reside, the visible organization of Christ's Holy Catholic Church—let an adequate number of faithful Missionaries, be sent forth 'to preach among the Gentiles, the unsearchable riches of Christ;' and the time will come, will speedily come, when the Church's prayer shall be heard, when she shall see the fruit of her anxieties and her labours, her alms, and patience, and faith; and when a new song shall be put into her mouth, even praise unto our God.' All things betoken this result, and all things work together for its accomplishment. 'Darkness still

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covers the land, and gross darkness the people.' But let us not despair: it is the darkness which precedes the dawn. 'The morning appeareth upon the mountains;' and 'joy cometh in the morning.'

We cannot close our account of the Society's labours in this part of India, without a brief notice of its Missions at Vepery and St. Thomé, and its efforts to promote Christian education in the city of Madras. The Vepery Mission (writes Mr. Symonds,) is one of the oldest in India, 'having been founded by the German Missionaries, in 1750. There are two distinct congregations; one consisting of descendants of Portuguese, who, however, are rapidly diminishing, by being absorbed into the East India population. For the benefit of these, a service is held in their own language by the Missionary, in addition to two services in Tamil, for the native congregation. The number of native Christians in Vepery is very large, but they are chiefly nominal Christians, being such by descent, rather than by conversion. The state of this Mission has been unsatisfactory, the people being of a worldly character, and as a body so unworthy, that a Vepery Christian was a bye-word. In 1846 a secession of more than 700 people took place, because Mr. Kohlhoff, the then Missionary, refused to act upon their views of caste. This has of course greatly reduced the congregation, but I cannot help hoping that there is the beginning of better things in this Mission. The word of God is faithfully preached, better discipline is enforced, disorderly members are put out; the Committee are endeavouring to get up a superior English native school; and I am glad to say, that recently an association has been formed, under the Rev. T. Brotherton, the present Missionary, among the people themselves, to raise a fund for the support of a native deacon. This effort is a

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hopeful sign, for there is no better indication of improvement, than when the people recognise the obligation to help themselves, and act upon it.'

'St. Thomé is a sort of out-station to the Vepery Mission, being situated to the south of Madras, about five miles from Vepery. The congregation there is small, but its condition is satisfactory, and it is on the increase. There are some good schools in connexion with it, and the cost of them is defrayed by the contributions of the English congregation, who attend the church. I hope to see this Mission greatly enlarged. The students of the Seminary are employed upon it, and opportunity is thus given them of becoming practically acquainted with Missionary work.'

'The Chintadrepetta Mission is under the charge of a native clergyman, the Rev. C. Aroolappen. It is not regularly connected with us. The church was built by subscription, and the trustees requested the Society to receive the Mission into connexion, until a sufficient sum had been accumulated to form an endowment for the Minister. When this is accomplished, it will become independent of us, and of course we shall be relieved of the cost.'

'About twenty miles west of Madras is situated the Mission of Vullâveram, with its neat and substantial church, house, and school. This is a Teloogoo Mission. Here, I regret to say, the present state of affairs is unsatisfactory. The Mission was established on a wrong principle, by those from whom we received it. A system of profuse benevolence prevailed, which has operated prejudicially in rendering the people idle and dependent. I fear there is little prospect of better things in respect to the adult population, but our efforts must be chiefly directed to the rising generation. We have

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established a good boarding-school, and this I am thankful to say is prospering. We are contemplating also the establishment of a workshop, to teach the children, as they grow up, useful occupations, so that they may earn their own subsistence, and acquire habits of industry. *We* can expect to see but little fruit of our labours here; but our successors, I trust, will reap much from what is now being done.'

'Connected with the Vullûveram Mission, that is to say, under the charge of the same Missionary, are the stations of Poonamallee and Tripassore. The work, in each of these, consists chiefly in providing for the spiritual wants of the Native wives of the European Pensioners of the Company who reside here. Such work is not usually very promising, for the Pensioners are, as a class, sadly dissolute, and their conduct is a grievous stumbling block. Still we are bound to do what we can, and all the more so, that *our own countrymen are the cause of offence.*'

'Besides the aforementioned stations in or near Madras itself, we formerly had two others, one in Black Town, the other at St. Thomas' Mount. Both of these were out-stations to Vepery, but the Missionary is now relieved from them. We withdrew from the first, because it was sufficiently occupied by the Church Missionary Society, to whom we made over our schools. The latter, which is a military cantonment, and the chief artillery station of Government, we retired from, because the Chaplain undertook to raise the necessary funds to carry on the Mission; where there is a large body of European residents, it is right that the Missionary agency should be maintained independently of the Society. A very satisfactory arrangement was entered into with the Chaplain of St. Thomas' Mount, by which the work is vigorously carried on and superintended, without cost to us, by local con-

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tributions, the Society simply granting the use of the building connected with it. We trust to be able to effect a similar arrangement in other places, thus reserving the resources of the Society for parts that cannot do without them.'

Such is the candid statement of Mr. Symonds, the Society's teacher and judicious Secretary at Madras, relative to the Missions connected with it at the head quarters of the Presidency; and we add, from another source, the account of the Mission Seminary in the same place. 'The Mission Seminary, at Madras, is under the charge of the Rev. A. R. Symonds, A. M.; who, as Secretary of the Diocesan Committee, undertakes the duty of Principal. In the fundamental rules of this Institution, it is stated, that it shall be purely of a Missionary character and object; its sole design being to prepare, for employment in the Missions of the Society, such young men as may enjoy its advantages. Both native and European students are admitted, who reside with the Principal, sit at the same table, and are, as much as possible, identified with himself and family. There are several exhibitions connected with this Seminary, and also a prize fund, whose annual proceeds are awarded for the best Tamil essay on a given theological subject. The Missionary Seminary is conducted with great efficiency by its present able and indefatigable Principal.'

'The Vepery Grammar School is worthy of a few words of special and distinct notice, as one of the most efficient institutions in Madras. Its staff of teachers is large and effective. Since the present Head Master, W. S. Wright, Esq., Trinity College, took charge of it, its numbers have been quadrupled, and marked progress has been made in the general discipline of the School and the proficiency of the pupils; whose advancement,

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in moral and intellectual culture, must have a beneficial effect on the European society of the Presidency, and a consequent influence for good on the surrounding Hindu and Mahommedan population.'

An occurrence, which took place at Madras, in 1851, will illustrate the altered state of the law with regard to Christian converts, now so favorable to the progress of the truth. Under the former system, the Hindu, on the change of his religion, forfeited all his civil rights, and, in many cases, it happened, that he was stripped of his property, and becoming an outcast from his family, was deprived also of the comfort and society of his wife and children. The civil disabilities to the forfeiture of caste have now been removed. By an act, called Lex Loci Act, no penal consequences can follow a change of religious profession; and the blessings of the enactment were soon witnessed in the case of a Brahmin convert. A young man of this high caste, Streenavasa, had been led, by a diligent reading of the Scriptures and other instruction, to embrace the Gospel, and, after giving every possible test of his sincerity, and resolution at all costs to adhere to his profession, had been baptized by Mr. Symonds. Being a person of great intelligence, and of much public estimation, his conversion created a sensation amongst the Hindus, and he became the object of the bitterest persecution, not only by strangers, but by his own family and friends. He was hooted and insulted in the streets of Madras, his society shunned, and every species of annoyance put in force against him. But he was steadfast in his determination, and in the house of Mr. Symonds received protection and counsel, and furtherance in the knowledge of the truth. Streenavasa, though a very young man, was married. His wife, Lutchmee Ummall, still adhered to Hinduism. She was seized

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by her father on the plea that Streenavasa, by the change of his religion, was legally dead, and that all the property which he possessed had, in consequence, become hers. Streenavasa was obliged, therefore, to appeal to the Supreme Court for redress; first, for the restitution of his wife, and then, for the recovery of his property. The case was argued before Sir W. W. Burton, amidst much excitement of the Natives, and much false sympathy of many Europeans for native prejudices, on the 7th June, 1851; and the decision of the learned Judge was in Streenavasa's favour. The decision, which we subjoin, obtained the honour of a philosophic sneer for its bigotry from a recent writer in the Edinburgh Review: but Sir William Burton may regard the comment with indifference, inasmuch as his judgment is not only in strict conformity with law, but founded also on the immutable principles of truth and justice.

'It is impossible (says Sir William) that any terms can be more explicit than those of that Act. 'So *much* of any law or usage now in force within the territories subject to the Government of the East India Company, as inflicts on any person forfeiture of rights or property, or may be held, in any way, to impair or affect any right of inheritance, by reason of his or her renouncing, or having been excluded from, the communion of any religion, or being deprived of caste, shall cease to be enforced as law in the Courts of the East India Company, and in the Courts established by Royal Charter within the said territories.' If a man, before the passing of this Act of the Supreme Legislature, were compelled to forfeit any civil rights, that compulsion has now ceased; and this *monstrous outrage* can no longer beperpetrated against the common feelings of our nature, that a man, by changing his religion, shall be stripped of property and other civil

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rights. The population of this country is composed of various classes of people, holding different forms of religion; and it is declared by the highest authority, that no change of faith shall now forfeit a man's rights. This Act has been passed, not to encourage a change from one religion to another, but to *secure liberty of conscience, and equal rights to all.* Some of the people of this country may be insensible of the benefit now conferred upon them; some of them may be furious against it; but let me tell them, and tell them solemnly, that this Act of 1850 is the Great Charter of Religious Freedom, which declares that the rights of all classes shall be equally respected—which says, 'Do as your conscience bids you; you will not be forfeiting any rights by following the dictates of your conscience, whether you turn to the right hand or to the left.' This is an Act for which all should render thanks to the Great Disposer of events; and it is a wonder that any should be found to object to so merciful a provision; for, according to it, no man's rights can be hurt by a change of religion.'

In consequence of this decision, Lutchmee Ummall was delivered over to the care of her husband, and, amidst the screams and cries of the Hindu bystanders, conveyed by him to the house of Mr. Symonds. The poor girl, (for she was almost a child, so early is the age at which marriages are contracted in the East,) instructed by her parents, and taught by them to regard Streenavasa with dislike, on account of his conversion, manifested a repugnance to accompany him, which excited public sympathy. She was, however, treated by Mr. Symonds with the greatest kindness and consideration: care was taken that her caste prejudices should be respected: and no attempts were made to induce her to renounce Hinduism. Her affection for her husband again revived, she became

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cheerful and happy, and, though perfectly mistress of her own movements, she manifested no desire to leave Streenavasa. Her invariable reply was, 'I am quite happy, and intend to remain with my husband.' Mr. Symonds' house was thronged from time to time, by hundreds of Brahmins, all exhibiting the deepest interest in the case, and desirous of removing her from Streenavasa. The excitement at length attained so great a height, that a last attempt was made, to obtain possession of her, by her parents. A writ of Habeas Corpus was applied for, on the ground of an affidavit, 'that she was detained at Mr. Symonds' house against her will.' The case ended in the complete discomfiture of the Hindus. Lutchmee Ummall declared, in the most positive manner, to the officers of the Court, that she was determined to continue with her husband, and that she was residing with him by her own desire. She was sworn to the truth of her declaration, at her own request, on the Bible, declining to be sworn as a heathen, and stating, as her reason for being sworn on the Bible, 'that she should feel she *must* speak truth in this way.' The good influence began to prevail, and was soon still further manifested by the conversion and subsequent baptism of Lutchmee Ummall. She and Streenavasa are now consistent and established Christians. The conduct of Mr. Symonds, throughout the whole of this anxious case, is beyond all praise.

We conclude our notice of Missionary exertions in India, with a few extracts from an interesting publication of one of the Society's Agents, the Rev. Peter Percival, who, in 'The Land of the Veda,' (a work well worthy of extensive circulation,) has graphically described the principal features of Indian life and manners.

With regard to the state of our Missions, Mr. Percival says, that he 'has seen the general working of them in

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Southern India, during a tour of more than 1200 miles, and is able from personal observation, to speak in the highest terms of their progress.' 'I was much struck with the prominence they give to the sacred Scriptures; they appeared to me to be, pre-eminently, Bible Missions. Great activity characterises the well-devised and comprehensive plans in operation, and equally marked success. The Missions are being gradually extended into the regions of heathenism. The members of the church are becoming more and more intelligent, and a spirit of liberality, indicated in pecuniary contributions to the local funds of the church, is a gratifying feature, and peculiarly encouraging as affording ground for hope that the cause of Christ will ere long become more or less self-supporting.'

'The Mission in this Diocese, Madras, has grown in public confidence, and shares more largely its benefactions. The Jubilee celebration was one of the most satisfactory demonstrations ever witnessed in Madras. The sermons were listened to by full congregations, and good collections were made in aid of the funds of the Society. The general Meeting in the public Banqueting Hall, was a most impressive spectacle. It was an evening long to be remembered by those who were present, and afforded the best proof that could be desired of the place which the Society's agents occupy in general estimation.' Then again, with regard to the improved state of society in India, Mr. Percival observes, 'however much reason for humiliation there may be in the obvious inadequacy of the agency, which the Church of England has at work for the conversion of India, there is nevertheless room for devoutest thanksgiving on account of the improved state of things, since the arrival of Bishop Middleton, in 1814. Comparing the present with that period, there

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is ground for the exclamation, 'What hath God wrought!' With reference to the progress of religious principles in India, a living prelate some time ago remarked, that it was '*almost incredible.*' The character of the Clergy has been raised: a mild Episcopal Church discipline has been effectually established: the disposition of our Indian rulers towards Christianity has been rendered more favorable: the moral and religious conduct of the Company's servants has become purer: the institution of holy matrimony more honoured: the Lord's Day better sanctified: the number of chaplains and missionaries increased tenfold: churches multiplied twenty-fold: the general esteem of the pious and consistent Missionaries of Christ is higher: the attendance on public worship more numerous and punctual, and reverence for the old established and Scriptural Liturgy, offices and usages of our Protestant Church, more enlightened and influential.'

These surely are cheering signs of encouragement, and when we are able to subjoin a somewhat similar testimony in favour of the Native Church, we may well be thankful and take courage in our Christian work. 'It need not be stated that, as in other countries, so in India, the visible church is composed of persons of varied character, of some of whom, it may only be said that they have a name to live. But, as a general rule, it may be affirmed that the members of the Native Church are equal to those of any other country, and that they are animated with the spirit of the Gospel, as much as the earnest and devout in Christian lands. They generally entertain correct views of the value of the means of grace, and cherish a deep veneration for the Word of God. Many evince their liberality by contributing towards the support of local objects; and, where regular pastoral oversight is exercised, the Native Church wears the aspect

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of a vital and healthy institution. In many cases it may be said, in the fullest sense, that the Church is planted; its ordinances are administered; believers are built up in their most holy faith; and, as they pass through the valley of the shadow of death, experience the support which belongs to those, who have sought and found refuge under the wings of the God of Israel. The Sabbath services are often seasons of great refreshment. The intelligence and decorum observable in the assemblies of God's house, the fervid responses made to the solemn service, the devout attention paid to the exposition of the Word, indicate a disposition of mind that mere human teaching cannot effect.'

'There is something very striking (says Mr. Symonds) in the appearance of a well-ordered native congregation, assembled for public worship; the people do not, as in England, sit on benches or in pews, but on the ground, and, not indiscriminately, but in groups; the men and women separate from each other. In the course of my tour, I saw a great many congregations: and I do not hesitate to say, that their demeanour and attention to the service is, on the average, superior to that of English congregations. To one accustomed to the faint and feeble and partial responding of an English congregation, *who so often make the clerk or the school-children their proxy in this respect*, it is almost startling to hear the loud, general, and distinct responses in a native Church. In the latter those who do not audibly join in the service form the exception; I fear that cannot be said of the former. At the standing parts they stand as we do: but in the kneeling parts, the body is thrown forward, and rests partly on the knees, and partly on the forehead, which, with the hands clasped round the head, rests on the ground. Their posture of humiliation and supplica-

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tion is according to the eastern mode of prostration; and I need scarcely say, that it has a very lowly appearance, and very suitably represents abasement of spirit. In the Sermon, it is a common practice for the Minister, every now and then, to stop and question the people on what he has said, and make them repeat important passages: this has a good effect in keeping up attention, and in fastening the truth more surely in their minds. These poor people must be treated in many respects like children; and it is both amusing and touching to see old and young, like good children, answering the questions put to them from the pulpit.'

'The efficiency of the Christian agency employed in the Indian Church greatly tends to its advancement. The various grades of labourers, the teachers of the young, the Scripture Readers, the Catechists, the native Clergy, are all, in their several stations, distinguished for their willingness, their gentleness, their kindness and efficiency. Some of the native Ministers, who are now engaged in India, are equally distinguished for ability, fidelity, and zeal.'

Then again, the spread of English education and the cultivation of English literature, are paving the way for the diffusion of Gospel truth. 'The desire for English has the effect of bringing into daily contact with the Missionary and his agents, the most influential portions of society; since, as a general rule, the wealthy and superior ranks aspire to offices of trust, and, as capitalists, engage in mercantile pursuits. Tens of thousands are at the present moment enrolled on the list of the English seminaries, and, in the ordinary routine of study, (except in the Company's schools,) make use of books in which there will be found a large infusion of Christian truth: and they are also carefully instructed in the Bible.' The

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recent determination of Government to give support to every school, in which a certain standard of secular education shall be set up, will prove of immense advantage to our Missionary efforts, inasmuch as our Mission schools will thereby become capable of an indefinite extension.

It is evident, that notwithstanding the obstacles in the way, great advancement has been made. In estimating the progress of Christianity in India, we must look beyond mere statistics. The actual progress is much greater, than the apparent. Where truth conveying grace has issued in conversion and attachment to the visible Church, we have the name enrolled: in India, more than 100,000 souls are thus registered in the records of the Native Church. But the Gospel has exerted its influence far beyond this numerical limit. A large proportion of the educated classes are free to confess their persuasion of the *truth* of Christianity: they only want the moral courage to embrace it.' The Hindus, in vast numbers, have learnt that their system is full of errors, that the *science* of the Shastras is worthless and contemptible, that their idol worship is an insult to the supreme Spirit, that the characters, ascribed to their gods, are full of vice and crime, that the Shastras themselves are full of inconsistencies, that their worship is unworthy of reasonable beings, and that their priesthood is sinister and frequently ignorant. Many now conceive of the Divine Being more worthily. His moral attributes are more fully appreciated. Contributions to temples are withheld, the attendance at festivals less numerous, the oracles of Brahminism consulted with less reverence and confidence. The views and sentiments of the people, where the Gospel has been preached regularly, are greatly altered; they understand and admit the claims of religion, as it effects the moral sense. Truth has done much to develop conscience. 'The

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lower classes thrust aside the Brahmins from place and power. Thousands now approve of female education. The truths of the Bible are heard with greater allowance. Numerous persons read Christian books. *I know of select companies of Hindus meeting together, week after week, on the Sabbath day, for the purpose of reading the Scriptures, and discusssing their sublime doctrines.*'

'What then is the duty, what the responsibility of the English Church? Possessed of the pure word of God, is she not bound, as a witnessing Church, to preach the Gospel as 'a testimony to all nations?' Our position, as a Church, is such as never fell to the lot of any people. There is a cry throughout our extended empire, 'Come over and help us.' Christendom at large admits the claim. Germany and the United States send forth their agents for the enlightenment of India. Let the British Christian consider his privileges and his duties, in connection with the facilities now presented in India, and other parts of the Empire, for extending Messiah's kingdom, and he cannot remain long unmoved: he must find himself impelled to action. The magnitude of the undertaking is confessed, the difficulty is equally apparent, as regards India, but the enterprise is equally certain in its results. The promise of God cannot fail, and what can equal the transcendant glory of the object contemplated? The emancipation of the nations of India from the intellectual and moral bondage of ages, may well stimulate the energies and the activities of all who are acquainted with the designs of Infinite Love in the Gospel of Jesus Christ.'

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THE
MONTHLY RECORD
OF THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

NOVEMBER, 1854.

LAKE OF KANDY.

CEYLON.—PART I.

THE ISLAND OF CEYLON is situated in the Indian Ocean, at the entrance of the Bay of Bengal, and lies between 6° and 10° N. latitude, and 80° and 82° E. longitude. Its extreme length is 286 miles, its breadth 103 miles, and its circumference 900 miles. Its superficial area is 24,448 square miles, and its present population amounts to nearly 1,500,000 souls. From its shape and position, it has been compared to a pearl-drop on the brow of the Indian continent.

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Of the early history of the island there are but few authentic records. The Singhalese historians boast much of its great antiquity, asserting that, thousands of years ago, it was peopled by a race in a high state of mental cultivation and social advancement. Its numerous architectural remains, its tanks, its temples, and ruined cities, give countenance to the assertion, and indicate the former existence of a nation of considerable power and prosperity. Probably Ceylon owed its civilization to the Indian King, Wijeha Singha, who, B. C. 536, reduced it to subjection, and gave it the name *(Singhala)* by which it is now known to the natives. The earliest European notice of its existence was brought by the Macedonians, who were with Alexander the Great in India. Onesicritus, a cynic philosopher, who accompanied him into Asia, is the first author who mentions the island, under the name of *Taprobane*. Subsequent Greek historians refer to its position, size, and productions; and there is no doubt, that, from the second century of the Christian era, a regular commercial intercourse was carried on, between the inhabitants of Southern Europe and those of India and Ceylon. In the 6th century, during the reign of the Emperor Justinian, Cosmas, surnamed Indicopleustes, visited Ceylon, and both he, and the celebrated Venetian Traveller, Marco Polo, who went thither in 1244, treat particularly of its products, its precious gems and spices, which were conveyed to all parts of India, Persia, and the Arabian Gulf, and thence found their way to Europe.

The Portuguese were the first European nation which formed a settlement in Ceylon. In the beginning of the 16th century, (1505) they obtained permission from the reigning sovereign to trade there: a permission, which, like every other similar privilege granted by a half-civilized to a more powerful people, soon led to disputes

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and hostilities, interference in their government, and, eventually, to tribute and subjection. In 1541, we have the spectacle of a Singhalese Prince, Dharmaa Paala, acknowledging, by his ambassadors at Lisbon, fealty to John III; his effigy being crowned by that monarch, in token of his gracious extension to him of protection. And then we read of the bequeathment, in 1580, of this sovereign's territory to the Portuguese; and then, of a long and sanguinary war for its possession, terminated only by the defeat and death of the native Prince, Rajah Singha, who disputed the claim, in 1592. The interior of the island, however, was still unsubdued. The King of Kandy refused to acknowledge the Portuguese authority, and a large force, which was sent against him, was driven back with great loss.

The Dutch now come upon the scene. In 1602, Admiral Spillbergen, with three men-of-war, arrived at Ceylon, and opened a communication with the natives. The King of Kandy sought his aid. He gave the Dutch permission to build a fort, and to carry on a free trade in cinnamon and pepper. Hostilities immediately commenced between them and the Portuguese; and, from this period, until 1658, the Kandian monarch and his Dutch allies waged almost incessant war with the Portuguese, for the purpose of expelling them from the island. This object was at length accomplished. Colombo was surrendered by capitulation, after a siege of unexampled suffering, and the Portuguese retired to Jaffna-patam. The Dutch violated the terms of the capitulation, and committed the greatest atrocities on the unfortunate fugitives. Jaffna-patam was taken, and the miserable remnant of the Portuguese made prisoners of war.

The Dutch continued in almost undisturbed possession of the sea-coast and the adjoining territories for more

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than 130 years. An attempt of the French to gain a settlement there, in 1762, was frustrated by their vigilance and activity; and the efforts of the Singhalese and Kandians, from time to time, to expel their invaders, resulted only in the more complete establishment of their dominion. It was during one of these efforts, in 1763, that an ambassador was sent by the Madras Government to the King of Kandy, to offer him assistance in carrying on the war against the Dutch. The offer was accepted, but the assistance was not rendered. This breach of faith was not forgotten. In 1781, the British troops temporarily occupied Trincomalee, and desired to form an alliance with the King of Kandy. The refusal was conveyed in words of reproof. 'We doubt the sincerity of your nation, as we have ever met with treachery from Europeans.' It was not, therefore, until 1795, that the Dutch were dispossessed of their territory in Ceylon. A powerful armament, under General Stewart, was sent thither from Madras in the summer of that year. Trincomalee fell after a three weeks' siege; other important positions were taken in rapid succession; Colombo itself surrendered after a weak and ineffectual resistance, and with it, all the forts and possessions of the Dutch were delivered up to the British troops. The articles of the capitulation were ratified at the peace of Amiens, since which time Ceylon has belonged to the British Crown.

Though the English rule has been a blessing to the Singhalese, its first years were marked by violence and bloodshed. Pursuing the policy of its predecessors, it mixed itself up with the internal contests, for supreme power, in the kingdom of Kandy; and in 1803, an English force, under Major Davie, after delivering up to the Kandians the rival claimant of the throne, shamefully laid down their arms, and were afterwards barbarously slaugh-

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tered. The whole blame appears to have rested on Major Davie, whose pusillanimity and want of judgment led to this terrible disaster. Major Davie and two other English officers lingered out a wretched life in captivity, and two soldiers alone escaped to tell the melancholy tale. Elated by his success, the Kandian King attacked the English settlements, and even threatened Colombo. He was however defeated with great loss in this and the following years; and at length, there was a cessation of hostilities, though without a permanent peace, until the year 1815. At this period, the atrocities of Sri Wikrama had become so intolerable, both to his own people, and those English subjects who fell within his power, that Sir Robert Brownrigg, the Governor of Ceylon, declared war against him. In a few weeks his kingdom was in the possession of the English forces, and Sri Wikrama a fugitive. Taken captive at last by the friends of those whom he had slaughtered, he was delivered up to the English authorities, and, after being formally dethroned, was banished, together with his family, to Madras, a punishment, judged by some too lenient for such a monster. The Kandian territory was incorporated with the British dominions, and quietly submitted to the change. In 1817, and again in 1835 and 1848, the natives were incited to insurrection, but except in 1817, when the struggle was severe and most determined, the revolts were easily suppressed. Ceylon now seems destined to enjoy tranquillity, under the just and gentle sway of England, as well as a large amount of prosperity, from the wise development of its natural resources.

Ceylon has been long renowned for the wealth of its marine, mineral, and vegetable productions. Its seas yield the most costly pearls, and on its mountains and rocks are found rich varieties of precious stones, the

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ruby, the emerald, the sapphire, the topaz, and the opal. But its real riches consist in the liberal returns which the soil gives back to the industry and skill of man; its coffee and its cocoa, its cinnamon and aromatic spices. Every plant of tropical, and many plants of European origin, are capable of culture on its mountains, plains, and valleys, while the beauty and variety of its shrubs and flowers, and its magnificent forests of noble trees, the talipot, the ebony, the banyan, furnish all that is needed for the enjoyment and use of man. Its mountain scenery is described as preeminently beautiful, and the road from Colombo to Kandy, through the Kadagawna pass, is worthy of comparison with that of the Simplon. 'A series of views, of the most magnificent and varied character, opens forth as the mountain is ascended; on either side of which appear cultivated lands, bounded by dense forests and rocks, whilst the clearness of the atmosphere enables the traveller to see the undulating lowlands stretching far into the distance. Roaring torrents dashing down frightful abysses, from whose sides spring enormous trees, and at whose base are lands teeming with grain, terrific chasms, and overhanging masses of rock, where bright coloured flowers have taken root, rapidly succeed each other; and when the summit is attained, and the boundless extent and beauty of the prospect fully perceptible, many beholders of this magnificent scene cannot find utterance to express their sense of the might, and majesty, and glory of the Almighty's works, and the humiliating feeling of their own littleness.' 'The remaining portion of the road to Kandy is diversified by many beautiful specimens of the animal and vegetable kingdoms; numbers of monkeys of different species will sport amongst the branches, whilst flocks of parrots, with gaudy plumage, will wing their way from, or settle upon,

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the boughs of the trees adjacent to the road-side. Every tint of verdure is to be seen, from the bright green of the young leaf to the sombre tint of maturity, which will gradually subside into a rich brown, assuming a brilliant orange colour before it drops from the parent stem; and, as the eye wanders further into the jungle, the trees appear to form a natural bower.' Occasionally, however, 'the speckled serpent glides from its retreat in the underwood, or entwines itself around the trunk of a tree,' and deeper in the jungle, are to be met herds of wild elephants, the leopard, the wild hog, and the bear. Droves of buffaloes wander over the plains, in the pursuit of which, the sportsman finds both excitement and danger; whilst deer without number, and almost every variety of wild fowl, give fresh ardour to his amusement, though disease and death track his footsteps, and jungle-fever, or the bite of the cobra, or other venemous reptiles, often brings to a sad close the day, which had begun in joyous expectation, and the conscious feeling of health and vigour.

The principal towns of Ceylon are COLOMBO on the south-west coast, KANDY in the interior, and the seaport of TRINCOMALEE on the north-east. The names are all of native origin, a change having however been made in the first (once known as *Calamba*) by the Portuguese, in honour of the great navigator Columbus. Colombo is the seat of government, and a place of considerable importance. It has extensive fortifications, and is garrisoned by European and native troops. Its trade is of some amount, and there is a lively air of bustle and activity in its port and harbour. All the principal public institutions are in this place, which gives its name to the Diocese. A fine and remarkable road connects it with Kandy, the ancient capital of the kingdom, (once called *Maha-neura*, or the great city,) 72 miles distant.

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The position of Kandy is beautiful, though insalubrious. It lies in the centre of a great basin, encircled by lofty mountains, clothed with trees of gigantic growth and perpetual verdure. An artificial lake of great extent, formed by the last tyrant of Kandy, out of the paddy-field of his oppressed people, adds to the beauty of the scene; and the ruins of the former abodes of its monarchs, their temples and their tombs, heighten its interesting associations. The beautiful grounds of the Government house abound in a rich succession of magnificent views, but surpassing all, the handsome Church, consecrated by the present Bishop, rises in the midst, and hallows the prospect by its presence.

From Kandy to Trincomalee, distant about 120 miles, an excellent road has been constructed at vast expense. It passes through a rich and fertile country, full of the scattered remains of tanks, temples, and villages, which prove that 'this vast wilderness of beautiful and valuable forest trees, through which it winds its way, (before its formation, considered only a trackless desert, destitute of water and inhabitants,) once contained a considerable population, by whose labours an extensive tract of irrigated land was regularly cultivated.' The beauty of the coast and harbour of Trincomalee has been widely celebrated, and the eulogies, bestowed on its inland forests, groves of palmyra palms, and the boldness of its shores, are fully merited. Its harbour is the finest in the world, in which the whole English navy could find room to ride at anchor in the utmost security. The population of the place is small when compared with Colombo, and is composed chiefly of Malabars and Moors. The climate is deadly to Europeans. Its possession is, however, of incalculable importance, as affording a refuge to our fleets, during the prevalence of the monsoons.

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The native inhabitants of Ceylon may be divided into three main classes—the Singhalese, the Kandians, and the Malabars. Of these, the two first are descendants from the Aborigines—the last are those who have, at different times, colonized from the south-eastern coast of the Indian Peninsula. There is also a wild tribe, found in the forests of the interior, called the Veddahs, who shun all intercourse with man, and are in the lowest scale of civilization. Probably they are the remnants of the aboriginal inhabitants, who refused to incorporate with their Indian conquerors. The character of the Singhalese and Kandians, as well as their physical appearance, differs greatly; the one being gentle and indolent, the other bold and active; a difference generally observable between the inhabitants of the lowland and those of the mountain, and probably caused by the accidental circumstances of their location. But the Singhalese are as superior to the Kandians, in their moral virtues, as they are inferior to them, in their courageous bearing and love of independence. The Malabars retain the peculiarities of their Indian origin, though changed, in some respects, from those of the inhabitants of the Peninsula. Besides these different races, there are also Malays from Sumatra and Malacca, and a mixed race called Ceylonese, the half-caste descendants of the Portuguese and Dutch. These last are held in general dis-esteem, and looked upon by the Singhalese with contempt. The prevailing religion of Ceylon is Buddhism, but the Malabars retain in a great degree the creed of the Indian Peninsula, and the Malays are still zealous Mahomedans.

To the Portuguese belongs the honor of the first introduction of Christianity into Ceylon. The propagation of the faith was ever considered a sacred duty, by Roman Catholic sovereigns, and, in no instance, was a settlement

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formed among the heathen, without ample provision being made at the same time for their conversion. It is the one redeeming feature of a system of pillage and oppression, though it must be confessed, that sometimes, under the name and influence of religion, atrocities were perpetrated, which religion disowns, and loudly protests against. The efforts of the Portuguese Missionaries resulted in the nominal or forced conversion of many of the natives; and the Jesuits could rejoice in the hope that the Sacred Isle would be added, eventually, to the long list of their Church's triumphs. But the destruction of the Portuguese colony, by the Dutch, paved the way for their downfal. Those stout professors of the Protestant faith were as zealous, in its maintenance and propagation, as the Portuguese had been for that of the Church of Rome. They divided their territories into parishes, and built a church, a school, and a manse, in each. Many of their churches still remain, buildings of vast size, which put to shame the meaner structures of modern days. Of one of them it is recorded: 'the church at Batticotta is the finest vestige of Dutch fidelity in the cause of religion: it is a large and noble pile, with ample area and massive pillars, of simple plan and good proportion: it was once 150 feet long by 50. *A dwelling house for one of the Missionaries is taken out of it,* and still it has a noble and imposing appearance; the remainder is used as a church by the Mission.' It is the same throughout the Island. Every where we see traces of these large and substantial churches, which the Dutch had erected in the 240 parishes, into which they had divided the Island. Not less munificent was their zeal for education. In addition to the parochial school attached to every church, a seminary was established for the instruction of native youths, destined to fill the offices of catechists and preachers among their countrymen.

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The Scriptures—or, at least, a considerable portion of them—were translated both into Tamil and Singhalese, and every provision made for the religious welfare and advancement of the natives. We may condemn, if we please, some of the means used by the Dutch for this purpose, such as their requirement of a profession of Christianity, as an indispensable qualification for office; and we may point, with something like contempt, to the nominal Christianity of multitudes of such professors; but we have no right to criticize their conduct, unless we are prepared to emulate their zeal. '*Were British rule to become a fact of history to-morrow, no such visible impress would be seen of our faith in the whole face of the land.*' The three hundred and fifty thousand native converts, committed by the Dutch to our care, in 1795, have been suffered to relapse into heathenism, by the culpable negligence of English Churchmen. Let us not talk, then, of the nominal Christianity of the Singhalese, or of the earnestness of our own purer faith.

For three years after the conquest of Ceylon, the religious welfare of the natives occupied no part of the attention of their new governors. The Dutch clergy became prisoners of war, the catechists and school-masters were unpaid, the duties of public worship neglected, and the education of the young discontinued. These were matters in which the military commanders had no concern, or no authority to regulate. On the arrival, however, of the first governor, the Honourable Frederic North, in 1798, this state of things was, in some measure, remedied. The Dutch clergy were allowed to resume their functions, and the schools were re-opened. Still there was no due provision for the establishment of the truth. *No English Clergyman superintended the system; there was no ecclesiastical oversight of the teachers and school-*

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masters; and, as the Dutch pastors died, or left the island, their congregations were dispersed, or relapsed altogether into their former state. Still, in 1801, in consequence of Mr. North's judicious measures, 'the parish schools amounted to 170, and the native Protestant Christians to 342,000, while the Christians, professing the religion of the Church of Rome, were supposed to be still more numerous. *At Colombo, the highest ranks of natives professed Christianity.*' A few years passed away, and though we read the pressing appeal of the Rev. Dr. John, from Tranquebar, for Missionary Clergymen for 130,000 native Christians in the province of Jaffna, and the desire every where expressed for efficient teachers for the schools, the only response was the addition of one native catechist, Christian David, and a small additional expenditure by Government, for the purposes of education.

In 1806, Dr. Buchanan visited the island, and in conjunction with Sir Alexander Johnstone, Chief Justice of Ceylon, made an effort to remedy the crying evil. 'In the time of Baldœus, (he writes,) the Dutch preacher and historian, there were thirty two Christian Churches in the province of Jaffna alone: at this time, there is not one Protestant European Minister in the whole province. Most of those handsome churches, of which views are given in Baldœus's history, are now in ruins. Even in the town and port of Jaffna, where there is a spacious edifice for Christian worship, and a respectable society of English and Dutch inhabitants, *no Clergyman has yet been appointed.* The only Protestant preacher, in the town of Jaffna, is Christian David, a Hindu catechist, sent over by the Missionaries of Tranquebar. His chief ministrations are in the Tamil tongue; but he sometimes preaches in the English language, and the Dutch and English resort to hear him. I went with the rest to his

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Church, when he delivered an extempore, and very excellent discourse. *And this Hindu supports the interests of the English Church in Jaffna.* The Dutch Ministers, who formerly officiated here, have gone to Batavia or to Europe. Whenever our Church shall direct her attention to the promotion of Christianity in the East, I know of no place which is more worthy of her labour, than the old Protestant vineyard of Jaffna-patam.'

Again, two years later, Dr. Buchanan found the south side of the island in the same state of destitution. *There were but two English Clergymen in the island.* 'What wonder, (said a Romish Priest to him,) that your nation should be so little interested about the conversion of the Pagans to Christianity, when it does not even give teachers to its own subjects, who are Christians.' Numbers of native Protestants, every year, apostatized. Governor Maitland expressed his conviction, that, to remedy this state of things, an ecclesiastical establishment should be given to Ceylon.

But no such establishment was given, for many a long year, until indeed the evil had well nigh become irreparable. The consequence was, that, in 1811, the native Protestants had dwindled away to one hundred and fifty thousand. Another sad change is to be noticed. 'During the time of the Dutch, they allowed no single idol temple to be built within their bounds; they allowed no single native to enter Jaffna, with the stamp of idolatry on his person. In the *first year* of British rule *not less than* 300 *temples were built in this single province*, and out of every *ten* natives one now (1846) meets, *nine* will be seen with the mark of heathenism visibly stamped upon the forehead.'

Such have been the consequences of our neglect. And the religious destitution of the Singhalese would have

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been greater, had not the dissenting Missionaries and the Americans, in some measure, occupied the ground, which our Church refused to cultivate. All honor to them for their zeal, and though we may lament, that the work should not have been done with the authority and apostolic order of our Church, yet we will still rejoice in its accomplishment, and not detract from the merits of those, who have thus successfully, though irregularly, laboured in this promising field. It is the Church's fault, if she has now to lag, with a faltering and uncertain step, behind these first zealous Christian labourers in Ceylon. We doubt not, that had she manifested the desire 50 years ago, the countenance which was extended to the Wesleyan and American Missionaries by the Government, and public men of Ceylon, would have been more gladly and more encouragingly afforded to her efforts. We cannot believe that the Dutch churches and schools, which were so readily given up to Foreign Missionaries, would have been withheld from ourselves, or that Sir Alexander Johnstone, and other men of high station, would have preferred the claims of dissenters to those of the English Church. So urgent, indeed, was the need of Christian teachers, that we find the colonial Chaplains, receiving with kindness the dissenting Missionaries, and wishing them God speed in their labours.

In 1816, Bishop Middleton went to Ceylon, on the invitation of the Governor, Sir Robert Brownrigg, 'of whom, both in his public capacity, as well as on account of his private worth,' the Bishop says, 'I cannot speak too warmly. He devotes his whole time to the happiness and improvement of the people committed to his care. He is building churches, and founding schools, and providing for converts who make any sacrifices by their conversion. To a person who has lived some time on the

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continent of India, it is quite surprising to hear people talking publicly of promoting Christianity, just as you do in England: *but still the instruments by which this object is to be obtained, are mostly persons not of the Established Church.* There are at Colombo, two English Chaplains, Mr. Twisleton and Mr. Bisset, both zealous men. But the rest—with the exception of two or three chaplains at distant stations—are Wesleyans, Baptists, Portuguese, Papists, and American Puritans. The Wesleyans are highly spoken of, and are the most efficient: both they and the Baptists attend the service of the Church pretty regularly; but the Americans, the only persons, of a religious character, who did not call to pay their respects to me, are, from all I have heard, the most fanatical of their tribe, and talk in a strain which has not been heard in England since the time of the Roundheads. It is high time that Ceylon should have a Bishop, and the Governor and Clergy do me the honor to think that it should be made subject to the bishopric of Calcutta.'

We have inserted this extract for the purpose of shewing that a great desire was manifested, at this period, for the extension of the Church throughout Ceylon, and that her ministrations would have been welcomed even by those, who differed, in some points, from her ritual. Ceylon appears to have been blessed, for many years, with a succession of Governors, such as Sir Robert Brownrigg and Sir Edward Barnes, earnestly solicitous for the religious welfare of the natives, and their instruction in the doctrines of the Church. The establishment of the Episcopate, in those days, would have been the greatest blessing which could have been conferred upon the island. But the means for its support were wanting. Men at that time, associated with their ideas of the Episcopal office, temporal grandeur and a princely income, and

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would have seen no real dignity even in Paul the tent-maker, labouring for his subsistence with his own hands. We cannot but condemn our Church's negligence, in not availing herself of this moment of opportunity, never again vouchsafed. We cannot believe that a proper representation to the English Government, forty years ago, would have been ineffectual. The leading statesmen of those days were well affected to the Church, there was no truckling *then* to sectarian prejudices, no bartering of the Church's rights and privileges for political support. Ceylon might have been erected into a Bishop's see, instead of being added to the diocese of Calcutta, mocking, as it were, the island with a glimpse of the benefits of Episcopal discipline, while it increased a load, sufficient to crush any human energy.

The same account meets us on Bishop Heber's visitation of Ceylon, five years later; the same desire for the extension of the Church's influence; the same favorable manifestations of good-will from the civil authorities; and, alas! we must add, the same sad picture of thousands scattered abroad, as sheep having no shepherd, and waiting only for our Church's ministrations, to gather them into the fold of Christ. It is painful to read these records of a people, the conversion of whose fathers had paved the way for their more sincere reception of the truth, cast back into the filth and abominations of heathenism, because English Churchmen were, at that time, dead to *their* responsibilities. Bishop Heber, and every succeeding Indian Bishop, who visited Ceylon, spoke of its favorable circumstances when compared with those of the Indian continent. *Here* were no terrors or prejudices, to put a spell upon the birth of noble and benevolent enterprises. *Here* were no scruples lest the native superstition should be alarmed into violent reaction against our enlightened and

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charitable purposes. The Governors were anxious for the spiritual jurisdiction of the Church, and the love of order, by the natives, gave a promise of the beneficial effects of the exercise of the Episcopal function amongst them. But the period for its establishment had not yet arrived. Ceylon, instead of having a Bishop of its own, was united to the diocese of Calcutta, and, afterwards, to that of Madras, under the superintendence of an Archdeacon. Thirty years later, when erected into a separate diocese, it was found, by the Bishop of Colombo, overrun by dissent of every kind, and the principles of the Church almost swallowed up, amidst the mass of surrounding error. The state of things would indeed have been most deplorable, had not the two sister Societies, for Promoting Christian Knowledge, and the Propagation of the Gospel, in some measure remedied the evil, aided as they were, by the Church Missionary Society, which entered early into the field, and reaped an abundant harvest in the conversion of many of the natives. We gladly offer this testimony to its labours, because, although our object leads us to treat, almost exclusively, of the agency of the venerable Society for the Propagation of the Gospel, we are far from undervaluing the importance, or efficiency, of its Missions.

The Society for the Propagation of the Gospel established its first Mission, in Ceylon, in 1838. In that year the Rev. H. Von Dadelszen was placed at Newera Ellia; two years later the Rev. E. Mooyart took charge of Matura; and in 1842, the Rev. S. D. Ondaatje was stationed at Calpentyn. These were but small beginnings, sadly incommensurate with the wide spread spiritual destitution of Ceylon, but enough to show the Society's good will, its hearty desire to extend its operations, whenever its funds should justify the undertaking.

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The indefatigable Bishop of Madras, (Bishop Spencer,) never ceased to press the claims of Ceylon on the Society's notice, and, in his several visitations of that part of his diocese, applied his best energies to the furtherance of its Missions. He writes, in 1843, of the many points of interest which he is desirous of bringing before its notice, 'in full assurance that as soon as it *can* help us it *will*.' And then, he speaks of the changes which he has made in the location of its Missionaries, and of the places which require immediate attention. At Trincomalee he found 'the chaplain, the Rev. O. Glenie, labouring, in a genuine Missionary spirit, to win the natives to Christ,' and he sanctioned the appointment of a catechist and schoolmaster, at the Society's expense. At Calpentyn, he stationed Mr. Ondaatje, having withdrawn him from Caltura, and he gives his reasons for the step. 'Caltura contains a large Singhalese population; and Mr. Ondaatje is a Malabar. Had I a Singhalese Missionary at my disposal, Caltura should have the benefit of his services. Calpentyn is a very large Malabar town, and *its chief inhabitants have been petitioning me, for three years and upwards, to give them a Clergyman.* It also possesses a church. The Roman Catholics, who are, generally speaking, in a deplorable state of ignorance, are very numerous in the town and neighbourhood; and I trust, that, with God's blessing, the Society's Mission there will prove a light to guide many of them to the simple unencumbered truth, as it is in Christ Jesus.'

'I now pass on to Kandy. Our Society is fully aware of my deep anxiety to establish one of its Missions there; but perhaps it is not fully aware of the urgent necessity of the case. If this ground, a most promising field of Missionary labour, be not occupied *immediately*, it will be lost to the Church of England *for ever*. Kandy is

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the capital and centre of the coffee plantations of Ceylon: numerous Europeans and East Indians, must, ere long, be employed as superintendents of these estates; and many are so employed already: and, at the least, there are *thirty thousand* natives of India, imported as labourers from the Continent, *without any one who cares whether they have a soul or not.* They have thews and sinews, and that is enough. A Mission at Kandy must be taken up in strength. We must have, at least, two European Missionaries, men not only of unquestionable piety, and sound in the faith, but of great moral courage: for they will have peculiar difficulties to contend with; opposition, which will demand great prudence, and above all, great love, that truly Christian love, which beareth all things, and endureth all things, for Christ's sake, to counteract. The Church of England has such men, I know she has many such: but, alas! I can scarcely hope that our Society will be able *now* to send them out; and I make the appeal for Kandy, with little hope of success. Still it may stir up friends, in England, to help us; sound, sober, faithful friends of our Church, prepared to make a sacrifice, to enable her to put her hand to the plough in such a field. I could say more than I can write, but I content myself with entreating our Society to believe, that I have never known a case more urgently needing its help; and, that if not taken up speedily, the Church of England at that station, so far as its numerous out-stations are concerned, will soon be like Rachel, weeping for her children because they are not.' With grief we add, that Kandy is still without its Missionary.

At Newera Ellia, Bishop Spencer found Mr. Von Dadelszen working faithfully. The sphere, however, was too limited for his energy and power. 'He has a small English congregation; during the prevalence of the south

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west monsoon, very small indeed. He has a very active mind, and of a stamp peculiarly adapted to Missionary work.' Mr. Von Dadelszen was subsequently appointed Colonial Chaplain at Kandy, one of the most important stations in the Diocese, a station fully suited to his abilities; where, under circumstances of peculiar difficulty, he has succeeded in gaining the affections of the people, and more firmly establishing in their minds the principles of the Church. Newera Ellia was not, however, given up. We shall subsequently hear more of this first Mission station of the Society.

Let us now go on to Matura, which is at the extreme southerly point of the Island, and situated in a district containing a population of nearly 100,000 souls. Mr. Mooyart was placed here in 1840, and ministered, for many years, laboriously amongst the Buddhist population; an awful system, which holds out, as the highest happiness, the absorption of the soul, not into the Deity, but into nothingness! Mr. Mooyart speaks of 'the moral degradation of the entire native population. It is appalling in itself, and disheartening to the Christian Missionary, to consider the number of temples, amounting to, at least, an hundred, dedicated to the worship of Buddhu, within a small circuit, and to recount the number of his priests, of whom, in this district alone, there are 437. Such a contrast almost involuntarily calls to mind, in humbling contrast, the small bands of the Christian priesthood, who are scattered here and there, over this vast moral wilderness; and the few Christian temples, alas! which appear, on any side, to greet the eyes of the true servant of God.', Of Mr. Mooyart, the Bishop of Madras speaks in terms of well-merited approbation, and he notices the gratification which he felt, on admitting him and Mr. Ondaatje to Priest's Orders, during his stay in the island.

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From Colombo, the Bishop writes, 'I am happy to be able to assure you, that a most favourable disposition towards our Society prevails here, and that, after preaching at the two English Churches, St. Peter's and St. Paul's, on both which occasions a collection was made, I formed a Colombo District Committee, on whose zeal I can fully rely, and by whom I am sure, that all in their power will be done, to promote the Society's objects in the island.'

'I will here (he goes on) take a short review of Ceylon, as a field of Gospel labour, now opened to us by Providence. There is ample space for the exertions of both our Societies. The whole of the western coast, up to Jaffna, might be profitably occupied by the Society for the Propagation of the Gospel, as well as Trincomalee in the east: and, in the interior, I mean in the neighbourhood of Kandy, it is much to be feared, that, until a far stronger Missionary spirit be kindled in England, men and means will not be found to take possession of a tenth of the ground, *which only wants good seed in order to bear good fruit.* I dare not hope, that, for some years to come, much support will be obtained, towards Missionary objects, from the European residents of the Island, the public salaries being small, and the necessaries of life being now very dear; although, I am thankful to say, that Ceylon contains many, who are anxious to extend there the blessings and comforts of the Gospel. Considering therefore, the great demands made upon the Society, from so many quarters, I would not even ask for further aid for Ceylon, except for the establishment of a Mission in Kandy; *but, bearing in mind what has occurred in other colonies, through the want of the Clergy of our Church to preach the pure word of Christ,* and remembering that infidelity and fanaticism are ever ready, in these days, to

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occupy ground, unoccupied by a sound and faithful ministry, I own my deep anxiety, that a fully efficient Mission should be opened and maintained, at that station, by the Church of England. I now commit the cause to God.'

Thus urgently did Bishop Spencer plead the cause of Ceylon, and set forth its claims to Christian sympathy and support. We fear that his words fell powerless on many a heart, or that they did not reach the ears of many true-hearted members of our Church. The destitution, which he described, remained as it was, or rather was increased, by the necessary result of continued neglect. It was not until the consecration of the Rev. James Chapman, D. D., as Bishop of Colombo, in 1845, that any exertions were made to remedy this miserable state of things. The Society for the Propagation of the Gospel, as it had been instrumental in the erection of Ceylon into a Bishop's see, and munificent in its provision for its endowment, came forward, with a liberality beyond its power, in strengthening the Bishop's hands at his departure. It was a gratifying circumstance that the first Mission station, which he visited, was that of the venerable Society at Matura, and of which, he thus writes, 'I reached the extreme point, Dondera Head, the stronghold of Buddhism, with its 500 yellow-robed priests in that single district, on which your own solitary, but energetic, Missionary, Mr. Ondaatje, is at work. He is most kindly and effectively supported by the Hon. G. Talbot, and some other civilian residents. I visited and examined the boys' school; and the effects of a vigilant and judicious superintendence, and personal inspection every week, were evidenced by the result. They are about to open a girls' school also. Mr. Ondaatje has three native village schools at short distances from the town, in different directions—in one of which service is held on every

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Sunday in the afternoon. I have been most glad, with Mr. Ondaatje's ready and entire concurrence, to extend his Mission, both east and west: on one side, to embrace Balligama (12 miles) for a service once in every month; and Tangalle (28 miles east) for the same; and, once in every six months, to visit Hambantotte, (50 miles east,) the extreme habitable point on the south-east coast of the island. By the Europeans, resident in each of these towns and stations, the proposal has been welcomed most thankfully; nor has it been undertaken less willingly by your own active Missionary.'

We conclude our present Number with the following extracts, which shew, in some measure, though very inadequately, the religious wants of Ceylon, as they met the Bishop's notice on his first arrival. 'At present from Jaffna, the extreme north, to Colombo, with *two churches vacant*, along a line of coast, 220 miles, *densely peopled*, I HAVE NOT A SINGLE CLERGYMAN OR CATECHIST. Again, from Colombo to Galle, 72 miles of coast thickly peopled, *there is no Minister of the Church*.' The Bishop, therefore, expresses his anxious wish that the Society may be able to send him a supply of men, of 'good hearts, hardy frames, humble minds, and an earnest faith.' He seems to have no apprehension about sufficient means being found for their support; and, certainly, he took the most efficient method of providing for them. 'I mean (he says) to try fully and fairly what our own resources will do. I began on Epiphany and the first Sunday after. An appeal was made to every European on the island. The subject was opened to them. It did some good. I am now following this up, by an appeal to every individual, to support the two Societies, whose work it is. Every single Churchman in my diocese, that I can find out, shall have an opportunity, given by myself, as Bishop, to join us. Until I

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have fully and fairly tried this, (or something like it,) again and again, I shall ask you, (the Society,) for nothing more than you have already done for us.' This was the right spirit to go to work with, and the Bishop's expectations were not disappointed. He received a large and gratifying support from his people in the island, and he could rejoice that a good spirit was aroused, and which was spreading more and more, so that, in a few years, he hoped to see a great change in the colony, effected, principally, by the exertions of the colonists themselves. We shall have occasion, in our next Number, to record the consequences of the Bishop's energetic exertions, extracting largely, for the purpose, from his own most interesting journals. We therefore now content ourselves with adding the following passage from one of his letters, at that time, in proof of the general desire manifested for the ministrations of the Church.

'There is a movement at work far beyond what I anticipated, when I sent two Clergymen to itinerate among our settled Europeans. We were told that they were all dissenters: but still we went, and they are welcoming our ministrations unreservedly. In *one of the districts*, sixty miles in extent, *subscriptions are in progress for six churches.*'

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R. Clay, Typ.

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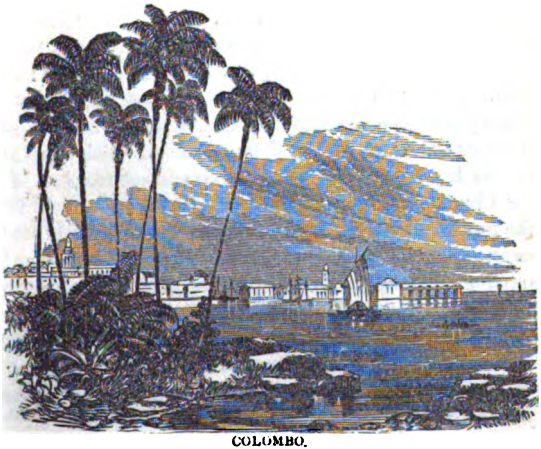
THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

DECEMBER, 1854.



COLOMBO.

MISSIONS IN CEYLON.—PART II.

IT was with feelings of humiliation and shame, for the short-comings of the English Church, that the first Bishop of Colombo surveyed the important Diocese committed to his charge. 'To see the land at every step so wholly given to idolatry could not but stir the spirit within, and bring it in abasement before Him, to whom alone are known the times and seasons of all things. Yet the thought that Christian England should for fifty years

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have held sway over this dark land, and in that time should have done and attempted so little for its spiritual improvement, made shame the predominant feeling of the heart, too frequently amid the fallen, neglected ruins of what a more earnest zeal had done for a less pure faith, in the times both of the Portuguese and the Dutch.' 'The position of the Church (the Bishop writes) at almost every place in my Diocese, with the exception of Colombo, Kandy, and Trincomalee, is very unsatisfactory. At each of these three places there are churches, which either have been, or will be, consecrated. But at Jaffna, Matura, and Galle—large, populous, and important as these places are—we have no church at all for our own proper use.' 'In Jaffna, I have one colonial chaplain, but no European clergyman. Were it not for the aid of the Church Missionary Society, I should have gone into the northern province, with a population of 250,000 souls, as an English Bishop, without an English clergyman, by birth or education, to call to my right hand; with heathen temples around on every side, in numbers countless, in display most imposing.' 'At Jaffna, even the font and communion-plate are borrowed from the Dutch: there is no consecrated burial ground, no Church school.' And yet in this very place there were four hundred heathen priests: and while the services of the English Church slunk, as it were, abashed, into the obscurity of some mean unconsecrated building, the rites of heathenism were being openly celebrated, with all their disgusting pomp, in the adjoining temple of Siva.

'Two lofty cars, of pyramidical form, with flags at the top, were near the front. In the vestibule was the full-sized image of an ox, spotted, as it seemed, with different colours, and spangled with shining beads. The whole temple was illuminated within, the image itself having a

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large lamp, with many lights, over its head. One of the cars, covered with painted linen to the height of more than twenty feet, was in the middle of the road, opposite the main entrance to the temple; it was highly ornamented at the summit. Strong cords were attached to the massive wheels. Throngs of people were within the temple. A friend who accompanied us went in. At the end of the temple he saw another image, covered with flowers, of shape undiscoverable; multitudes of people in front; the Brahmin priests sprinkling rose water, and swinging incense on them; when all, with uplifted hands above their heads, made their salaam. Two bells continued ringing the whole time, and the people came forth like a flood, joyous and excited. I witnessed no more. My heart silenced and almost sickened within me. I returned, and was told the next day, by one who had seen the whole sad ceremony, that the image was with great shouting solemnly installed in the car, and drawn round the precincts of the temple. Many young women preceded it, dancing and singing in wantonness and riot, and many more followed, rolling themselves on the ground in prostrate and almost frenzied madness. These ceremonies are always at night: they are most sad and sickening scenes.'

Such were the sights which met a Christian Bishop's eye, as he traversed for the first time the northern portion of his Diocese. The brand of idolatry was on the foreheads of thousands, differing indeed in form, according to the custom observed in the worship of different idols, but speaking, in unmistakeable language, the fact of an all-pervading heathenism. In the southern provinces, and in the interior, it was the same. The outward mark was indeed no longer visible. Buddhu, and not Brahma, Siva, or Vishnu, was the object of idolatrous worship.

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The Singhalese were crowding into the temples, numerous as the villages in which they stood, where the yellow-robed priests were exhibiting some precious relic to the adoring gaze of multitudes. Then again, demon-worship had its thousands of deluded votaries, and the frantic orgies of the devil-dance broke in many places the stillness of the night. Nay, even the rites of the Romish superstition were intermingled, in strange confusion, with those of heathenism; and multitudes of devotees and pilgrims, Buddhists, Mahomedans, Heathens, and Christians, Singhalese, Tamilians, and Portuguese, were seen journeying, a motley group, to the annual festival of St. Anne, the mother of the Virgin, reputed a great wonder-worker in the art of healing, to whom vows and prayers are offered, under visitations of God's providence in sickness, by persons of all ranks, and of many creeds. And when the anxious inquiry was made, 'Where is the counteracting influence to all this sin and folly?' in words of shame the answer came back, 'The Wesleyans and the Americans have their flourishing and well-supported Missions, but, with the exception of the recent efforts of the Society for the Propagation of the Gospel, and the earlier labours of the Church Missionary Society, the Church of England is well nigh powerless!' 'I own, (writes the Bishop,) that it is very humbling to me, to find the ground is entirely pre-occupied; to see, on every side, so much done by others, so little by the Church, either in the ministerial, missionary, or educational branches of the great work, for which the Church hath been planted of God in the world.'

And yet in the midst of these disheartening scenes, so painful and depressing to the Bishop's mind, he was gladdened by the signs of reviving interest in the Church's work. Wherever he went, he was received with

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tokens of welcome and respect. Churchmen gathered round him, and sought his counsel, and listened to his suggestions. The members of dissenting communions held out the right hand of Christian fellowship, threw open for his inspection their missionary institutions, and received with gratitude his well-judged tribute of commendation on their labours. The glad conviction was felt, 'that, even among those who differed from the Church, there were numbers who still esteemed her ministers and her ministrations, and that defections from her fold were more frequently the results of altered circumstances, than change of opinions; and that wherever the Church is true to her principles, her children, both are, and will be, true to their allegiance.' The hope therefore revives, that the influence now working in Ceylon may win back to the Church's communion those, who have deserted it from necessity rather than conviction, and that she may go forth in the strength of internal unity and peace on her important mission.

In 1847, we hear the glad tidings, 'there is a real movement for good among the native Singhalese, and they are offering, in different districts, to give ground, to subscribe money, and labour, and materials, for churches and schools, if I will give them clergymen and teachers.' At Mahara, a new station intended for Mr. Thurstan, one of the Society's Missionaries, this earnestness was strikingly displayed. The native head-man of the corle (district,) the Modeliar Desanayake, is a sincere Christian, and he is very much in earnest, not only in advocating, but assisting the improvement of his countrymen. He proposed to me, if I would give him a clergyman—only one he asked for a population of 20,000—to build either one large church, or two or three small ones, at different points of his district; to go with his family there for the

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superintendence of the schools; and throw all the weight of his influence in support of the clergyman, for whom he also offers to build a house.' 'He purposes in each place to call the people around him, and claim their own efforts for their own good. In one place he has done so. At once there were fifty volunteers to dig the foundation, and thirty more to proffer labour. One gives land, another wood, another cabrook, (a stony earth cut in square lumps, like large bricks,) another chunam, (lime) all labour, all good will. In the same district, at Farawella, another native, a Registrar, is about himself to build an entire church; and at Calamy, another also, will, with his father, put the existing church into repair, which was built by his brother at a cost of £300.' 'Surely (adds the Bishop,) these good men, with their simple means and simple knowledge, are much to be encouraged. How is it possible to turn a deaf ear, or a closed heart and hand to such overtures as these?' And the *result* of their efforts is thus stated only *one* year subsequently: 'The station occupied by your own quiet, but zealous Missionary at Mahara, the Rev. J. Thurstan embraces about seventy villages, clustering in a population of above 37,000 souls, one third of whom profess a nominal Christianity, *having been baptized many years ago, but long since neglected.* There is one dilapidated church, which I have visited, near the principal Buddhist temple at Calamy. Among this population we have already opened nine schools, attended by nearly 400 children. Temporary buildings have been erected by the natives at twelve different places, where Divine service is celebrated by catechists on every alternate Sunday; and subscriptions are in progress for four small churches, to be fixed, at advantageous points, along the high road from Colombo to Kandy. For these the natives themselves

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have given land, and offer materials and labour with much good will. Education is their want, they say, and we might open many more schools, if we could maintain them.'

It is to this point, education, that the endeavours of our Church, for the conversion of the Singhalese, should be most perseveringly directed. 'In a heathen country, schools are the real field of hopeful labour, of increasing and boundless, but not unfruitful, labour. Adults, wholly uneducated, and brought up amidst corrupt and debasing superstitions, are but little influenced by teaching they can as little understand; the very terms, as well as forms, of which they can scarcely comprehend. Some are occasionally won over by inducements, some too by fears, few by conviction. The only abiding influence is to be gained in the school. This must be our seed-plot; to this alone, under God's blessing, can we look for an abundant harvest.' 'Natives, almost everywhere, (this is our encouragement,) are desirous of education. Anywhere, and everywhere, they will at once build a school for their children. This building is available for other purposes, for Divine service, for adult catechising, for conversational lectures, for occasional meetings: and though oftentimes but little result is visible, still, as a work of faith, it has an enduring promise for its blessing, and must effect something. Whatever it does effect, is all, we trust, in the right direction.' And in connection with these sound and judicious observations it is satisfactory to be able to add, that so early as January, 1849, when the Bishop of Calcutta visited Ceylon, the Diocesan School Society, the most important handmaid of the Society for the Propagation of the Gospel in the Island, could exhibit in its thirty schools, in and around Colombo, nearly 1500 children. The children were assembled, at

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different times, for the inspection of the Metropolitan: and 'on the last of these days, at Bishop's Court, where about 400 were gathered together, after a satisfactory examination in the Singhalese reading, and the knowledge of the simple elementary truths of the catechism, they were addressed by him, through your native deacon, the Rev. Cornelius Alwis, who has charge of the native congregations, (fourteen) around Colombo, with assistant catechists under him. He expressed himself pleased; and, on the whole, I am well satisfied with the result of our first efforts, with such untrained, or at best half-trained masters, as we must for some time be content with.'

At this time, Bishop Chapman was applying his best energies to this very object, and, in a scheme, which he submitted to Her Majesty's Government, for the establishment of a College, for general as well as religious education, he specified the training of native clergymen and schoolmasters, as one of its leading features. For political, as well as financial reasons, the colonial authorities declined taking part in the work. Still, nothing daunted, the zealous Bishop pursued his course. With that munificent liberality, which so happily characterizes all our scantily-endowed Colonial Bishops, he at once appropriated one sixth of his Episcopal income, or £200 annually, to the object, adding at the same time £2000 from his private means for the purchase of land and buildings, as well as his own valuable library. The Bishop of Calcutta entered heartily into the undertaking, contributing liberally to its funds. The Society for Promoting Christian Knowledge, with its accustomed promptitude, added a donation of £2000; and the venerable Society for the Propagation of the Gospel took the college under its care, and fostered it with its willing and generous support, promising annually, for five years,

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£200 towards its endowment. It is gratifying to be able to state, that the Jubilee year of the Society witnessed the opening of St. Thomas' College, Colombo—the first labours of an Institution, which is calculated, in its effects, to have a lasting influence on the ultimate character of the Singhalese Church and nation. In the previous year the collegiate school had begun its work, and so well had it been done, that, when the college buildings were complete, the Warden was able to draft off the senior class, as students within its walls.

In 1852, there were twenty-two students attending lectures, and seventy in daily attendance at the school. Later reports speak of its still more prosperous state, though the business of the college has been somewhat impeded by the illness, and subsequent resignation of the Warden; the Bishop himself, however, meanwhile, supplying his place; and both college and school are now repaying, by their promising results, his anxious cares and sacrifices in their institution and superintendence.

One further object, in connection herewith, the Bishop immediately undertook. 'The ground is already marked out for the foundation of a sacred building, which will serve the purposes both of a cathedral and a college chapel. We are surrounded by Romish churches (4) and Buddhist temples, (2) without any 'light set upon a hill,' on our side of Colombo. Our Sunday services in the licensed school-room, both English and Singhalese, are very well attended, and the increase of collegiate and school students, as well as residents around, makes it most desirable that we should hold forth that light of God's truth, with which we are entrusted, not faithfully alone, but *visibly and prominently to His glory*, and for a blessing, we trust, to all around us. The plan I have lately received from England; and although it will not, of

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course, be on any majestic scale, as our means and resources are not large, I look to the proportion, the style, (early English, of simple character) and materials of the structure, (granite and teak) and, far beyond these, to the daily ministrations, and more frequent communions, and all their associated influences, to give it the ecclesiastical character so rare within the tropics, but so necessary to constitute the cathedral of the Diocese. On the heartening support and sanction of your Committee, (S. P. G.) I hope confidently to reckon, nor will it be forgotten in your prayers.' We fervently trust, that through the pious munificence of the Church in this country, as well as in Ceylon, the Bishop of Colombo may be aided in the accomplishment of his noble designs. The voluntary and unsolicited offerings of Churchmen, would be no more than the well-merited recompense of so much zeal and self-denial. The cathedral is now finished: its consecration was expected to take place on St. Matthew's day last. We cannot, however, hope that its entire cost has been defrayed, or that all things necessary for its completion have been furnished; and we are sure, that towards these, as well as other objects, contributions would be most acceptable, as well as encouraging, to the Bishop.

Many pleasing instances are related of the desire of the Singhalese for Christian instruction, and of their respect for the ministrations of the English Church. At Badoolla, 'the descent into which is beautiful and oriental enough to realize the happy valley of Rasselas, surrounded by loftiest hills, one about 5000 feet, in a basin of most verdant richness,' the Bishop was earnestly solicited by a respectable Singhalese Modeliar, to confirm his son, 'whom he had himself instructed (he said) in Christianity, as well as he could.' 'I was much pleased (says the Bishop) with his intelligent answers to questions arising

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from the catechism, which proved the value of a form of sound words in the hands of a right-minded parent, without any other guide, than that of his Prayer Book, for the religious instruction of his children.'

It was at this place that a gratifying proof was given of the estimation in which the natives hold the English character. At Badoolla arrangements were made for building a church, originating in the desire expressed by the natives to raise it in memory of Major Rogers, who had died suddenly a short time before, and whose personal merits had gained general respect. Rambopotte, the Dessave, (a title of nobility, held from the ancient Kandian kings) was present on the occasion, and, in a calm and composed manner, stated, that he himself had proposed, on Major Rogers' death, that 'as the Singhalese, when they wished to show respect to any very great and good man, did so by building a temple to his honour, so now they could best show their respect for a good Christian, by building a Christian church in the place where he lived. This I proposed, said he, at the time, but now I think a school would be better, for all our children want good teaching to make them good men.' It was ultimately determined that *both* should be built, an arrangement which the Dessave said 'would much satisfy him;' and he engaged at once to give his influence, to work with the Committee, and to do all he could to promote it. 'A very good spirit prevailed; and it was very pleasing to see so many natives take such interest in the work.' The church was finished, and opened for Divine service at the commencement of the present year, nearly its whole cost being defrayed by local contributions, principally by Kandian chiefs, many of whom, as Mr. Mooyart, the Society's Missionary, observes, 'possess a faith different to our own.' Surely instances like this

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are sufficient to prove, that the Church has only to send forth her ministers throughout the land, to reap the already ripening harvest!

But Badoolla was for a long time without its minister, and, like many other stations, was visited only occasionally by the clergyman of the central Mission. Thus the work of conversion goes slowly on, the converts are not edified, and indifference, too often, is the consequence of awakened interest, not followed up by corresponding exertions to sustain it. But what can the Bishop of Colombo do more, with the straitened means at his disposal? He has just stationed there a resident native deacon, a Singhalese divinity student, the Europeans and others in the district, having promised to raise £50 a year for that and other purposes of the Mission. 'More than this we cannot hope to effect: but with a resident catechist or deacon, and a quarterly visit by Mr. Mooyart, from Newera Ellia, the district will be as well served as our circumstances admit. The Buddhistic influence is doubtless very strong; but the people are anxious for education, and do not object to Christian instruction so administered, when to direct preaching they would give no heed.'

Badoolla is an out-station to Newera Ellia, the first place occupied by the Society in Ceylon. There the Rev. E. Mooyart is labouring at this time. During his temporary occupation of the Trincomalee Mission, his post was filled by another of the Society's Missionaries, the Rev. J. Wise. Newera Ellia is the sanatorium of Ceylon. It is the highest and most healthy part of the island, to which, during a portion of the year, many of the Europeans from Colombo resort. 'Every thing connected with these mountain plains is English: the church is truly English in appearance, the parsonage is English, the residents' houses are English, and it is only the sudden ap-

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pearance of a native which dispels the illusion. From my churchyard you look over the native bazaar, and see nothing but white-washed and thatched houses, such as you see in a village at home. This pretty church was planned by Major Brunker and a private of the 15th, an excellent workman and a good man. On the day the church was opened, he had his corporal's stripes given him, and I hope soon to see him a sergeant. It is most pleasing to see these men of war employed in building a church, to His honor who came to bring peace and good-will amongst men. And now these men, many of whom I have been almost continually with for two years, are removed; but they saw, what many of them longed to see, 'the Bibles and Prayer Books in the House of God, at which they had laboured so much.' 'We commenced with £130, we have spent nearly £1100, and are scarcely in debt at all. Our best thanks are due to Major Brunker: he has ever been furthering and watching over the work; and when I have been inclined to grow weary, the Bishop and he have encouraged and led me on. Time, money, and labour they have both given.' What a gratifying testimony is this, to the faithfulness and zeal of this Christian soldier, and how does it put to shame those amongst us who do so little, with the power of doing so much, for the honor and glory of God in the sight of the heathen. The area of the Newera Ellia district is 485 square miles, with a population of 18,700 souls!

Let us pass on to Trincomalee, which was visited by the Bishop of Colombo in 1846, and again in 1850. The church in the fort, built by subscription, and consecrated by Bishop Spencer, was the only consecrated church the Bishop had entered, since he left Colombo. The estimable chaplain, the Rev. S. O. Glenie, was much in earnest in

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every part of his work, both ministerial and educational. 'What was indeed gratifying, was to see the Church in the position it ought ever to occupy, abroad as well as at home, in the respect and affection of all its members; education doing its work well; the people constantly and faithfully visited; the ordinances, and services of the Church duly and fully observed. All seemed in harmony with the loveliness of the scenery. The magnificent harbour, of expanse enough for England's noblest navies to anchor in, perfectly land-locked, like a beautiful inland lake, studded with green islets, surrounded by woody hills, and skirted with its silvery edge of sand and foam, presented a scene to the eye, of which it seemed as if it could never weary.'

On a subsequent visit in 1850, the good work was in cheering and vigorous progress. The Mission was then under the temporary charge of Mr. Mooyart, and every thing bore witness to the happy influence of his ministrations. The solemn rite of Confirmation was administered: the schools, six in number, were examined; 'all Christian schools, in which the teaching is of simple truth, which silently, but assuredly, works its way in many an opening mind.' One Hindu boy there was, who sought every opportunity of talking with the catechist about Christianity, and being unbaptized, and therefore not admitted to the services of the Church, came near enough to hear and listen to them. Of another boy, whose intelligence the Bishop had remarked on the former occasion, he was told, that he was then 'on his death-bed; that his parent, a rigid Mahomedan, had forbidden the catechist to go to his house; and though requested by the poor boy to come to him, the door was peremptorily closed. He had written quite touchingly, as to the possibility of mercy being shown to one so

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circumstanced; and, in the need of more definite, and positive, and blessed instruction, seemed to lean, in secret hope, on the Gospel promises of mercy to *all*, which he remembered in his school instruction. It speaks the yearning of the heart for better things, and blessed encouragement to us, not to be weary in well-doing, neither to faint nor fail, in the simple teaching of Scriptural truth.'

At Batticaloa, on the eastern coast, further to the south, the first place visited by the Dutch in 1602, and wholly inhabited by Tamils, the Bishop and Chief Justice, who journeyed together, were met, on landing, by thronging multitudes of natives. 'The scene was highly picturesque: neither Chief Justice nor Bishop had ever been seen before. The eagerness of the multitude was quite striking: their swarthy forms and animated countenances; the varied costumes of some, and flowing white draperies of others; the fine distant hills beyond, and picturesque ruined fort before us; the broad expanse of the lake, almost alive with its rude and strange canoes, were all very pleasing: but still the thought would arise, What can be done for these dark and erring multitudes? Wherever one goes it is the same: Brahma, Vishnu, Siva, Mahomet, and Buddhu, each can number his thousands; Christians are counted by units.' What wonder! 'the Government Church,' was a neglected, dilapidated, building, and excepting the labours of the chaplain, there were no teachers to guide this people in the way of truth! 'One uninstructed and inefficient catechist,' was all the provision made for the spiritual welfare of the native members of the Church! Romanists and Wesleyans had their chapels and their ministers: *in every village, throughout the district, was the heathen temple: but no building dedicated to the worship of God, accord-*

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ing to the pure forms of the English Church. On a subsequent visit, in 1850, a site was marked out, and steps taken for building a church; though, as it were, to counteract its salutary influence, the government schools throughout the district were abolished at the same time, and a population of 60,000, deprived at once of the blessings of education!

Batticaloa is now under the charge of one of the Society's Missionaries, the Rev. John Hannah, a native Tamil deacon. The Mission is an extensive one, its area being 50 miles by 20, and its population 64,000. It is satisfactory to be able to add, that on the recent visit of the Bishop of Colombo, 92 persons were confirmed, and 150 communicants gathered round the Lord's Table. Divine service is celebrated at six subordinate stations, and there are nine schools in the district.

At Calpentyn we hear of the faithful labours of the Society's Missionary, Rev. J. Nicholas, who had been ordained by the Bishop himself, having received his education at Bishop's College, Calcutta. A Missionary had been placed at this station by the Bishop of Madras, but in a few months it was abandoned, on account of the unhappy secession to the Church of Rome of the principal European resident, who had commenced building, at his own expense, a church for the inhabitants. The ministrations of Mr. Nicholas were most acceptable to the people, and he succeeded in winning back many, whose stedfastness had been tried by this sad occurrence, and re-establishing the Church of England in their affections. The Mission was soon afterwards enlarged, and its principal station fixed at Putlam, the seat of the Government agency, from which Calpentyn is 20 miles north, and Chilaw, a third station, 30 miles south. This arrangement was gladly welcomed, and though it adds to the la-

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bours of the Missionary, and is very trying to the health in a tropical climate, it is still continued. We hope, however, that the time is approaching, when these places will have their own resident clergyman, for whose ministrations churches have been provided, built principally by the exertions of the people themselves.

'At Chilaw (the Bishop writes,) there is an interesting congregation of weaver Christians, whom I hope, Mr. Nicholas will be, by God's blessing, the instrument of reclaiming from a state of darkness, and almost relapsed heathenism. They came over from India some years ago, under persecution for the truth, and the Dutch government allotted them a spot of land near Chilaw, where they settled, and introduced, as the Flemings in England, the art of weaving. They are in number about forty adults, and thirty children. Only two of them can read any thing; they did not hesitate to acknowledge, that they were accustomed to make offerings in the neighbouring temple.' Can we wonder, neglected as these outcasts from their own land were by the Church in which they had been baptized—a neglect, unhappily, universal throughout Ceylon? Mr. Caulfield, the Government agent, told the Bishop of Colombo, that he had been fourteen years in the island, but never before now, at a station where a clergyman was placed, or where he could be blessed by any of the Church's ministrations.

We, reluctantly, pass over many places where our Church is at work, and many from which the cry for her ministrations is so urgently made, and, alas! that we should add, so ineffectually. It is grievous to witness the spiritual destitution throughout the island. At Manaar, for instance, (an insulated station, the only approach to which is by wading an arm of the sea, four miles in width,) where the Bishop found fifty communicants, 'the

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people, in a body, represented to him that their children die unbaptized; their dead are buried without the solemn ordinances which they crave; and some are tempted to join in a less pure faith, the emissaries of which are ever at hand to beguile unstable souls.' These true members of our Church were visited *twice a year*, by the Rev. J. C. Arndt, from Jaffna; and this was the *only* arrangement which could then be made for bringing the blessings of the Church's ministrations more frequently within their reach. By the aid, however, of the Society, a Missionary has now been stationed among them, the Rev. R. Edwards, whose zeal and energy, as a catechist at Batticaloa, attracted the Bishop's notice. Would that we could add, that every place, which solicited the Church's ministrations, was as well provided for as Manaar in this respect. Wherever, indeed, one of the Society's Missionaries has been located, there we notice the progress of the Church; but this very progress becomes the cause of further demands for help; for the out-station soon begins to ask for its own resident pastor, with its circle of stations also, under catechists and teachers; and thus the Mission widens and expands, and, as the truth prevails, the cry grows louder and more urgent for the Church's ministers and ministrations. Such is exactly the position of the Diocese of Colombo. The Bishop's exertions, and the exertions of his clergy, have increased the demands on their energies tenfold; had they folded their hands in indifference, or sat down in despondency under their overwhelming task, they need not have been such importunate petitioners to the Mother Church for help. Their zeal and their fidelity have placed them in this honourable, though trying position; and we should account it a privilege to be admitted as fellow-helpers in their labours. *Theirs* the toil and the anxiety, *ours* the more

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easy sacrifice of that which, in too many cases, 'costs us nothing.'

The Society has now ten ordained Missionaries in the Diocese, and fifty-six catechists and schoolmasters. It assists also in the maintenance of St. Thomas' College and the school attached to it, and the Native Orphan Asylum. Its expenditure (exclusive of occasional grants) amounts to £1000 annually. It is gratifying to observe, that the Society's efforts are duly appreciated by the Singhalese; for during the last year, they themselves contributed no less than £70 to its District Committee in Ceylon. From every native congregation an offering was made, so that the Society's funds in the Diocese were largely increased from this source, as well as from the contributions of the English population. The principle is thus established, that the Singhalese Church must, in process of time, become self-supporting: a principle already acted upon by the Bishop himself, who makes it the condition of almost every grant, that a specified sum shall also be guaranteed by the applicants themselves. Where there are English residents, and Singhalese Modeliars who are Christians, this rule is strictly enforced. Of course, there are also cases where it is inapplicable. It is, however, a wise and just arrangement, and works advantageously. In the Milagraya Mission alone, we find that the sum of £37 9s. 11d. had been contributed to the Diocesan School Society and the Society for the Propagation of the Gospel in 18 months, ending Dec. 31st, 1853. Within the same period, the same congregations had contributed £18 10s. towards the erection of temporary places of worship: and the amount collected from nearly one hundred monthly contributors, during the first six months of 1854, is £24 0s. 7½d. These are encouraging facts. They shew that the Church is begin-

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ning to win her way in Ceylon, and, by God's blessing, this generation even may be permitted to see that idolatrous land submitting itself to the Redeemer's sway.

A few facts respecting the Milagraya Mission, may not be an inappropriate sequel to this short account of the Society's operations. The Mission is in the neighbourhood of Colombo, embracing an area of about 27 square miles, and including 36 Singhalese villages. Its missionary staff consists of two clergymen, four catechists, five probationary catechists, and eighteen schoolmasters and mistresses; all under the active superintendence of the Rev. John Thurstan. Three churches have already been completed, and contributions for two more are now in process of collection. Of the opening of one of them the Bishop gives the following account.

'Of the good fruit in one field of our humble labours, I now send you the first report; the opening of the first of three nearly completed churches, in your Mission of Milagraya, near Colombo. The day was favourable, and the little church was quite filled. Many Europeans were present, but more Singhalese, who all seemed to take a lively interest in the proceedings, being proud of their church and all its seemly adornments and useful adjuncts; its English and vernacular school close by, with many pupils; its industrial garden of six acres, and native boarding school, with 20 boys, all trained in habits of active occupation, as well as general education, which is quite a new feature in the missionary work here, and very successful in its result, owing to the quiet perseverance and patient energy of your estimable Missionary, Mr. Thurstan. I enclose you a drawing of the church, with the decorations in which the Singhalese delight so much on festive occasions. They consist of arches of bamboo, very tastefully varied, and adorned with a most graceful cover-

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ing and festooning of cocoa-nut leaves, of a red and delicate green, intermixed with pendent flowers and fruits. The effect was very pleasing, but the service still more so: Mr. Thurstan himself officiating in Singhalese, and reading the proper lessons in English, on account of so many Europeans being present. I took my usual part, and the collection was sufficient to clear the only remaining debt upon the church.'

The Milagraya Mission has one important feature, to which the Bishop alludes, viz: its industrial, and now self-supporting, boy's school. It is the first attempt to introduce industrial education into Ceylon, to improve the few trades now known to the Singhalese, and to introduce a variety of employments among them. Thus far it has been eminently successful. The education, maintenance, clothing, &c. of the boys has been met by their own industry. The first outlay for its establishment, the erection of buildings, &c., was of course defrayed from other sources. The system is capable of indefinite extension; and it is very desirable that Mr. Thurstan's exertions should meet with encouragement and support. It is hardly possible to overrate the ultimate and happy consequences of the dispersion of numbers of well skilled and industrious Christian mechanics and artisans, throughout Ceylon. But its present fruits are likewise most promising: schools on this principle can be established in places where none exist; parents can be persuaded to keep their children longer at school, and many children will be sent to industrial schools who will enter no other. These are the established results of this system: and when we can thus combine religious training with industrial education, we are surely accomplishing the great object of our Mission, the social as well as Christian improvement of the people. So encouraging has been

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Mr. Thurstan's success, that a second school, on the same system, has been commenced in the central province at Kandy, under Mr. Wise, late the Society's Missionary, and now colonial chaplain. But Mr. Thurstan is not content with eminence in this branch *alone* of his duty. He is indefatigable in the Christian oversight of the whole district. His well attended churches, his overflowing schools, his catechetical instruction, his pastoral visits, all bespeak the zealous and vigilant Missionary. Under the eye and counsel of his revered Diocesan, he is doing a work, whose praise is not only of man, but of God. The Society may well rejoice in the reflected credit of its Missionary at Milagraya.

We conclude with a brief account of 'the unhappy Veddahs, (or wild men) inhabiting the vast forests, and unexplored jungle, in the interior.' Unquestionably the aborigines of the land, they are in the lowest state of physical, as well as mental, energy. 'They know little of man, less of God; inasmuch as, with but a very scanty knowledge of language, they are said to have none at all of religion.' An attempt has been made to reclaim them from their savage state. 'A village was formed of thirty families in one place, and of twenty-six families in another, the one portion before inhabiting the rude caverns in the mountain rocks; the others living in hovels, built of the bark and leaves of trees, and frequenting the jungle-paths, trackless to all but themselves. They were found in the most miserable and abject condition; but being formed into a settlement, they soon cleared the ground, built houses, planted gardens, and learned readily the use of agricultural implements. Indian corn and other grain were supplied them, and such fruits as were adapted to the soil and climate. Another tribe, on observing the increased comfort of their neighbours, adopted the plan,

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cleared the ground, and built a village for themselves; and a fourth tribe, in number one hundred and fourteen, applied, in utter destitution, to the Government for its benevolent help. This was readily granted, the good work progressed, and, when visited in 1842, families were found living in separate houses, some children were at school, and the men were employed in tillage; reverting only at particular seasons to their former habits, for the purpose of hunting. They were, in every respect, in an improved condition, and the experiment was quite successful. One tribe alone held out. They kept within their caverned rocks, more wild and shy than any of the rest. At last, however, they settled themselves in a spot of their own choice, more sequestered if possible, at all events more remote, than the others. The fishing Veddahs, on the coast, were then settled, and by gradual and judicious treatment, have been trained to subsist on their own resources. Having been well helped, and entirely supported at first, they are now left wholly to themselves, with that religious instruction alone, which, of course, they would be unable to procure. They observe Sunday, and rest from their work; they are not unwilling to listen to Divine truth, preached to them on that holy day. The experiment is interesting on many accounts; not more in its beginning, than in its progress and result. The aborigines of the island, they are now for the first time gathered together and reclaimed from a wild barbarism, instead of being exterminated, or altogether disappearing, from some unknown cause, before the footsteps of civilization. They have not yet learned our vices, but they have unlearned much of their own wildness; and if, by God's grace, the light of the Gospel is made to shine among them, its faith may be planted in their hearts, before they become tainted by

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too close a contact with the leaven of European habits. Few of their customs are known. They are reputed of the highest caste of Singhalese, degraded as they have been. Alas! the Church was not at hand to bear a part in their civilization and religious culture. This latter work has yet to be done; for 'though some of them have been baptized, few have any sense of religion.' The Government has now, (1850,) left them to themselves. As far as temporal circumstances are concerned, they are not unlike other peasantry: 'the men not ill-looking, the children sprightly, the women dirty and ill-clad.'

One of the villages, which the Bishop visited in 1850, 'never had a school among them: forty children (they said) could be assembled from their own and other villages.' 'I addressed them shortly, (says the Bishop) and wishing to test the amount of religious instruction in the last five years, I asked them, Who made the sun to shine, and the rain to fall, and the trees to grow? Ans. God. Where does God dwell? Ans. We don't know. Who was Jesus Christ? Ans. We don't know. I was afraid of proceeding further, and told them that they should soon have a school, not for their children only, but for themselves.' The teaching of their religious instructor, (a Wesleyan) as described by himself, was this *only*:— First, to pray with them: secondly, to exhort them: thirdly, to tell them '*his experiences*.' Will not Churchmen come to the help of these unhappy Veddahs, and put within the Bishop's reach, the means of a more salutary religious training? *All* their Christian instruction has *yet* to be done.

THE END.

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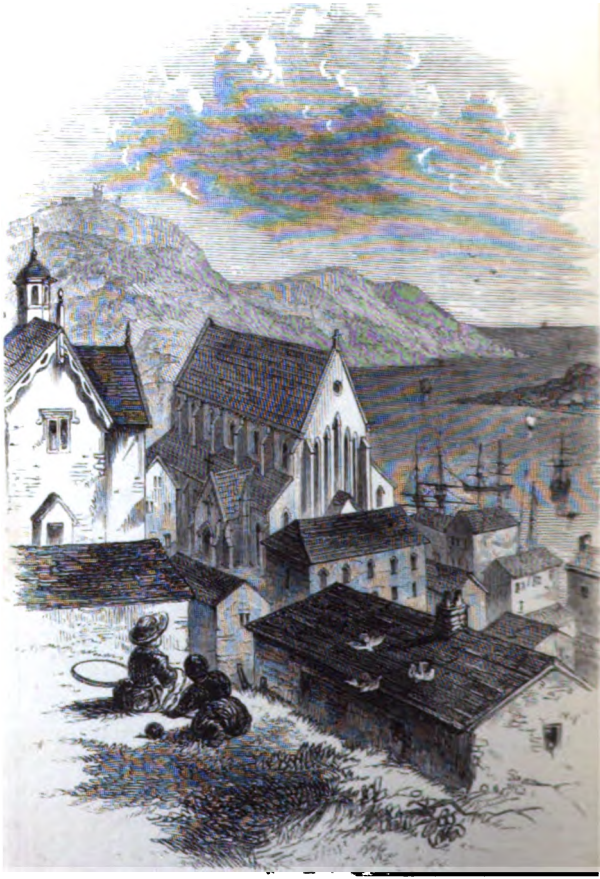

ST. JOHN'S CATHEDRAL, NEWFOUNDLAND.

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THE

MONTHLY RECORD

OF

CHURCH MISSIONS

IN CONNECTION WITH THE SOCIETY FOR THE

PROPAGATION OF THE GOSPEL

IN FOREIGN PARTS.

BRITISH NORTH AMERICA, NEW ZEALAND, AUSTRALIA.

LONDON:
LONGMAN, BROWN, GREEN, AND LONGMANS.

1855.

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NORWICH:
PRINTED BY THOMAS PRIEST.

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(Frontispiece.)

Indian Village on the Red River
Entrance of the Narrows, St. John's
Bare Need, Newfoundland
Wellington
Auckland
Native Village and Cowrie Forest
Adelaide
River Glenelg
The Pic of Tangulda
Quebec
Kingston
Canadian River Scenery

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

JANUARY, 1855.

INDIAN VILLAGE ON THE RED RIVER.

DIOCESE OF RUPERT'S LAND.

UNDER this designation is comprehended that portion of British North America, stretching from the boundary of Western Canada to the Pacific Ocean, and from the frontier of the United States to the Arctic Circle. Of its exact dimensions it is difficult to form an accurate estimate. It has been described as larger in extent than Russia, and embracing an area of more than three millions of square miles. The habitable part of it is included be-

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tween 49° and 60° N. latitude, and 55° and 141° W. longitude.

This immense tract of land, which derives its name from Prince Rupert, the founder of the Hudson's Bay Company, was assigned by Charter of King Charles II. to that Company in the year 1669; and is for the most part a vast plain, varied by a succession of lakes and rivers, and intersected by the great chain of rocky mountains stretching from north-west to south-east. The population consists of the native Indian tribes, who seek a precarious existence by hunting and fishing, living in wigwams and tents, and amounting, it is believed, to more than one hundred thousand souls. The principal settlement of Europeans, of whom there are five or six thousand, is on the banks of the Red River, to the south of Lake Winnepeg. There are, however, numerous 'Posts' or Factories, connected with the fur trade, in various parts of the territory, the most northerly of which, Forts Churchill and York on Hudson's Bay, and those on Lake Athabasca and Mackenzie River, are at the extreme limit at which human life can be sustained. 'The land is never thawed during the hottest summer, with the thermometer at 90° to 100° in the shade, more than 10 or 12 inches,' and 'even in rooms in the factory, where a fire is continually kept up, brandy freezes into a solid substance. In January the thermometer is sometimes 50° below zero.' There are, however, varieties of temperature even in this terrific region, and the stations more to the south enjoy a comparatively milder climate.

The Red River settlement was formed by the Earl of Selkirk in 1811, and was the first attempt at colonization in the territory. It is distant from Montreal 1800 miles, in lat. 50° N. long. 97° W., in a level country, elevated 800 feet above the sea, contiguous to the wooded borders

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of the Red and Assiniboine rivers, along the banks of which it extends for 50 miles. The soil is comparatively fertile, and the climate salubrious, but summer frosts, generated by undrained marshes, sometimes blast the hopes of the husbandman. The early years of the settlement were those of suffering and distress. The incursions of the natives kept the settlers in a state of continual alarm, and in one of these wild forays, the Governor, Mr. Semple, was unhappily slain. But more peaceful times succeeded, during which the Colony gradually advanced in prosperity. It became the residence of many of the retired factors and traders of the Company, and its population was increased by the accession of Europeans, principally Scotch, and Canadians. A numerous race of half-breeds, the offspring of Europeans and their Indian wives, soon sprung up, destined to become, in process of time, the chief occupants of the territory. This race already numbers two thirds of the entire population.

By the liberality and wise provisions of the Hudson's Bay Company agriculture has been much encouraged; and so fertile is the soil, that wheat has been known to grow on the same land, without fallow or manure, for 18 successive years, and with no apparent decrease in the crop. The people consequently have an abundance of the necessaries of life: but they have no outlet, no market, for their produce. All their imported articles are either brought by the Hudson's Bay Ships, and thence transported at an enormous cost, or conveyed along the rivers and lakes from Canada. A succession of posts for this purpose is maintained by the Company; and so great at one period was the traffic, that brigades of canoes, loaded with peltries or furs, as many as forty at a time, might be seen in the season making their way by this route to Montreal. But as the fur trade has declined, this mode

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of communication has become less frequent; and the direct intercourse with England is maintained viâ Hudson's Bay, which, except for four months in the year, is closed against all traffic. From these unfavorable circumstances, it is impossible that Rupert's Land should ever become an important country. It is capable, however, of sustaining a large population. Its prairies and its hunting grounds abound with buffaloes, and its lakes and rivers with fish. There is no lack of enterprize amongst the people, and there is an air of order and comfort, and a considerable amount of refinement in the settlement, which give promise of future advancement and progress, and it may eventually become the instrument, through which the Indian tribes may be civilized, or at least amalgamated with their European lords into one native race. At all events its existence, in its present state, is most interesting, especially when we take into account its religious features, and the opportunity which it affords for the diffusion of the Gospel throughout the vast surrounding territory.

The first establishment of the Church in Rupert's Land dates from the appointment of the Rev. John West as Chaplain to the Hudson's Bay Company in 1820. Previous to that time there was no clergyman in the country; the Company, however, was not unmindful of its duties in this respect, and enjoined on the chief factor in charge at every post, 'the reading of the Church Service to their servants and people every Sunday.' This perhaps, under the circumstances, as the posts were widely scattered, and the numbers at each were few, was as much as could have been done, but the formation of a settlement afforded an opportunity for something more. We hear the touching complaint of Mr. Semple, a few months before his death. 'I have trodden the burnt ruins of

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houses, barns, a mill, a fort, and sharpened stockades; but none of a place of worship, even on the smallest scale. I blush to say, that over the whole extent of the Hudson's Bay territories, no such building exists. It is surely high time that this foul reproach should be done away from among men belonging to a Christian nation. I must confess, I am anxious to see the first little Christian church, and steeple of wood, slowly rising among the wilds, and to hear the sound of the first Sabbath bell which has tolled here since the creation.' Mr. Semple's pious wish was realised a few years subsequently, when a church, in the very spot which he had marked out, was built by the exertions of Mr. West, whose labours in this rising settlement seem to have been remarkably successful. His ministrations were well attended, and received with gratitude by the people, who for so many years, (in one case for thirty years) had never been in a place of Christian worship. To this indefatigable minister of Christ is due the praise of having opened the way for the first Mission among the Indians.

'I was told, (he says,) of difficulties, and some spoke of impossibilities, in the way of teaching them Christianity, or the first rudiments of settled and civilized life; but I determined not to be intimidated, but to put my hand immediately to the plough, in the attempt to break up this heathen wilderness. If little hope could be cherished of the adult Indian, in his wandering and unsettled habits of life; it appeared to me, that a wide and most extensive field presented itself for cultivation, in the instruction of native children. With the aid of an interpreter, I spoke to an Indian, called Withaweecapo, about taking two of his boys to the Red River Colony with me, to educate and maintain. He yielded to my request, and I shall never forget the affectionate man-

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ner, in which he brought the eldest boy in his arms, and placed him in the canoe, on the morning of my departure from York Factory. His two wives accompanied him to the water's edge, and while they stood gazing on us, as the canoe was paddled from the shore, I considered that I bore a pledge from the Indian that many more children might be found, if an establishment were formed by British Christian sympathy and liberality for their education and support.'

Here was the first commencement of Mr. West's efforts for the civilization of the natives. These two little boys were carefully instructed by himself: others were now placed under his charge: their progress was satisfactory and encouraging: in a short time, a small native school was formed, capable of considerable extension, but the means were wanting for its support. In this emergency, Mr. West looked around for assistance, and found it in the prompt and cordial answer of the Church Missionary Society.

The Indian Mission was immediately taken under its care, and Mr. West, before his departure from the Colony in 1823, had the satisfaction of welcoming its first Missionary, Mr. Jones, at the Red River Settlement. The progress of the Gospel was now considerable. 'In 1825, a second Church was completed, and, in the same year, the Mission was greatly strengthened by the accession of the Rev. W. Cockran. To him it is largely indebted for its success. He at once set himself to reclaim the Indians from their roving and indolent life. He taught them agriculture, by practical lessons in ploughing, sowing, and reaping. When their corn had been harvested, he got a mill erected, and taught them how to grind it. He taught them also how to build houses, and how to thatch them with reeds. In short, he was the Oberlin of the settlement,

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and in proportion as he employed the natives in farm-works, he secured the attendance of their children in the school. Under his judicious and zealous management the Mission made rapid progress. The Rev. Messrs. Cowley, Hunter, and Smithurst, were successively added to the Missionary body, and Henry Budd, one of the first native boys entrusted to the care of Mr. West, was appointed schoolmaster.'

In 1844, the Bishop of Montreal, Dr. Mountain, undertook an arduous and fatiguing journey of 2000 miles to visit the settlement. His Lordship thus describes his arrival, at the end of 38 days travelling in open canoes. It was Sunday morning, and within half an hour of the commencement of Divine Service. 'The sight which greeted me can never be forgotten. After travelling for upwards of a month, through an inhospitable wilderness, and casually encountering at intervals such specimens of the heathen savage, as I have already described, we came at once, without any intermediate gradation in the aspect of things, upon the Establishment, formed upon the low margin of the river, for the same race of people in their Christian state; and there, on the morning of the Lord's own blessed day, we saw them gathering round their pastor, who was before his door; their children collecting in the same manner, with their books in their hands, all decently clothed: a repose and steadiness in their deportment, at least the seeming indications of a high and controlling influence on their characters and hearts. Around were their humble dwellings, with the commencement of their farms, and cattle grazing in the meadows: the neat modest Parsonage or Mission-house, with its garden attached to it, and the simple, but decent church, with the school-house as its appendage, forming the leading objects in the picture, and carrying upon the

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face of them the promise of blessing. We were amply rewarded for the toil and exposure of the night.' Nor was it an unpleasing or worthless testimony that was rendered by one of our old *voyageurs* to the actual merits of the Mission, when he said 'There are your Christian Indians,' the speaker being a French Canadian Roman Catholic—'it would be very well if all the whites were as good as they are.' We were greeted by good Mr. Smithurst at the water's edge, and after having refreshed ourselves and robed under his roof, we proceeded to the church. There were perhaps 250 Indians present, comprising the whole congregation. Nothing could be more reverential and solemn than the demeanour and bearing of this people in public worship.'

Then followed confirmations, visits to other churches and stations, at all of which manifest proofs were given of the prevalence and spread of vital religion. 'The total of the confirmations in the Red River Colony was 864 persons. It would have been about a thousand, but for the unavoidable absence of some, either in the buffalo-hunting of the Prairies, or with the boats sent to Hudson's Bay. The great body of the population at the Rapids consists of half-breeds, a term comprehending every shade of mixed blood among the Natives; at the Middle and Upper Churches there is a greater infusion of Europeans: in *all* the congregations there is a proportion of pure Indians, and that at the Indian Church, is, with few exceptions, a pure Indian body.'

'It was truly a very interesting spectacle to behold the churches filled, on all occasions, by a people brought under the yoke of the Gospel, many of whom had been originally heathens, and the great body of whom had Indian blood in their veins: and the effect was indescribably heightened by the deep attention with which

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they listened, and the devout reverence with which they knelt to receive the imposition of hands—the comfortable hope shedding its ray over the solemnity, that they did in sincerity dedicate themselves to Christ.'

There were four churches in the Colony at the time of the Bishop's visit, and he mentions that the congregations varied from 500 in the largest to 200 in the smallest of them, all attentive, orderly worshippers. The Indian Church is about 13 miles below the Lower Church at the Rapids: this again is about six miles below the Middle Church, and the Middle Church about seven from the Upper. None of these structures were built ecclesiastically, or had any architectural pretensions. In two of them, the Upper and Lower Churches, nothing could have been more unseemly than their interior arrangements, or more contrary to the usages of the English Church. In neither of them was there a Communion Table, or a place reserved for it, while in the Middle Church the Holy Table was placed awkwardly in a corner, and in the Indian Church in the centre, between the pulpit and reading desk. A weak and unbecoming compliance with some unworthy prejudices in the Colony seems to have produced this strange arrangement. The Bishop kindly excuses those who had yielded to it, rather than give offence to their weaker brethren; but surely nothing could have been gained by such a compromise, whose only effect must have been to strengthen the prejudices of those who entertained them, and to place a further difficulty in the way of their removal.

The Bishop of Montreal returned from the Red River Settlement favorably impressed with its religious condition, so entirely the consequence of the exertions of the Missionaries. The interest, which he took in its welfare, led him to make an earnest appeal for the establishment

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of the Episcopate there. 'I feel, (he says,) with indescribable force, the necessity of establishing a Bishop in those territories,' and then, after a well-merited tribute to what had been already effected by the Episcopal Church of England, and the impulse which it had given to other parties in that land, and the remark that an Episcopal Church without a Bishop is an anomaly, he adverts to the circumstances, which render it peculiarly necessary among a people, the Protestant portion of whom was composed exclusively of persons trained in the principles of the Church, exhibiting a happy spectacle of religious unity, alas! so uncommon in the Christian world. The people loved the Church, they longed for the fullest participation in all its ordinances, and the nearest Bishop was two thousand miles away! Here then was a central point, in which, as in the early days of Christianity, the Bishop, with his college of Presbyters and his Cathedral, might be located, diffusing the light and life of the Gospel to the wandering tribes far and wide. Happily the Bishop of Montreal's appeal was made at a time when this very subject was engaging the attention of churchmen in this country, and the publication of his journal, and his stirring words, aroused them to the endeavour to do something for the accomplishment of his purpose. The Hudson's Bay Company gave a cordial and ready response, and the promise of an annual income of £300; the remainder of the endowment, £10,000, was contributed by the great Church Societies; and the moderate pittance with which a Colonial Bishop is content, affording himself and his family food and raiment, and no more, was at once secured. At the call of the Church, an earnest-minded man, of learning, judgment, and piety, was found willing to undertake the arduous responsibility of the office, and on Whitsunday, 1849, the Rev. David

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Anderson, D. D., was consecrated Bishop of Rupert's Land, in Canterbury Cathedral.

Bishop Anderson arrived in his diocese at the end of August in the same year, and immediately commenced his active missionary exertions amongst the Indians, a striking contrast to his former labours among the educated classes of a refined and wealthy town. But whether in the city or the wilderness, the true servant of the Church finds his allotted task most welcome, *that* in which he feels that it is good for him to be engaged; and so it came to pass that this English scholar and gentleman felt it no unbecoming employment to occupy his first hours in his diocese, in teaching the poor Indian the Way of Life.

We soon, however, see him engaged in the more peculiar duties of his high office. In December he held his first Ordination, and consecrated at the same time his new church, St. Andrew's. He says of this church, 'It has been raised entirely by local subscriptions, and by a donation of £100 from the Hudson's Bay Company. It is a large and commodious building, capable of holding about 1000 persons, and erected at a cost of £1200. The exertions of the people have been most praiseworthy, all have done what they could, and that is the highest commendation. Some have given of their wealth, some, unable to give money, have given labour: some, wood for the interior; others have aided in quarrying the stone: one has contributed some fine oak for the pulpit and reading desk, while another is busily engaged in framing and fashioning them. I have never witnessed greater zeal and eagerness in the erection of any church: they all deem it an honour to be employed in it, and are ready to receive any suggestion. The building is very creditable to them, considering that there was no regular

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architect, nor even any regularly trained stone-masons and carpenters. All will have an ecclesiastical appearance, and it will now serve for something of a model in the erection of future churches. It has a tower, with a small spire rising above it: in this they hope to place three bells ere long, so that, in the course of another summer, our ears may be refreshed by the pleasing sound of the church-going bells.'

'The year 1850 was devoted by the Bishop to visiting the various stations of the Church, inspecting the schools and Missions, advising, strengthening, exhorting his clergy and their assistants, and 'setting in order the things that were wanting.' It must have been a gratifying visit which he paid to Cumberland Station, where Mr. Budd, (one of Mr. West's native Indian boys,) had been located as school-master, and under whose instructions the Indians had made such rapid progress. 'The Bishop of Rupert's Land (writes Mr. Budd) has made a Missionary tour to Cumberland, and has consecrated our church and burying ground, and confirmed us and 110 of our Christian Indians. I bless God that He has in mercy sent such a man, as Bishop, to my country.' This worthy man had been labouring for ten years in the service of the Missions, and was at this time preparing for ordination. This earnest desire of his heart was fulfilled at Christmas in the same year; the Indian boy thus becoming the first fruits of a native ministry. Nor has his subsequent career belied his early promise. Mr. Budd has proceeded to organize other and more distant Indian Missions, thus becoming the messenger of glad tidings to his countrymen. The success, which has attended his ministrations, has led the Bishop to the hope, that other natives may be similarly trained, and the work of the Church in Rupert's Land eventually, in a

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great measure, carried on by the instrumentality of a native clergy.

In this year, 1850, the Society for the Propagation of the Gospel entered on this interesting field of missionary labour, the Rev. W. Taylor being placed at the disposal of the Bishop, and arriving in the Colony in September. He was immediately put in charge of the district of Assiniboia, and his description of the locality and people is very pleasing.

'We had been six weeks or more journeying over the extensive prairies which lie between the United States and this country. We had been in the wilderness, exposed to the savage hordes of Indians, who range at large in this beautiful country, and the wild beasts, scarcely less fearful than the Indians, and the sight of neat and quiet dwellings, with their apparent safety and comfort, was most pleasing. The little cottages are all white-washed, which gives them an air of neatness and cleanliness. As we travelled down the Assiniboine to the settlement on Red River, we could see the little farms on the river's side, and the banks filled with stacks of corn and fodder, with vast herds grazing at large in the plains, all of which proclaimed our approach to the abodes of civilization. Then the French church, the Fort, with its round tower, and the flag flying at the staff, and in the distance the English church and the Bishop's house, told us, that we were again in a land where the true God was known and worshipped.'

The district of the Assiniboine, as at present occupied, is about thirty miles in extent. The Assiniboine unites with the Red River at Fort Garry, and it is above this point that Mr. Taylor's district commences. 'The people (he says) have not settled quite up to Grant Town, but it is being fast occupied, and the ground reclaimed for

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cultivation. This is done with very little labour, and the soil is capable of wonderful production. Some of the natives, i. e. the half-breeds, have settled here, and have their little farms in good order. They are generally poor, just growing enough for their support. They are, however, steady and industrious. The pensioners, it appears, are compelled to reside within two miles of the Fort, but many of them are spreading up the Assiniboine. Here they have their farms, which they quietly cultivate, when not required on duty. The pensioners within two miles of the Fort, attend the afternoon service there, and those without attend my service at the school-room, which is about three miles and a half from the Fort, and the centre of the little settlement. The attendance is very good. The room is always well filled, and the conduct of these poor people very orderly and devout. They pay the greatest attention to the services, and are daily increasing in the knowledge of the Scriptures, and the doctrines and worship of the Church.'

A spot is next fixed upon as the site of a church, to be dedicated to St. James. 'On the first day of spring, when the snow was melted, and everything beaming with freshness, the Bishop and myself started to select a site for the projected Church and Parsonage. A vacant spot was fixed upon near the rendezvous of the poor Indians, who come into the settlement during the summer, and not far from the Indian burial ground; so that from our dwellings may be seen the scalps suspended over the graves of the poor dark departed ones; and on the spot where for years, perhaps for ages, the heathen revels have been performed, will be built, in due time, a temple to the living God.'

With wisdom was the spot selected: for before the Church was erected, and the Parsonage ready for the

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reception of Mr. Taylor and his family, a fearful visitation fell upon the Colony, and a mighty flood washed away the property and dwellings of many of its people. In the beginning of May, 1852, 'after a delightful winter, the spring came on with the usual signs, the warm genial sunshine, the singing of birds, the melting of the snow, the gentle swelling of the river, the cracking and breaking up of the ice. On the 2nd of May the ice was carried off. It went with a tremendous rush down the Assiniboine, and caused a great and increasing swell. The frost went off gradually, and we thought of the flowers and gardens. The grass was springing up, and everything putting on a cheerful look. But the river filled us with alarm: at last it begun to cover the points, and then houses, in the low places, were gradually covered on the ground floors, and families were shifting to other spots. All the little streams gradually filled and stopped intercourse: the bridges were floating or unsafe, and then fears for the worst began to be entertained; persons began to look out for places of safety, to which they might convey their families and goods. Tents and boats were in great requisition. Every day saw some families driven out. Then it was that a day of humiliation and fasting was proclaimed. It was most regularly observed: and though the dread visitation was not abated, yet we do believe that much mercy has been shown to us, as a people, under this great trial, and, no doubt, owing to our humility and turning to God.'

'Before the waters had risen to any great height I had come up to St. James', hoping to get the house ready to bring up my family. The waters now rose upon us gradually and surely, 8 inches in every 24 hours. Mrs. Taylor soon followed me, and the Bishop and his family made preparations to join us. On the 9th, the water

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was within a few feet of his dwelling. Service was held at the church in the morning, and by evening the water was at the church door. On Monday the Bishop's family came up, he himself remained till the water was two feet over the floors. At last he took refuge at St. James', and soon began to recover from his depression and weariness.'

'In mercy this spot has been saved. It afforded refuge for the poor colonists in 1826, and now it has again been a place of safety for a homeless, houseless, population. Our glebe has been almost covered with rude tents, and families in rude dwellings. We have had as many as five and thirty lodging in the house, and on Sundays it has served for a church. In fine weather we have formed a rude sort of church out in front of the door, and the service has been performed in the hall or passage.'

The loss of property by this visitation was very great, but not so the loss of life, only one person perished, a tried and faithful servant belonging to the Bishop's household. 'Houses and dwellings are gone: barns and stables are swept away: timber and fire-wood, with almost all the pole fencing, is carried away, and by this time is floating in Hudson's Bay or the North Sea. A large barn, filled with wheat, rested on the Bishop's land, and near his door; and houses, and barns, and other buildings were seen to be thus transferred. During the prevailing of the waters the winds were very high, thus adding most fearfully to the desolate scene, and heightening the destruction of the poor frail tenements of the Colony.' The Bishop's losses were very considerable, the waters rushing through his rooms, damaging and carrying away his books and furniture. But he was patient and submissive under the calamity, seeking only to comfort other sufferers, and alleviate its severity to his people.

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No sooner had the waters subsided, than the Bishop hastened to fulfil his long cherished purpose, a toilsome and extended visit to the very eastern extremity of his diocese. He left St. Andrews on the 28th of June, and returned thither on the 15th of October, 1852, travelling during that period, a distance of 2500 miles, and enduring the hardships and privations of a wild and wandering life. But nothing can daunt the heart, or subdue the spirit of a Christian Bishop, when duty points clearly to a definite object, and many were the gleams of blessedness shed along his path, as the Bishop pursued his painful way.

What more peaceful than the first Sunday in the wilderness? 'A lovely morning of great promise. After breakfast we prepared for service: a large oil-cloth was stretched across the trees behind, so as to form a partial shelter from the rays of the sun. Here we were, ten in number, my eight men, my companion and myself. Some of the Indians had come over, and remained close to us throughout, gazing in wonder: it almost reminded me of the Court of the Gentiles. What a noble temple! In front an amphitheatre of wood and rocks; with the exquisite foreground of still water, of which there was a large expanse, larger than many of the smaller English lakes. We were ourselves on a rocky eminence, under a thickly-wooded vault. Our singing was good, almost every voice joined. We sang, 'Frequent the day of God returns,' and 'Jesus shall reign where'er the sun.' All joined in the responses, and this made a delightful service very happy and heavenly.' 'After service we parted into groups. I gave my own men some tracts and books. H. A. Mackenzie read some passages in Ogibwa to the Indians: James M'Kay read to me some hymns with which he was familiar, from Dr. O'Meara's Prayer Book, and, after leaving me, I heard him soon singing with the Indians, one of the hymns which

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we had sung, in their own tongue. *I heard also a little girl say her alphabet and read;* she was one of the children who had received some teaching at the White Dog.'

A baptism by the river's side is thus mentioned. 'The three had come over neatly dressed, partly in some clothing which I had brought them. Littleboy in a new capote, and Rabbitskin in a new shirt and handkerchief. They stood by my side. We sang together, 'Come let us join our cheerful songs.' After which I read Acts viii. 25 to the end, and then joined in prayer, especially for those to be baptized. I then put the questions to the candidates themselves, in a short and simple form, whether they would give up the devil and and all his works; whether they believed in the great and good God; in His having sent His Son to die for us; in His having given His Holy Spirit to put into our hearts new thoughts and desires. Philip then offered up a short prayer in Salteaux, giving the substance of our baptismal prayers. After this, taking Littleboy by the right hand, I led him to the river's brink, and with its water baptized him Adam, in the name of the Father, Son, and Holy Spirit; next his wife, Elizabeth; and then taking the tall old man in the same way, I baptized him Philip. Such was the simple, yet impressive rite, on the banks of the English river. Do I err in calling it an apostolic and spiritual service? What could be nearer to the circumstance in the Acts? Here were two, with whom Philip had often talked of a Saviour; their sons had joined him in his canoe, and came with him to Red River, and the one son urges the father, the wife urges the husband, not to delay, bnt now to seek admission to the fold. There is the rock on which we stand, and the water of their own stream, with which I sprinkled their heads. Yet the very stream bears a foreign name, and is

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called by them English River; telling whence come to them the life-giving tidings of the gospel. May we not pray that 'all things may live whither the river cometh,' that it may not only carry the traffic of the country, but also that far more precious freight, the enduring riches that fade not away: that the rivers of the land may not only bear the name of Britain, but may possess some thing upon them to remind all of Britain's glory, *the Word and worship of the living God.*'

Thus does this Apostolic Bishop scatter blessings as he works his way through the wilds of this untraversed land, seizing every opportunity of preaching the Gospel of peace, and making the solitary places resound with songs of thanksgiving to God. Arrived at Albany Fort, on St. James' Bay. 'After our usual prayers, I met the Indians, and had a most pleasant forenoon with them. They had gained a little more confidence, and ventured on some music. While I was with some others, at the end of the room, the females commenced by themselves, what I soon found was the music of the anthem, 'I will arise and go to my Father.' It was very touching, with the female voices almost alone, especially the part, 'N'ootah, N'ootah, ne wunnetooto, wow keche kesic neshta kela.'—'Father, Father, I have sinned, &c. I heard them sing it several times, and each time the same part affected me very much. Finding I liked it, they sang what I knew to be a chant, and on looking over them, I found it was the Gloria Patri, in our own tongue.'

We will give a few more extracts from the Bishop's journal. He was now at Moose Fort, and occupied in examining candidates for confirmation, and reading with Mr. Horden preparatory to ordination, as well as inspecting the arrangements of the Mission, and taking mea-

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sures for its further improvement and efficiency. Every day found him full occupation: but still he gave many minutes to cheerful converse with the Indians, and never seemed so happy as when watching the opening of their minds to religion, and assisting the developement of their religious feelings.

August 8th. Sunday, 'Rose early to prepare for the varied and interesting services of the day. The first bell rang at half-past six A.M., to give notice of the early Indian service which commenced at seven. Large numbers were already assembled: when we entered there were above 80, which may have augmented to about 120. They commenced with a hymn to Luther's 100th Psalm. Mr. Horden then followed with the prayers as far as he had translated them, and then we had another hymn to the air 'Martyrs.' The music, from the intermingling of many female voices, was very pleasing. I was much struck with their devotional appearance: *all of them knelt*, the greater part covered their faces with their hands, while singing I looked around, and could not observe above half a dozen who were not joining. The service terminated about half-past eight: I closed with some prayers in Cree, and the blessing.'

'In the afternoon, I held the second Indian service, at which the baptisms were to take place, Mr. Miles having kindly erected for us a temporary font. We had the 'Ne gah wunnishkan,—I will arise,' sung sweetly, the prayers as before, the Psalms, with the Gloria Patri sung in their own tongue. The opening prayers of the baptismal service were then offered up, after which they assembled round the font. The church was even fuller than in the morning: there could not have been less than 160. The heat was very great, almost more than one could support. I read, through an interpreter, the appointed passage,

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Mark x, and proposed the questions, in something of a shorter form. When they were answered I proceeded to baptize the children. I know not that I ever baptized so many at once, certainly never with greater pleasure. We then sang a hymn, after which I said a few words—Prov. viii, 17—'I love them that love Me, and they that seek Me early, shall find Me'—or the Redeemer's 'love for such little ones, exceeding that of the parents' fondest affection, and on the comparative easiness of the way to heaven, if entered upon early. I closed with the Collects 'Lighten our darkness,' and the Prayer of St. Chrysostom, in Indian, and pronounced the blessing.'

The effecting account of the burial of an Indian child must be the last of our extracts from the Bishop's interesting journal. In the forenoon the burial of the little child took place, we assembled in church and had a short service, with a hymn bearing on the Resurrection. After this I walked from the church, followed by the mourners, to the Indian graveyard: here, through the interpreter, we had those touching sentences, 'Man that is born of a woman,' &c., and God's own declaration 'Write from henceforth,' &c. I spoke a few words by the opening grave, saying, I was thankful that it was a child I had first to inter among them, and that the child of an Indian, as to them especially I was sent, the child too of baptized parents, who ought not therefore to sorrow as those without hope. I then spoke of our state, laden with many sins, yet enabled to look for pardon through a Saviour's blood, and to anticipate a joyful eternity above: that our safety now is to be in spirit and disposition like little children; that, as regards heaven's eternity, we are all but babes. O may the grave find us all ready, as when the earth is opened for us, as for this little one.'

'I shook hands with the mourning parents as I left,

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and said a few words of comfort to them; Mrs. Miles, who was by my side, interpreting. There was a subdued stillness of voice and tread, as all returned along the pathway from the little grave-yard. I was grieved to find that there were two separate burying grounds, but this is universal at the outposts, originating in the distinction between the heathen Indians, and the European population. The separation, will, I hope, not long exist here: if, as we may expect, a stone Church be built, to accommodate the increasing Christian population, the churchyard would then be common to all professing believers: and there would be no distinction, 'neither Greek, nor Jew, Barbarian, Scythian, bond or free, but Christ all and in all.' That such may be the case, is evident from the answer to my question—where they buried the heathen Indians. The reply was, we have not any such. The rites of superstition, the drum of the conjuror, have now left this spot, and are now no longer heard! O that it might be so all over the land ere long. I find there is no open defiance of God's Word among the Indians, not one who refuses to worship and conform outwardly: all will be baptized Christians when I leave, and many, I trust, sincere and lowly believers, adorning the doctrine of their Saviour, and when absent at the hunt and chase, longing to return and hear God's Word. I asked one man, what he did on the Sabbath, when out hunting? He said, *he rested, and sung some hymns, and prayed by himself.* On his truthfulness I could perfectly rely.

These are cheering and affecting facts: they are general throughout the land. A wide door has been opened for the spread of the truth, and the Church has entered, and done her work wisely and efficiently. If at this moment we can strengthen the Bishop's hands, we may be graciously permitted to see a Christian people, in

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the whole of the vast territory under his care. We hear from many places the urgent cry for the ministers and ministrations of our Church. Many could have been placed with advantage on the Bishop's route to Forts Albany and Moose. And from Fort York there is a pressing appeal, through the Bishop, to the Society for the Propagation of the Gospel from the heathen themselves, who *see* the ministers of the Church on their arrival there, and are blessed by their temporary ministrations, but have no permanent clergyman among them. 'We endeavour (they say) as far as our knowledge goes, to worship Almighty God in spirit and in truth; we read the books printed in our tongue, and pray night and morning, and observe the sabbath. We mention these things, not to boast of our own doings, for we come far short of glorifying God's holy name as we ought, but to show how much we require the spiritual oversight of the Church. Long have we cried for help, but our cry has been unheeded: Will you not take pity upon us, our ignorant wives, our helpless children, many of whom are still unbaptized, and some of us too?' The Society could not disregard such an appeal, and granted the necessary stipend for the minister. The Bishop nominated Mr. R. Macdonald to the Mission, formerly a scholar of St John's Collegiate school, who, from his knowledge of the Indian tongue, gave promise of great usefulness among the Indians of the bay.

The number of clergymen now in the diocese amounts to fifteen, two of whom, Mr. Budd and Mr. Settee, are of native Indian blood. 'The advantage is obvious of obtaining a class of teachers, who, by the mother's side at least, will have a natural access to the Indian population; and the half-breeds of Rupert's Land exhibit a peculiar aptness for the work. The Bishop has been oc-

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cupied the last two summers in journeys across his vast diocese, confirming at places 2000 miles apart, visiting all the infant stations, and indulging the hope of penetrating to Vancouver's Land, on the shores of the Pacific, and of carrying the Gospel to the Arctic Sea, the Esquimaux tribes, and the Indians of the Mackenzie River.'

We may form some estimate of the Bishop's vigilant oversight and the reality of the Church's progress, from a few particulars gathered from a recent letter of Mr. Taylor, the Society's Missionary at the Assiniboine River. The confirmations at the four churches numbered 234, 'a striking proof,' he observes, 'of the Church's prosperity and stability,' while those at the Moose were 130, of whom 105 were Indians. Confirmations were held also at Cumberland and other places; 'the numbers (says Mr. Taylor) were considerable; *all brought in from heathenism.*' After consecrating St. Paul's Church, and holding an ordination at St. Andrew's, 'the Bishop started on his journey to the north. At Christ-Church, Cumberland, he ordained Rev. H. Budd priest, speaking most hopefully of his work among the Indians at the Nepowee-win. He returned safely, much invigorated and cheered by his northern visitation. He then consecrated his own church, called the Upper Church; and on Christmas Day held a general ordination, when the Rev. Thomas Cochran (the Society's Missionary) and the Rev. G. O. Corbett, were admitted priests, and Mr. James Settee, a native catechist, deacon. On December 27, a visitation was held, and the Rev. W. Cockran instituted to the Archdeaconry of Assiniboine. This brings me up to this date, when I am happy to say, that all looks promising for another year. To God be all the glory.'

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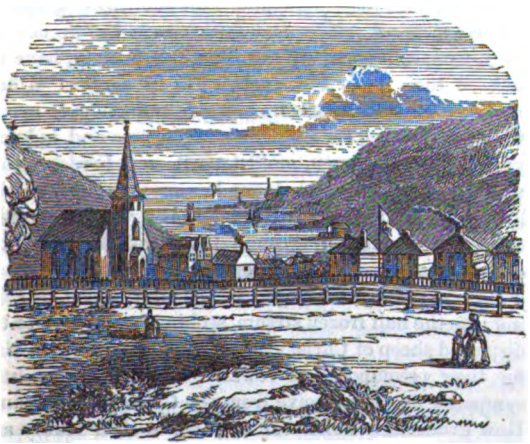
THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

FEBRUARY, 1855.



ENTRANCE OF THE NARROWS, ST. JOHN'S.

DIOCESE OF NEWFOUNDLAND.—PART I.

THIS Diocese, formed out of that of Nova Scotia in 1839, includes the Island of Newfoundland, the coast of Labrador, and the Bermudas. Of the fifty-two Clergymen who are labouring within its boundaries, thirty-six are Missionaries of the Society for the Propagation of the Gospel; to whose piety and zeal the first establishment, as well as the subsequent maintenance, of the Church in Newfoundland is most justly to be ascribed.

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Far removed indeed from worldly praise are the labours of its self-denying Missionaries; no tidings of the sudden conversion of thousands are borne from time to time to the ears of the Church, to swell the glad triumph of her progress, or to animate the spirit of her sons; but not less real and progressive is their work, and among the obscure and scattered congregations of fishermen, on the shores of Newfoundland and Labrador, the gospel is preached in all purity and faithfulness by the devoted men, who, sent forth by the venerable Society, have dedicated their lives and energies to its service. Under the superintendence of a Bishop, pre-eminent even among Colonial Bishops, for singleness of purpose and indefatigable zeal, these men, amidst peril, and hardship, and privation, which would daunt less resolute, and subdue less noble, spirits, pursue their unceasing round of daily toil, now wandering through the trackless forest and deep morass, now tossed in open boats on the billows of a raging sea, now enveloped in the snow storm, or sinking into the half frozen stream, seeking in every place the dispersed sheep of Christ's flock, and looking only to Him for their recompense of reward! And yet how little sympathy do they receive from the Church in this land! How grudgingly doled out to them is their scanty and insufficient pittance! Because they have no highly-coloured statements of Missionary success to send us, to dress forth, it may be, an annual report, or to form the staple of a thrilling speech, because (may we not add?) their labours are among our own countrymen, our fellow-subjects and fellow-Christians, we deem too little of their efforts, and even look down sometimes with a feeling akin to pity, if not contempt, on their humble and unexciting tale of every day work. By some it is even made a ground of complaint against the Society which

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has sent them forth, that its funds are thus applied, and they would willingly divert into other channels the contributions, which now assist in the maintenance of this portion of the Colonial Church. Long may the venerable Society be obnoxious to such a charge—*the charge of caring for the souls of our countrymen* who have settled in the foreign possessions of the British Crown; for so long as this wise discrimination is exercised in the apportionment of its funds, so long will it be fulfilling the original purpose of its Charter, and entitled to the hearty support of every true Churchman.

The Island of Newfoundland (the principal portion of the Diocese) is situated on the N. E. side of the main entrance to the Gulf of St. Lawrence, and is the nearest to Europe of any part of America. It is about the size of Ireland. Its form is that of an equilateral triangle; its coast is everywhere indented, at intervals of two or three miles, by broad and deep bays, innumerable harbours, coves, creeks, and rivers. The interior of the Island is rocky, with numerous tracts of moss: much intersected by rivers and lakes, and but thinly wooded, except on the banks of the rivers, where are found poplars, birches, and spruce. The British settlements are almost entirely confined to the coast. The value of its agricultural produce is but small, just enough being raised for the maintenance of the population, who are otherwise entirely dependent, as well for their subsistence as their wealth, upon the extensive fisheries on the coast.

Newfoundland is supposed to have been discovered by Biarne, or Biorn, an Irish pirate or sea-king about the year 1000, and it has been conjectured that it was afterwards the resort of some Norwegian fishermen. The first authentic account, however, which we have of its existence, is that of Sebastian Cabot, who sighted the

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headland, thence named Prima Vista, in 1497. In 1534 the new-found island was visited by Cortereal, who sailed along the coast, giving to Conception Bay the name which it now bears. The report of its prolific fisheries soon attracted attention, and in a few years Newfoundland became the resort of ships of all nations. Various parts of the coast were colonized by French and English settlers, and for many years there were almost constant hostilities between the people of these two nations. The first permanent English settlement was made by Mr. Guy in 1610, a second was formed by Lord Baltimore in 1623, and a third by Lord Falkland a few years subsequently. Little permanent success seems to have attended these efforts. In 1730 only one town deserving the name, St. John's, had been built by the English, and Newfoundland might be said rather to be the occasional abode of thousands during the fishing season, than a settled colony. The French during the same periods had built a town in Placentia Bay, and had received permission from the English Crown to dry their fish on other parts of the Island. The privilege thus conceeded became a fertile source of war: at one time St. John's was taken and destroyed by the French, at another Placentia, was besieged by the English, until, at the peace of Utrecht, in 1713, the exclusive sovereignty was conceded by Louis XIV to Great Britain.

The right of fishing was still retained, and so important to both nations was this privilege considered, that it became one of the causes of the memorable war between France and England, in 1765. On the termination of this war, and the war of independence with the United States in 1783, the same privileges were conceded to both those nations; privileges which have now been converted almost into an exclusive claim on the part of

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France, and of equal rights on the part of the United States. The consequence has been a serious diminution in the number of English vessels employed in the fisheries, and much injury to the commercial prosperity of Newfoundland. During the war of the French Revolution, while its inhabitants enjoyed these exclusive rights, the wealth and population of the Colony greatly increased. Since 1814, when the privilege was again conceded, no material advancement has been made, and now that the fisheries on all its coasts have been thrown open to American enterprise, a serious, and we fear, a permanent discouragement has been given to its prosperity. Its exports, which in 1814 had reached £2,800,000, had dwindled in 1847 to £490,000, and have since shown a further diminution. The British have now been driven from the Great Bank Fishery, and have been obliged to confine themselves to that carried on in open boats near the shore, and even thus they are exposed to the powerful competition of the Americans, who, together with France, find employment on the coast of Newfoundland for 1500 decked vessels and 35,000 seamen, while English enterprise is represented by *five vessels and 50 men!* But England has ever treated her Colonies with harshness and injustice, and sacrificed their welfare to any temporary inconvenience in her foreign or domestic relations. Newfoundland was too weak to resist, not strong enough to be troublesome, and thus France and America have obtained those privileges which the great Earl of Chatham, (speaking with reference to the claims of Spain,) declared ought never to be conceded even by a conquered nation. 'The fishery (said he) is a point we should not dare to yield though the Spaniards were masters of the Tower of London.'

St. John's, the capital of the Island and the seat of

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Government, is situated on the eastern coast; its harbour is spacious and secure, and of great depth, and completely land-locked by high hills, through which an intricate navigation of nearly half a mile, called the Narrows, leads into the open sea. The town is of considerable extent, containing, with its adjoining districts, more than 25,000 people. It has frequently been destroyed by fires, those of 1816 and 1846 having been unusually disastrous: in the latter, the Church of St. John's was burnt to the ground; now happily replaced by a more substantial and spacious Cathedral. Other towns of importance, such as those at Conception Bay, and Placentia and Trinity Bays, Fortune and Bonavista, lie along the coast at and around which a considerable population is clustered. The people however are mostly scattered over the country adjoining the sea-shore, and may be estimated in round numbers at 100,000 souls, besides those who frequent the island from England, America, and France during the fishing season. It will be from hence apparent that for the religious instruction of such a people, in such circumstances, a large number of Clergymen is requisite, and that the duties of those Clergymen must be of an arduous and trying, and at the same time (in themselves) of an unsatisfactory nature. They claim therefore our sympathy as well as our support.

The Society for the Propagation of the Gospel has the merit of first caring for the religious wants of this rude and uncultivated people. In the early years of its existence, a report was laid before it of the spiritual destitution of Newfoundland. In the unadorned language of Dr. Humphrey, it is stated, that, 'though the inhabitants are but few, yet in fishing seasons great numbers of English repair thither for catching cod. Some years there have been 500 sail of ships laden with

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cod. There are computed to be 5 or 6 settlements containing about 500 families constantly residing on the Island. The people are poor, and unable to support a Minister, and, at the time this corporation (S. P. G.) was established, had none. Therefore, that the whole Island, all the settlers, and many thousands of occasional inhabitants might not be destitute of having the public worship of God celebrated, the Society sent the Rev. Mr. Jackson thither, allowed him an annual salary for several years, and made him other gratuities.' Could the pious men who sent Mr. Jackson forth, have foreseen the fruit of their effort in the present labours of the Bishop and Clergy of Newfoundland, how would they have rejoiced in the step which they so wisely took, and have blessed God for the privilege of thus laying the foundation of the Church in that country.

In 1787, when Dr. Inglis was consecrated Bishop of Nova Scotia, Newfoundland formed a part of his Diocese, and we find at that time the Society assisting in the maintenance of three Clergymen there. Of the state of religion in the Colony the most depressing accounts are given, the Protestant portion of the community having well-nigh fallen into heathen indifference and neglect. 'I have to stem (writes Mr. Harries,) a most powerful torrent, composed of wild fanaticism on the one hand, and the overflowing and still more dangerous stream of avowed infidelity on the other.' The Church was in a ruinous condition 'tottering on its decayed foundation,' 'the rain and snow penetrating in such quantities as to prevent any person from attending public worship.' Dead bodies even were exposed in the churchyard of St. John's, and the vessels used in administering the Holy Communion were a glass tumbler and an earthen plate! And yet in this place, at this very period, there

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were persons calling themselves Churchmen, standing even on their privileges, and clinging with tenacity to their rights as *pew-holders*, proprietors of the Church in which they claimed a freehold, and letting out the sittings to others more religious-minded than themselves. 'But not one farthing would they give towards its repair.' and they endeavoured to prevent its enlargement, or the erection of a better edifice, lest their monopoly should be destroyed, and their *property* depreciated! We could hardly have expected to meet with so striking an illustration of the pew-rent system in this obscure colony in 1794. Happily for St. John's, Newfoundland was governed by a Christian Admiral, Sir Richard King. He raised a subscription in England, and interested the King, George III, in the work: His Majesty's contribution of 200 guineas was further increased by one of £500 from the Society, and at length in 1801 good Mr. Harries had the happiness of ministering in a Church more worthy of the purpose to which it was dedicated. Until January, 1810, did this faithful man persevere in his arduous and painful labours. But for his exertions the Church of England would have had no existence there. He visited the various settlements in the District, baptizing and preaching the Gospel, being in many places the first Clergyman whom the majority had ever seen, and 'the only one who had ever been in one place, Lamaline, 300 miles from St. John's, where he baptized 75 persons, some of them very old.' In 1806 his communicants amounted to 117, and his congregation had increased—he had established a school under favourable circumstances, and the progress of the Church was evident. In the midst of deep family affliction, as well as severe bodily illness, he still continued his ministrations. 'I cannot go far (he says) from my home with safety to

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visit the sick. I am incapable of reading for a quarter of an hour without losing every power of articulation. I have lately sunk down three times in the desk while endeavouring to read the service. What adds to my unhappiness is that there is no one here to assist me.' And almost his last words were a touching lamentation over the spiritual destitution around him, and the progress of Romish error. 'The Roman Catholics have lately doubled their chapel, which I am told is an exceedingly handsome house. There can be no doubt that this Island, of vast importance to the Mother Country, will very soon become a Roman Catholic Colony, if Government does not extend its aid to the Society, for the placing of the established Church on a respectable footing, and by that means increase the number of Missionaries.'

At Trinity bay a Mission had been formed, and a Clergyman located by the Society at a very early date. The state of things in 1764, is thus described by the resident Missionary, Mr. Balfour. 'Poor people! they declare themselves overjoyed at my coming; and books, such as Bibles and Prayer-books, are much wanted for them.' 'They all in general attend church, even the Roman Catholics: but I cannot say how much they are to be depended upon.' 'The rich, you see by my notes, go to England: the rest that stay, dissipate through the woods for subsistence on venison, hunting, and for getting fire, and building boats, with their servants. There will be, I think, about seven or eight families in the harbour during the winter, and I can scarce get any of them to condescend to board me, (although it be for ready money) lest my presence should check some favorite vice. Against next fall I intend to have a small timber house of my own, and that I must even build very possibly at my own expense. All the summer I will have a large con-

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gregation, but in winter very few.' 'I have found here several families who live together as husband and wife, and have children, without ever having been married by any one. Sometimes they change their wives.' The following year, it appears, that a convenient house had been built for this worthy man by his parishioners, 'valued at one hundred and thirty pounds, English money; this is more than I ever expected from them.' A proof, we may add, of the estimation in which he was held, and of the efficacy of his ministrations.

In 1772 he writes, 'the natives are very pliable now to receive instruction, in comparison of what they were when I first arrived among them. But the settlers from England and Ireland are rather a little obstinate, and hold it in contempt. Several of them that have a little knowledge, affect Deism. I have about 40 sedate people of both sexes, that receive the Communion at the appointed times of the Church, and the first Sunday every month during spring and summer. The unconstant, unsettled way of living, peculiar to families here, prevents my increasing numbers to this ordinance. I have kept up a regular congregation here, twice every Sunday throughout the year, except a few bitter cold days in the middle of winter, and then once is as much as we can bear with.' And then the fearful state of a lawless community is described in the following words. 'As I am delicate in burying any body here, without knowing how they die, in May last I stopped a corpse to be looked upon by the people at the funeral, in the churchyard, where violent marks of murder were discovered. I took care that the man should not be buried, nor stole away, that prosecution might not be stopped. The neighbourhood, upon inquest, brought in the verdict a horrible and cruel murder, and signed to it. It is since discovered to be

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the man's wife, and by proper trial at St. John's, she is condemned to be executed. This has induced His Excellency, the Governor, to appoint civil magistrates here, which helps me the better to keep order, a regulation which we have not had this seven years before.'

In 1777 we find Mr. Balfour at Harbour Grace, another Mission-station of the Society, to which, as being more populous, he removed from Trinity Bay. Here he found 4500 Protestants, and 'at Easter 200 communicants.' The same account however meets us of the vices and profligacy of many of the people. The influence of sectarianism seems also to have disturbed the peace of the community, and a party was formed against Mr. Balfour, who succeeded, on one occasion, in shutting the doors of the church against him. Trouble pursued him in his declining years. 'I have served (he says,) the Society going on twenty seven years, in possibly two of the hardest Missions in America, without any subscriptions from either. And the generality, (except the fewest and poorest sort) are a barbarous, perfidious, cruel people, and divided into many sectaries. By means of the climate, even often risking my life, or hazarding on the waters, trouble and old age, I decline very much in health; therefore I heartily beg of the Society to recal me to England, and appoint me a piece of bread in a Christian country, and not leave me in distress in my old age. My tender feelings are wounded to the quick to see the distress of the poor.'

In this manner was the Church struggling throughout the last century, amidst lawlessness, sectarianism, and neglect, in Newfoundland. Whatever vitality it possessed, feeble as it was, was entirely due to the continued care of the Society for the Propagation of the Gospel. There was a difficulty, indeed, in procuring Clergymen to undertake

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the arduous and perilous responsibilities of the ministry in such a country and among such a people. But many devoted men from time to time offered themselves willingly for the work of the Lord, and the old Missions were revived and new ones entered upon, with varying success, indeed, though with manifest and cheering progress. We must not forget that this period, the 18th century, was a period of deadness to religious exertions, and that the beginning of the 19th, found the nation involved in a terrible and expensive war. All the thoughts of men were concentrated on the mighty struggle—it was a struggle for national existence—and during its continuance there was no heed bestowed on the religious destitution of our colonies. In Newfoundland, therefore, as in other dependencies, the spiritual welfare of the people was left, in a great measure, to themselves. Hence the prevalence of error of every kind, superstition, fanaticism, indifference, and infidelity. Still there were some encouraging indications of a beginning of better things. The Society, in 1805, had five Missionaries and five Schoolmasters in the Island, and to their labours must be attributed the change which was gradually taking place.

'I preached (says Mr. Anspach,) at Harbour Grace to a very numerous congregation, and administered the sacrament to 29 communicants, whose devout attention during the service gave me great satisfaction.' Again, 'I made a circuit round the bay, and was pleased to find a spirit of Christianity prevailing through the whole.' 'In some places I found some well-disposed person, who read the service of the Church every Lord's Day to the inhabitants, at his own or some neighbour's house. I was particularly pleased to find at Port de Grave, a place at the head of the bay, supposed to contain 1000 inhabitants, Mr. Tucker, one of the Society's Schoolmasters, who

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reads prayers every Sunday.' And in 1810 Mr. Anspach writes, 'It is pleasing to observe the change which has taken place of late in most parts of this extensive district, (Harbour Grace) including a population of at least 10,000 souls. Where the Lord's Day was spent in profanation and vice, the Gospel scarcely known, and the education of children greatly neglected, the people now meet in a decent and orderly manner, and schools are opened for the instruction of children; improvements which could not have taken place had it not been for the liberal assistance which I have received from the venerable Society. The unprecedented demand for the purchase of Bibles and Prayer Books, which now prevails from every part of the bay, is a proof that Providence has wrought a blessed change in the dispositions of the inhabitants.'

We here record with pleasure the personal exertions of His late Majesty, King William IV., in supplying the ministrations of the Church to a neglected portion of Newfoundland. His Majesty, then Prince William Henry, was stationed off Newfoundland, in the Pegasus, in 1785, and while at Placentia, he very earnestly persuaded the inhabitants to erect a church there for the members of the English Communion. He not only subscribed £50 himself by way of example and encouragement, *but he visited and exhorted the people from house to house*, and did not suffer his interest and exertions to flag, till he saw the good work in progress. His care and concern did not cease on quitting Newfoundland; for, two years after, he was pleased to send out a complete and handsome set of communion-plate bearing his royal arms, and expressly appropriated to the use of the inhabitants worshipping there. The church thus erected and furnished by royal bounty, (a rare instance of well-directed zeal

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and munificence in one so young,) was placed under the charge of one of the Society's Missionaries, and, for many years, was the means of keeping alive true religion in that district. But a season of decay followed: the Clergyman returned to England: no successor was appointed: and for 37 years the church was closed, neglected, and fell into decay. In 1846 this melancholy state of things was disclosed to the present Bishop, and, through the instrumentality of the Society, was brought before Her late Majesty, Queen Adelaide. By her munificence the church was restored; the Society placed a Clergyman there; and now, this important station, containing more than 2000 Protestants, scattered along 150 miles of stormy coasts, on islands, and in creeks almost inaccessible, is blessed by the ministrations of our Church, insufficient indeed for its wants, but enough to prevent the recurrence of the utter destitution in which it was once placed.

During the French war, Newfoundland advanced rapidly in population and material prosperity; the villages became towns, and the towns made an effort to supply, in some measure, their own religious wants. But the Church in that Colony had no spiritual head. Nominally under the jurisdiction of the Bishop of Nova Scotia, it could derive little benefit from the episcopal oversight of a Bishop, whose see, at that time, embraced the whole of British North America. To the want of a Bishop we may generally trace the feebleness of a Church: and so it was in Newfoundland. Until 1827, no Bishop had ever visited its shores, no church had been consecrated, no confirmation held. In the mean time the Roman Catholics had their Bishops and their Priests, who zealously intruded into every vacant spot. Numbers of Churchmen, of people, that is, baptized and educated in the Church, were driven from sheer neglect into the Romish communion.

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'It is a melancholy consideration, says the Society's Report for 1832, that in a Protestant population of many thousands, there are not more than nine Clergymen of the Church of England, while it is in evidence that a great majority of the people would gladly avail themselves of their ministrations, await with anxiety their approval, and, in the absence of a Protestant Clergyman, are not unfrequently driven in despair to seek for religious consolation in the superstitious observances of a Popish priesthood.'

At length, in 1839, the first step was taken to remedy this grievous deficiency. In that year the Diocese of Nova Scotia was divided, and a Bishop given to Newfoundland, the Rev. Aubrey George Spencer, Archdeacon of Bermuda, and formerly one of the Society's Missionaries in Newfoundland, being appointed to that high office. The wisdom of the arrangement was soon manifested: the energies of the members of the Church were called forth: and in less than two years the numbers of the Clergy were doubled—we count in 1841, twenty-two on the Society's list alone.

Of the difficulties of the Bishop's position, and the destitution of his Diocese, we have this painful statement, the result of personal observation, during his first episcopal visitation—a visitation performed 'in open boats, through seas, impeded by fogs and ice-bergs, or in long and laborious walks over mountains and morasses, without roads or resting places, offering fearful obstacles to the traveller.' 'In the midland district, including the huge bays of Conception and Trinity, around whose shores, Protestant settlements are thickly scattered; Clergymen, teachers, books, everything that can minister to Christian instruction, are lamentably deficient.' 'There is many a well-inhabited cove in Newfoundland, in which

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the voice of the minister of the Gospel has never been heard, and many a settlement, which I have myself visited, where not more than one person among five hundred can read.' 'The members of the Church are scattered over 1200 miles of sea-coast, at stations widely separated: without roads, without the means of safe navigation, many of them without schools, without books, beyond the possible reach of the Missionary, already oppressed with the magnitude of his charge, and left to live and die without any of the ministrations of their holy religion.' And then follows the touching appeal to the Society, (which some, in these days, would urge it to disregard,) on behalf of these wretched countrymen of our own, more pitiable even than the very heathens; 'they have neither money nor means to help themselves, and unless you aid them, or God shall speedily interpose on their behalf, they *must perish*.'

The pleasing results of the Society's efforts are thus briefly stated and acknowledged. 'I am deeply grateful to the Society for providing the means of grace, by the increased ministry of the Gospel, to my poor people. Largely however as the number has increased, I can assure you that there is abundant room for more, and that many more must be employed.' 'It would not be easy to express the deep gratitude which I feel to Almighty God, and the noble Society which has been His instrument, for enabling me to bring the lately drooping Church of this Colony into its present healthy and vigorous condition. I have the happiness to know, that not only has the number of churches, schools, and ministers been largely increased, but that the principles of Church unity, doctrine, and discipline, are now gaining ground in this community, and beginning to produce their legitimate effect.' And then, after speaking of a beautiful and in-

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teresting station at Martin's Harbour, 'comprising 400 Church people, who have been on the very eve of becoming dissenters, but who, I trust, with God's grace, will now continue firm in their attachment to the Church,' as worshippers in the new and commodious church which had been erected:—and after describing another station, Twillingate, where he had twice addressed crowded congregations, and administered the rite of confirmation to 143 persons, where the people, under Mr. Chapman, the Society's Missionary, had taken steps for building a large and handsome church for a congregation 'in which there is not a single dissenter,'—he expresses his conviction, that the Church only requires to be brought before the people, to ensure their inviolable attachment: and instances 'Mr. Slade, a merchant, who has contributed to the erection of five churches in his vicinity, promising a tower and steeple for another, at a cost of £700.' 'A planter (he adds) at the same place, who was at the point of death, but has recently recovered, has bequeathed his whole substance, amounting to £2000, to the Society for the Propagation of the Gospel, to whose ministers he has felt himself indebted, during 50 years, for all the comforts of our blessed religion. These are instances of pious benevolence worthy of record, and I gladly relate them as auspicious of the spread of true piety in this land.'

Bishop Spencer continued in Newfoundland until 1844, when he was translated to the Diocese of Jamaica. The statistical returns, for the previous year, shew a marked progress of Church principles. In 28 Missions, there were 65 churches, chapels, or licensed school rooms, and upwards of 30,000 members of the Church, while to as many as 2765 persons, had the rite of confirmation been administered during his short Episcopate. Newfoundland had been divided into deaneries; facilities for Episcopal

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inspection and control obtained; collegiate and training institutions, as well as parochial schools established; and a Diocesan Church Society founded, with a view to the extension of the Church from internal resources, and its eventual independence of extrinsic support. On reading this gratifying detail of progress and success, the bitter thought will still intrude itself into the mind, of the years of neglect which preceded it; and we dwell with pain on the prevalence of Romish and sectarian error among a people, who, had the Church been true to her principles, and her members not faithless or indifferent, might have been, at this moment, united in her communion in one holy bond of peace and love. But regrets of this kind are useless, unless indeed they rouse us to renewed exertion, to repair, (if it may be,) the neglect of our forefathers, or at least to free ourselves from similar guilt in time to come.

The consecration of Dr. Edward Feild, as Bishop of Newfoundland, took place at the end of April 1844, and he lost no time in repairing to the scene of his future labours. On the 2nd of June he sailed from Liverpool, and arrived at St. John's in the first week of July. Previous to his departure, an English Clergyman, the Rev. Robert Eden, Rector of Leigh, Essex, had munificently presented him with a beautiful schooner, the 'Hawk,' adapted as a Church ship, for the use of his Diocese. In this vessel the Bishop has passed many months of every year, visiting the numerous stations in the Bays and harbours of Newfoundland, overseeing and setting in order the affairs of the Church, and administering its ordinances to the scattered inhabitants of many an obscure settlement; the ship being used as a church in those places where no appropriate building could be found. The Christian donor may look back with satis-

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faction on his noble gift, which, under God, has been the means of 'extending the borders of Christ's Church, and of bringing in a people, who, for their very poverty and obscurity, are the most natural and proper objects of Christian sympathy and solicitude.' We shall have occasion hereafter to notice some of the various voyages of the 'Hawk,' on this blessed errand.

Notwithstanding the active exertions of his predecessor, Bishop Feild found his Diocese in a state of much religious destitution, and the further and more closely his investigations extended, the greater was the amount of the spiritual want disclosed. There had, indeed, been a very cheering progress during the few preceding years, but it had only kept pace with the growing population. There were numbers still to be called back to the Church, through the ministrations of the Clergy, and greater numbers still to be reclaimed from a state bordering on heathenism, people who knew Christianity only as a name, and who, for years, had never been blessed with the counsels of a Minister of the Church, or joined in the public worship of God. In the capital of the Colony, St. John's, two Clergymen only could be found to greet their Bishop on his arrival, and the 20,000 people scattered throughout this wide district were dependent upon them for their religious ministrations. The Bishop enumerates five or six harbours, varying in distance from nine to eighteen miles from St. John's, and nearly as much from each other; 'at each of which places there is a church, and a good number of Church members, and where there would be ample employment for a resident Clergyman,' but for which, nevertheless, 'the only substitute at that time was the reading of the service by the schoolmaster, with occasional visits, during the week, by one of the Clergymen of St. John's.' 'This account

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(he adds) of the provision for the spiritual wants of St. John's and its outports, gives you some notion of our desolate and unsatisfactory state all over the Island.'

Bishop Feild was not a man to be discouraged at such a prospect. He had not left his pleasant and peaceful home, on the banks of the Wye, without counting the cost of his undertaking, and nerving himself for its difficulties and responsibilities. By the aid of the Society for the Propagation of the Gospel, he was enabled to send forth Clergymen to the more destitute stations, and to supply some pressing cases of emergency. He stirred up the zeal of Churchmen in Newfoundland, by his own example: and, maintaining two Clergymen out of his own scanty income, taught them also to make less costly sacrifices for their poorer fellow-Christians. By uniting the members of the Church into one great Christian Society, and inducing them to make a voluntary assessment for its support, he laid the foundation of its future extension, and ultimate maintenance from its own resources. We transcribe the words of his address to the Governor announcing his plan, because it is worthy of adoption in every colonial Diocese. 'It is the desire and object of the Newfoundland Church Society to take up the burden, if it is proper so to speak of a great Christian duty and privilege; and the plan by which we propose to bear it, is by calling on every member of our communion to contribute, according to his ability, to the support of his Church and Clergy—the rich, bountifully, the poor, cheerfully, as God may bless and enable them; so that an average subscription of one penny a week, or one dollar a year, may be received from each member of the Church of England in Newfoundland.' There was wisdom as well as justice in such a proposal: it was wise to give Churchmen in Newfoundland an interest in the progress of the Church

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among themselves, and it was just that the contributions of English Churchmen should be applied to the first establishment and propagation of the Gospel, in new and infant colonies, rather than in the maintenance of it in those places in which it had already taken root. This is the principle on which the Society for the Propagation of the Gospel has always acted, and though it still assists in the maintenance of so many Clergymen in Newfoundland, it is only because available means have not yet been found from the internal resources of the Diocese for that purpose. By a discriminating and timely disbursement of its funds for this object now, it is preparing for the time, when the Church will have become so firmly planted in that Colony as to be entirely self-supporting; and for this long-wished for consummation the Bishop of Newfoundland is doing his uttermost to prepare the way. He will not consent to receive from the Society a single shilling, beyond that which the exigencies of his Diocese require.

What some of these exigencies were in 1846, may be gathered from the fact, that in one settlement on the Western coast, the Bay of Islands, 50 persons actually applied to the *Captain* of H. M. ship Hyacinth, which was stationed there, for *baptism*, the responsibility of which he of course declined.' Again at Port-au-Basque, four or five hundred people were all willing to contribute to a church: at La Perle Bay was a flock of 500: at Hermitage Bay, four or five coves, containing 80 to 100 inhabitants, had not been visited by a Clergyman for three years: at Harbour Breton, in Fortune Bay, where are the largest mercantile establishments on the Island, there was a neat church, but no clergyman: it was the *same* at Belloram, where there was a church and school: *and* at Lameline, with a large congregation: *and* at Burin, with a still larger Church population: *and* at Oderin and Woody Island, where the people were anx-

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ious for the services of a Clergyman, and actually building a church—for all these places the Bishop at that time was earnestly solicited to provide the means of grace: while two additional Clergymen were required for St. John's district, and three others in still more destitute stations! Well might an ordinary man have sunk under such a weight of responsitility. It was deeply felt indeed by Bishop Feild, but his spirit rose in proportion to the difficulties which surrounded him, difficulties increased by his inability to supply not merely the means, but the *men*, the earnest-minded, resolute, active, devoted men required for such an arduous work. Let us hear his humiliating contrast of the eagerness with which men seek for secular stations of small emolument and honour, such as the service of the State offers, as clerks and secretaries, with the reluctance with which the Missionary life is embraced. 'Why do hundreds of all ranks seek and ask for themselves and children such employment, while a Colonial Bishop must return, after inquiry and petition in all quarters, without any to share his labours, and learn with him to serve God and the Church.'

Not such was the mind which actuated one of the Society's Missionaries, at Harbour Grace, the Rev. G. B. Cowan, whose death, at the early age of 27, took place a short time before the Bishop's arrival in the Colony, and was a subject of deep regret. An extract from one of his last and private letters, will illustrate the spirit in which he 'endured hardships as a good soldier of Jesus Christ,' as well as afford an insight into the details of Missionary life.

'As far as my work is concerned, I go on quietly and happily. I feel, I trust, exceedingly thankful to Almighty God, that He put it into my heart to enter thus into His active service, and in the midst of many privations and discouragements, I am supported by the assur-

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ance that He is with me, to uphold me with the right hand of His power. You are aware that the population here live upon the sea coast, or within a few miles inland, in the woods. Roads are scarce and indifferent, and communication difficult—in the winter particularly so. At that season a great number of the people quit the woods, and come and fix themselves on the outskirt of my district, and I have to visit them occasionally. Many a rough tramp had I last winter; frequently I had to make for my myself a path through knee-deep snow, to push through brushwood, ford streams, &c. On arriving at my journey's end, I would find myself in a small hut, formed of logs of wood placed perpendicularly; the roof composed of layers of bark, with a hole left at one end for the smoke to escape; in the interior, a small space, generally about ten feet by six, partitioned off for a sleeping room for the family. Presently after my arrival, a few persons were assembled, and after praying with them and preaching to them, my eyes the while streaming with tears drawn forth by the smoke of the wood fire, I was shewn into the before-mentioned dormitory, which contained two beds: into one of which I lay down without delay, while mine host, his wife, and children, took possession of the other with the same good-will, and when, as sometimes happened, the family was large, *two of the children were turned over to me.* But every little hardship is more than made up by the extreme kindness and hospitality of the people. I can assure you I like my life, the people, and the climate, which, though cold, is healthy. My congregation find me, in addition to the Society's allowance, £40 per annum, the rent of a house, and a *haul* of wood: that is to say, they go into the wood at the beginning of winter, and cut and draw home for me a large quantity of wood for winter fuel.'

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How blessed would be the ministrations of such Clergymen, as Mr. Cowan, to the thousands of Church-people who are scattered along the coast, literally as sheep without a shepherd, never hearing the voice of consolation and instruction, never 'tasting the good word of God and the powers of the world to come.' Between the heads of St. George and Placentia Bays—a line of coast of probably 400 miles extent, all more or less inhabited—is (1845) only one Clergyman.'

The Bishop was 'continually solicited, even with tears, to remedy this wretched destitution of all Christian privileges and means of grace.' And we cannot but re-echo his words uttered in Newfoundland, and trust that they may find a hearty response from every true Churchman there, and not only so, but stir up many in our highly favoured England, to strengthen the hands of this apostolic man in his well-nigh overwhelming work. 'May God dispose the hearts of all Christian people in this country to provide some remedy for such destitution and misery.' '*Not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.*' A school founded, a church built, a parish endowed: these were the methods by which our forefathers acknowledged God's bounty, in giving them power to get wealth, and returned, as they could, some portion to Him, to His glory, and the edification of His people. Many a splendid church, on the hills and downs of our dear native land, was built and endowed by the frugal wool-merchant, whose flocks fed them: is it too much to hope that some, to whom God gives the wealth of these teeming seas, perhaps the richest harvest, in comparison of the cost and pains, of the whole world's produce—will desire to acknowledge the Giver of all, and sanctify His gifts, by raising on these shores temples to His praise?

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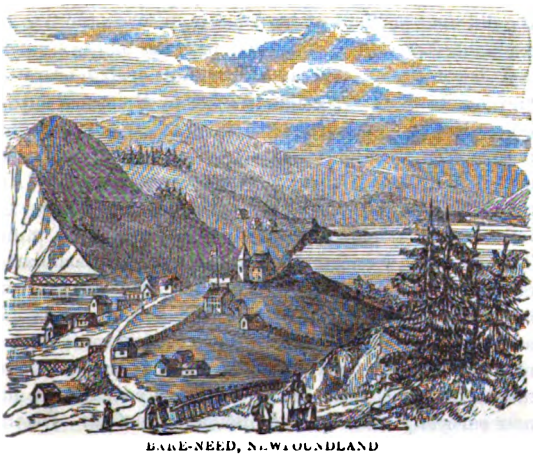
THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

MARCH, 1855.



BARE-NEED, NEWFOUNDLAND

DIOCESE OF NEWFOUNDLAND.—PART II.

THERE are few, if any, records of Missionary enterprise more interesting than the journals of the Bishop of Newfoundland. His various voyages of visitation and *discovery*, as he not inaptly calls them, are full of incident and adventure. Perils, which might daunt the hardiest seaman, are passed over almost without notice as trivial or every day events. Personal privation, of no common severity, is not deemed worthy of a moment's thought.

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Self is lost sight of in the greatness of the object to be accomplished, and the conveyance of the Church's blessings and ministrations into every creek and inlet swallows up all other considerations, and ease and comfort and the refinements of social and civilized life, are cheerfully abandoned at the call of religious duty. During three or four months in every year, 'the Hawk' is put 'into commission,' and the Bishop personally inspects the different portions of his Diocese, is made thoroughly acquainted with the state and progress of the Church and becomes the real and directing centre of every movement. It is impossible to imagine Episcopal superintendence more efficient or more complete. The Bishop is thus brought into personal intercourse, not only with every Clergyman, but with every congregation, and the result is just what might have been expected from the influence of a man of earnest and commanding mind. The Church in Newfoundland is enlarging her boundaries on all sides, and under the teaching of a Clergy, who have caught their Bishop's zeal and ardour, the people are becoming more attached to her ministrations, and many who had, from the unhappy destitution of the means of grace, fallen away from her communion, are now earnestly seeking readmission to her fold. During the last ten years the Church's progress has been satisfactory; and it is gratifying to know that to this progress the Society for the Propagation of the Gospel has mainly contributed. Always ready to lend an attentive ear to every cry for help, its judicious liberality has enabled the Bishop of Newfoundland to provide Clergymen for many destitute places. But the cry still continues. Every fresh visitation discloses some new and painful case of religious want, and the very increase of the Church, creates further demands on her resources. What those

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demands are, how urgent and irresistible, a few extracts from the Bishop's journals, and the letters of the Society's Missionaries, will strikingly make known. When we hear of 150 miles of coast committed to the care of one Clergyman, and twenty-three or twenty-four stations to another, when we see a list of places, containing a considerable population, marked as visited only '12 times,' '6 times,' '4 times,' 'twice a year,' and then look at the blessings enjoyed by every rural parish in this country, whose miserable state is pitied, if by some chance Divine service is celebrated in it only *once* on every Sunday, we shall surely commiserate the condition of thousands of our Christian countrymen in Newfoundland, and strive by our prayers, and our alms also through the Venerable Society, to apply a remedy to this sad state of things. What an outcry of indignation would burst forth in England, were 24 congregations, extending over 150 miles, committed, under the most favourable circumstances, viz. on one of the great railway lines, to the care of one man! and yet we are content that thus it should be in Newfoundland, where the only means of communication is on foot or in open boats! where sometimes the Clergyman is unable to pursue his journey at all, and reluctantly retraces his steps homeward, though willing to risk life itself sooner than deprive his people of the ministrations of the Church.

What a feeling of sympathy is excited, when some case of pinching want among the Clergy comes to the public ear; and yet these, which are exceptions in England, are otherwise in Newfoundland, where the coarsest fare and the meanest lodging are the lot of the whole body, who would deem those things, which we call necessaries, as luxuries far away out of their reach. Fish and salt meat is almost their only fare, beer is unknown in their houses

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and wine hardly remembered even by name. The Bishop's table is as frugal as that of his Clergy: he denies himself to minister to their wants. Many a noble act of his munificence could they relate, were not the utterance of their grateful feelings checked by a sense of delicacy and regard for him. It is not too much to say that *all* his means are strictly apportioned with a view to this one object, the promotion of God's glory by the extension of Christ's Church. How truly he feels for the condition of his Clergy, and how sincerely he sympathizes with them in their privations, may be gathered from his own words. 'This Diocese (he says) is perhaps of all, in our great Colonial empire, the most uninviting, in respect of all worldly comforts and advantages. The length and rigour of the winters, the bleak and barren nature of the soil, with the peculiar habits and occupations of the people, are easily understood and appreciated: but the want of society, and the long separation from relations and friends are much greater trials, and bring difficulties and temptations not lightly to be encountered, and never to be conquered but by the prevailing influence of God's Holy Spirit, shedding abroad in the heart the love of Christ and of His Church and people. It is hoped that there are members and ministers of our Church, not a few, to whom these trials and privations would but afford occasion, in dependence on God's grace and submission to His holy will, of more readily devoting themselves to Missionary work in this Diocese; and who would even take pleasure in such 'distresses, reproaches, and necessities, for Christ's sake.'

Of such men there are happily many in Newfoundland. We hear of one who, 'for three and a half years after his ordination, was occupied in serving the outposts in the neighbourhood of St. John's. Here, amidst frequent tra-

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velling from place to place, with knapsack containing books, tracts, &c., visiting from house to house, daily services in the evenings, hard fare among poor fishermen, much evil, it is hoped, was prevented, and some good done.' Health however was impaired; but, after a short cessation, being again restored, another sphere of labour was entered upon. 'The thousand isles of Bonavista,' containing a population of two thousand souls, nearly all members of the Church, who, with the exception of about 700 at Greenspond, had to be visited by boat, at distances varying from three to thirty miles, then formed the Mission of the same Clergyman. Four years of this laborious life, 'journeying by water, and in winter over the ice, and a residence on that bleak and barren island, was too much for an enfeebled constitution; and an attached flock had to be given up to some one better suited to that trying situation.'

The same Missionary (Rev. T. A. Wood,) is then found at Bonavista, 'the metropolis of the bay of that name, an old fishery station, with two thousand inhabitants, chiefly of the Church of England. There were formerly many smaller settlements depending on this Mission: but two other Missionaries having been added, with the exception of a week night service, in the winter season, *five miles* in one direction, and duties at the distance of *seven miles* in another direction, together with occasional duty at Catalina, *ten miles* distant, Bonavista has become a parish of itself.'

'The site of Bonavista is pleasant for the summer season, but very much exposed to 'the drift' from the bay during the winter. It would be a thriving settlement were the harbour a good one; but the place is very insecure for shipping, and there is no foreign importing merchant residing in the district; consequently the poorer

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sort of fishermen are sufferers, and the wretchedness and misery of not a few in the winter season cannot easily be described. But amidst all this discouragement, there is a blessed work going on in the Gospel-field. Missionary labour which commenced little more than twenty years since, and which has been interrupted at different times, has not been in vain. The Sabbath was once awfully desecrated: numbers gave themselves to labour or dissipation. The worship of God is now well attended by many: men are now ashamed to do any work on the Lord's Day, and seldom is there a drunken person to be seen.'

Another Missionary writes thus. 'During the spring and summer months our usual congregations are as large as our present unfinished church can well contain, and not unfrequently there is so great a lack of room, that it is with difficulty that even standing places can be found for the people. In the winter months our congregations are not so large: this circumstance, however, is to be accounted for from the unsettled manner in which the inhabitants of this shore obtain their subsistence. In the fall of the year they have to leave their houses, or tilts, which are erected near the beach for carrying on the fishery, and then retire back into the woods for the winter, in order to obtain fuel to burn and timber to build. This custom, taken in connexion with the oft repeated deep falls of snow, frequently keeps many of them confined for a length of time within the enclosures of the forest, so that they are (I trust and believe,) *unwillingly* debarred from coming up to the courts of the Lord. The younger members of our communion are indefatigable in their attendance on the means of grace at *all* seasons of the year: indeed it seems to be their great delight to seat themselves beside the desk, and

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join the Missionary in the scriptural prayers and collects of the Church.'

'We have been shut up (writes another Missionary) for three or four months, and have had no opportunity of hearing any news, or sending any correspondence to St. John's. The winter, though long, and my position most solitary, has been a happy and a busy one; for, in addition to my usual duties, I have been schoolmaster for two hours a day, (the schoolmaster having left.) I am much rewarded for the exertion, by the many expressions of gratitude of the people who remained with us, or as we say, 'stayed in the room.' Numbers of my flock go into the woods in the winter to cut timber, and shoot birds or deer; their children of course could not attend. Mrs. W. taught the girls knitting, sewing, &c. I am on the very best terms with my people, and I am thankful to say, that they attend service on Sundays, Saints' days, and week days very well. I have had a class of adults on the Sunday evening, when we have read Exodus, illustrated and explained by maps and other books.'

'My *Missionary meetings* have been as successful as I could well expect, and the *duty of subscribing* to enable those 'who preach the gospel to live of the gospel,' is fully recognized. I had a meeting in December to arrange the warming and lighting of the church, as well as to consult on the best means of finishing the building. As we have no carpenters, it was agreed that the 'handy' men should meet on a given day. On the 9th, 10th, and 11th of January they came, and spent their days manfully, working very hard, and with the best of feelings. As the work was voluntary, I prepared dinner for them each day at the Parsonage. This done, the churchwardens and I consulted about a tower, vestry, and chancel, which we desire to add to the fabric, and I deemed it de-

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sirable to send to the people in the woods, requesting them to cut the necessary timber: this they agreed to do. Last Monday (Easter Monday) at the usual meeting, the election of churchwardens being over, and the accounts passed, I asked, 'should we enter on the question of the improvement.' 'By all means, let's have a hack at it,' was the general reply: so I produced the plans and estimates, and explained them. I asked who was to do the work. 'We will,' was promptly answered. 'Perhaps there will be something too difficult for you,' I suggested. 'Oh! no, Sir.' The builder of the present church said there were 'twenty-eight men in Harbour Beaufort, able to do any thing.' I smiled, and I confess I felt pleased with their simple but hearty zeal. 'Where shall I begin the subscription,' I inquired. 'Begin with the sun, Sir, and go round,' was the reply; and so I did begin. The *fish* or *cash* was promised for the 1st of August, the labour for October. I asked how much labour they would give. 'We'll stick to it till it's done, Sir.' The labour and £34 were promised at the meeting. The estimates give £58, without wages, about £100 with. The feeling was general: the meeting most unanimous. I then suggested that the labours of the good Bishop merited notice, that we were indebted to the Society for the Propagation of the Gospel for many blessings, and that we had never acknowledged their bounty: and I spoke upon the duty of each Church to maintain its own Clergyman. The meeting unanimously agreed to an address to the Bishop, embodying these objects, which was signed by all present.' Well might the zealous Missionary add, '*the most united and pleasant company I ever met.*' Where in highly-favoured England is such a picture of Christian concord and a willing mind to be seen, as that exhibited by those rude fishermen on the inhospitable coast of

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Newfoundland? Truly the seed of the Gospel, sown through the instrumentality of our venerable Society, has fallen on no rocky or thorny soil.

We will add, to these simple details of faithful and unostentatious Missionary toil, a few extracts from the Bishop's journals, which will give our readers a fuller insight into the state of the Church in Newfoundland, than any elaborate description of our own. And first let us hear a little of the spiritual destitution of many places. At Anchor Point, Divine Service is performed in a store, which had been hastily fitted up for the purpose, and several children received into the Church. In this place, 'Mrs. Genge, (by whom the party had been hospitably entertained,) had never during *thirty-one years* seen a minister of religion, except on one occasion, a French priest, and her desire and prayer had been, that she might welcome a Clergyman of the Church to her house.' At the same place, another woman had *never seen a Clergyman in her life:* 'though she cannot read, she has contrived to teach her children the Lord's Prayer, and the Creed, and she was very eager that they should be heard and instructed by me, saying to them, 'There now, you be ashamed to go and be taught by that gentleman, and I'd go down on my knees to him to learn the commandments.' At another place, 'twenty families are reported to be living in a state worse than heathenism. No Clergyman has been among them for *seventeen long years.*

At Gillam's Cove was an old man, ninety years of age, but in possession of his mental faculties, who, *for the second time only in seventy years*, had been blessed with the ministrations of a Clergyman. 'I left him, (says the Bishop,) with shame and sorrow, that I could do so little for his comfort and instruction.' And thus it is every where amongst this scattered population. There are

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families, to whom it seems almost impossible to convey the ministrations of the Church, who are dependent for their religious means, either on the casual visit of some dissenting teachers, as ignorant as themselves, or are altogether deprived of all spiritual instruction. And the evil would be tenfold greater, were it not for the exertions of the Bishop, and the labours of the Society's Missionaries. Through their instrumentality, it is to be hoped that the blessings of the Gospel will be more widely diffused, and better provision made for the religious culture of these poor outcasts. As the larger and more populous communities are supplied with Clergymen, it is to be expected, that the people, sensible of their privileges, will lend a helping hand to relieve the necessities of their fellow countrymen. At all events, by contributing to the maintenance of their own Clergymen, they will set at liberty a portion of the funds, now applied for their advantage, and enable the Bishop and the Society to occupy more effectually these destitute places.

Of the beneficial results of the Bishop's judicious arrangements, the following is an apt illustration. He is at La Poele in 1848; three years before he had visited the same spot, which was without Clergyman, church, or school. He now finds a 'church ready for consecration, and an ample and convenient church-yard railed round with a decent fence.' Though it rained in torrents there was a full attendance at the evening service on the day of his arrival. On the following morning the consecration of the church took place. 'The Holy Communion was celebrated, and about twenty persons communicated, which was as large a number as could be expected on the first occasion. Evening prayer at three o'clock, and at this Service about forty persons were confirmed. The church was full morning and evening, though none could

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attend from the distant out-harbours for want of notice. The appearance and behaviour of the people were pleasing and satisfactory. I was particularly struck by a whole family, father, mother, and seven children, presented for confirmation, five of whom received the Holy Communion in the morning. Most of them were in tears—the father wept audibly, his heart was full, he had seen the fulfilment of his long cherished hope. Upon inquiry, I found that he was the person, who, three years ago, had requested permission to speak with me, and then, with many tears, represented his earnest desire, with that of his whole family, to have the benefit of a Clergyman's ministrations within their reach. They walk several miles every Sunday to the service, by a very rough road, or rather no road, through the wood, and are regular in their attendance. The general conduct of the whole family is exemplary. It is difficult for persons never placed in similar circumstances rightly to conceive the change of their condition and feelings, by the consecration of a church and the settlement of a Clergyman among them. Think of the holy services of this day, of the gifts of grace by 'the laying on of hands,' and by the Holy Communion; and then of the opportunities continually to be vouchsafed to them, if God will, of going with their brethren and companions to the house of the Lord, and of expecting the presence and blessing of that gracious Friend and Saviour who has promised 'where two or three are gathered together in My name, there am I in the midst of them,'—and all these mercies and means of grace, where, three years ago, an occasional visit by a methodist minister, was (to the Church's shame) the only remembrance of God and religion. Could our friends, and the friends of the Church at home, know the joy and reward of this breaking up the fallow ground, of sowing in righteousness, and

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reaping in mercy, (for how quickly is some return granted to encourage the faithful labourer,) they would be more stirred up to forward, if not to engage in, our blessed work; to send us help, if not themselves to come over and help us.'

The same happy change was again witnessed at Burin, which, in 1846 was wholly without the means of grace, where, during a fearful hurricane, the dead bodies of 45 fishermen, who had perished, were committed to the ground without any holy service to comfort and edify their surviving relatives. But the Bishop saw its wretched state on a former occasion, and thus records his second visit. 'I went on shore to make calls and to examine the school-room, with a view to its completion and fitting up as a church. At present it is a mere frame, which has been standing in that state several years, ever since Bishop Spencer placed it there, intending it should be completed as a school-room and a teacher's house. But, alas! the teacher came not, or remained not. Two Clergymen in succession were sent here by Bishop Spencer, but remained only a few months—with that exception, no Clergyman has resided here for thirty years: and yet of a population of 1500 persons, one third returned themselves at the last census, as members of the Church. The remaining two-thirds are about equally divided between the Methodists and Roman Catholics; *of great numbers of these the parents were Church people.* Poor Mr. Gathercole (the Society's Missionary) has a very difficult and disheartening work, and great credit is due to him for the manly Christian courage with which he contends single-handed against the 'many adversaries.' Besides his flock at Burin, he has many scattered sheep at various settlements along the coast down to Lammeline, at which last named place are *several hundreds who would be mem-*

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bers of the Church, but they have all alas! been left in the same destitute state. A visit to these settlements occupies some weeks: and then there is no person to watch or tend the flock in Burin.

'Divine Service was celebrated in the court-house the following day, and the Holy Communion administered. In the afternoon the room was crowded, and several persons could not gain admittance. The congregation was satisfactory in behaviour as well as in number; much advanced since my visit three years' ago. The keeper of the court-house, who, on that occasion so earnestly appealed to me on the neglected and forsaken state of the church at Burin, accosted me to day with very different feelings and impressions. He now assured me of his thankfulness and satisfaction, and of the comfort he felt in attending the services of the Church, and in having a Clergyman to console and direct him. After *waiting forty-two years* he had almost despaired: now he only hoped and prayed that the benefit and blessing might be continued to himself and his neighbours.' 'But what in fact has been even now done? A Deacon sent to minister to nearly 2000 souls, scattered along a coast of 80 to 100 miles in length; with no other Clergyman within 50 miles, no Priest of our Church within a hundred; without a church, without a residence, or any school in his district on recognised Church principles! Does he not with and for his people, cry plainly enough for a fellow-helper. This is the chief desire of his heart, to find some true yoke-fellow, who, while he must be wandering up and down the coast, might minister to his larger flock in Burin, and guard them from those, who on either side lie in wait to deceive them.'

The miserable consequences of this sad neglect may be gathered from the following circumstance. 'While Mr.

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Gathercole and I were walking together on the beach, we were joined by a respectable planter, who had been watching for us, wishing, as he said, to tell me his trouble. He professed himself a sincere son of the Church, and most thankful to attend the services, as he had done twice that day; but his trouble was, that of *thirteen children and grand-children, not one would accompany him. All had been baptized by the Roman Catholic Priest, and embraced the Romish faith.* He acknowledged, that it was with his consent and approval, that they had been so baptized; '*for what*, he asked, *could I do, when there was no other Clergyman in Burin, and no prospect of seeing one?*' Some of them had accompanied him to the door of the Court-house, and waited for him—but *his grief was, that they could not enter, and worship with him* He saw that there was no remedy: but he earnestly hoped and prayed, that Mr. Gathercole might continue with them, and a church be built, and that he might have the consolation of religion in the faith in which he had been baptized and brought up.'

The hope of this afflicted parent has been fulfilled. A church has been built at Burin, and Mr. Gathercole's ministrations there permanently secured. His large district has been divided, and a fellow helper, Rev. W. Rozier, placed by the Bishop, at Lammeline, where also a church has now been completed, and all the ordinances of religion provided for its people.

In the course of his various voyages and visitations many instances of unaffected piety in humble life attracted the notice of the Bishop. At Ward's Harbour a small church had been built chiefly by the exertions of one man, 'a very humble but neatly finished structure.' He showed his church with modest satisfaction, which, though only a wooden room 24ft. by 18ft., has cost him some

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seventy pounds, besides labour: as great a sacrifice or expenditure perhaps for him, as the whole cost of a cathedral would be to some of 'those who have riches.' He spoke to me with much deep and right feeling of a neighbour who had been his chief associate in planning and building their church, and whom, after watching over and tending in a long illness, as the physician of both body and soul, he had lately consigned to his last resting place, in the grave-yard of his own choice. 'He had been wild (he said) in his younger days, but for three years' he had been an altered character, and before his death he told me all he had done wrong.' 'The little church was consecrated the next day, and duly dedicated to the honour of God, and His worship and service only, by the name of Christ's Church—and I trust and believe with all due devotion and readiness of mind, if not with all the formality and circumstance of such services in more favoured and wealthy localities. A Missionary Bishop, with two Priests and a Deacon, and a few simple-minded and devout fishermen, were perhaps as suitable in setting apart this simple wooden structure in a remote harbour of Newfoundland, as the more splendid processions of our native country, to testify their zeal of God's house and of His Holy Name. The administration of the Lord's Supper followed the consecration of the church, the worthy promoter of it, and all the members of his family of suitable age, six or seven in number, devoutly attending and partaking together of this heavenly feast.' Then followed the evening service, with confirmation, and baptisms, and a Sabbath in Ward's Harbour was closed by Psalmody on board the Church Ship, the worthy planter and his family joining the Bishop's party, and thus 'complying with the apostolic precept, both speaking to ourselves and others in psalms and hymns, and

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spiritual songs, and singing, and making melody in our hearts to the Lord.'

A few days afterwards 'we came (says the Bishop) to anchor in the narrowest part of the Tickle, or bay, with decent and comfortable dwellings on every side. Among them was that of a respectable planter, who has read the Church service to his neigbours, and kept Sunday school without fee or recompence for 14 years, first in his dwelling-house, and subsequently in a little store which he has appropriated for that good purpose. I visited the good Samaritan, and gladdened his heart by supplying him with various books and lessons for his Sunday school. He took me in his little boat to visit the frame of a church, which has been some time set up, and which would have been proceeded with, but for the same want of direction and superintendence as at Nipper's Harbour, of which indeed some, not so well disposed as their neighbours, take advantage, and decline their share of the work and expense.'

There are however here, as in the last two harbours, several well disposed and earnest minded planters, only requiring the presence and advice of their Clergyman, to be even abundant in the good works of charity and devotion. 'It is a pleasant place' said a poor woman in an answer to our remarks on its beauty and apparent fruitfulness, 'but my husband is very sick, and there is neither doctor nor minister,' and she left us in tears, carrying away a Bible (which she gladly purchased and paid for) with some books for her children, and medicine. The number of people in the Tickle exceeds one hundred, and we had the largest congregation ever yet assembled on board the Church Ship. There were probably eighty persons, but as the evening was very fine, we put open the large sky-lights, and by that means enabled several

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who remained on deck both to hear and see. I did not fail to exhort them in my discourse to proceed with their church, and I have reason to hope that my advice and exhortations, on that and other subjects, were listened to with attention. After the service I rowed up the Tickle to visit the brother of the worthy chief planter at Ward's Harbour, taking himself and his wife in my boat. I was pleased with their hearty and well ordered behaviour. They were the first persons who settled in this Tickle, and for five years were, with their children, the only residents. They were both Newfoundlanders—the woman born in a very remote corner of the bay, called Hills' islet, chiefly inhabited by Indians, and yet their manners were kind and courteous: they had brought up eight children and some grand-children to be respectable, and a comfort to themselves, and they were zealous about their church, and dutiful to their Clergyman; their house was neat and comfortable, and they would not suffer us to depart without some bottles of milk, and a very acceptable loaf of bread. When will the gold fields produce such characters? and many such I have found, formed and fashioned in this life of toil and privation, and separation from the jealousies and suspicions of marts and markets, and of strivings about the truth.'

We could multiply almost without number, similar extracts. Truly these uncultivated people, yearning after the Church's privileges and blessings, to be met with in almost every cove and inlet of this land, are not undeserving of our sympathy and regard. What a blessing to such persons must be these occasional visits of their Bishop, and how must his presence stimulate them to love and good works, and keep them stedfast in the faith. But not without their religious trials are even these simple-minded people in their distant habitation. Romanism

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and Dissent have found their way to their settlements leading astray many unstable souls, and distracting the minds of all. Methodism, indeed, seems to ride rampant in this religious wilderness, and to assume an outward pomp and show of power, even surpassing that of Rome herself. 'When the methodist preacher cannot visit the place, Moretons' Harbour, all the inhabitants attend the services of the Church: but on his arrival a division or separation is made, and feelings of jealousy are engendered or revived, which mar the beauty and peace of the Harbour. The methodist local preacher residing at Twillingate, with the superintendent from St. John's arrived this evening, and the same people, who had attended the services in the morning, *hoisted their flag in honor of them and of their Mission.*'

It is sad to think that the Church's neglect should have given an opening for this intrusion of error. But with the paucity of her ministers, how can she fully occupy this extensive field, which in many cases the Missionaries' failing health leaves for a time uncultivated. Even during the Bishop's visit, an important station was abandoned for months, in consequence of the illness of the Clergyman, and the services of the Church wholly discontinued.

'Who can wonder or complain if people, under such circumstances, fall away from their stedfastness, and heap to themselves teachers? It is grievous enough that a congregation of above 500 Protestants, hitherto united as professing members of the Church, should be divided; and yet surely more grievous, that they should be left absolutely without guide or instructor. And, alas! the congregation of this Harbour is not the only one in this extensive Mission which has to lament its destitute condition. Change Islands, seven or eight miles to the

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northward, with a population of probably 400 Protestants, the large majority members of the Church; and the Barred Islands, with Joe Batt's Arm, five miles to the southward, having a still larger Protestant population, with no dissenters, are part and parcel of this important Mission, in all which at this moment, there is neither dissenting teacher, nor meeting-house.' When will the liberality of the Church, at home or in Newfoundland, place in the Bishop's hands the means of mitigating, at least, this grievous destitution?

But we must hasten on to LABRADOR. This portion of the mainland, annexed to the government and diocese of Newfoundland, and extending more than 300 miles along the coast, was visited by the Bishop in 1847. It is full of creeks and bays, with a permanent population of 1200 persons, and in summer of more than 12,000. The coast had never been visited by any Clergyman, though the inhabitants are almost all professed members of the Church, and of English descent. There are a good many Esquimaux Indians among them, and a tribe of Mountaineers. The circumstances of this locality were brought to the notice of the Society for the Propagation of the Gospel by the Bishop of London, and it was immediately resolved to place at the disposal of the Bishop of Newfoundland the means of establishing the ordinances of religion there. How much wanted, and we may say desired, these ordinances were, may be gathered from a few short extracts from the Bishop's letters at the time.

'You may imagine (he writes) something of the feelings of a Bishop lighting on a portion of his Diocese, which neither he nor any of his Clergy have visited before, and which he has reason to believe has never been visited by any Christian Bishop. The coast of Labrador too, is generally supposed so bleak and desolate, either

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wholly unoccupied, or traversed only by a few Indians, that it has an interest of its own: how particularly to me, who came to inquire not about the climate and natural productions, but whether any, and what Christian men had settled, in whatever state of ignorance and barbarism, on its shores.

'It was a matter of no small interest, under such circumstances, to observe on either side of a noble bay, the dwellings of men, and the fish stages and boats in abundance: and then, as we made our way onwards, a boat hastening to meet us, with a friendly greeting. A store was quickly offered, and prepared for Sunday service, and in the morning we had a congregation of nearly one hundred and fifty persons, almost all men, and nearly as many in the afternoon. You would have been equally surprised and delighted to have seen the decent and devout way, in which they entered into these services. I know not whether to be most pleased or grieved, by the earnest anxious desire of the people to have a Clergyman among them. One very respectable man, who had brought up a family of nine children, is just on the point of removing to Nova Scotia, in despair of finding any spiritual guide or counsel, for himself or family here. He has been resident, in this neighbourhood, *nearly thirty years, and in all that time, has never seen a Clergyman of his own Church.* All his children were admitted into the Church, and one of his daughters married.'

Further investigation brought to light similar destitution, and a similar anxiety for its removal, along the entire coast. At Forteau, 'in the absence of all religious instruction, the life of the people is careless and ungodly. There is no public service on the Sunday, nor any sacred observance of the day, which it may be feared, is often spent in worse than idleness.' Of the fishing station of

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L'Anse à Loup, 'the condition of the people is precisely similar, as to religious ordinances and instruction, as that of their neighbours at Forteau—that is they have none.'

At this place, 'ready purchasers were found for Bibles and Prayer Books: they all earnestly prayed, that a Clergyman might be sent to reside amongst them, and promised to give according to their means for his support. A site was selected for a Church, if it should please God, that one may hereafter be erected here to His glory, through Jesus Christ.'

Sailing through icebergs, the snow even at that season lingering in patches on the coast, the Bishop reached Battle Harbour. Here he found a fleet of ninety-two vessels from all parts of Newfoundland, with crews averaging seven or eight men, but he adds, 'no Clergyman is ever remembered to have visited this harbour, which has a permanent population of two hundred souls, and during the summer, from eight hundred to a thousand strangers. The heads of the families are partly from Newfoundland, and partly from England, and, till within a few years, were nearly all members of the Church.'

Services were held here, as elsewhere, in stores fitted up for the purpose, and crowded to excess. Other harbours were visited with the same result. The blessings of religion, brought for the first time to these poor people, seem to have affected them strangely, and made them anxious for a fuller and more constant participation in the ordinances of the Church. In one bay, viz., Sandwich, 'four hundred residents were found, all members of the Church, who had never before seen a Clergyman, and who were most desirous for his services, promising to maintain him, and build a parsonage house, and a church.'

One result of this visit to Labrador was a plan matured by the Bishop, for stationing three Missionaries

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along the coast, one at Forteau for the south, and the opposite shore of Newfoundland; one at Battle Harbour for the central district: and one at Sandwich Bay, for that and Esquimaux Bay further north. Each of these Clergymen has to visit nearly 100 miles of coast, and be the shepherd of scattered flocks in each Mission, amounting to 500 souls, but multiplied ten fold in the summer season. For this good work the Society guaranteed £375 for five years, and the Bishop immediately took steps for its commencement. For a time no Clergyman could be found to engage in the arduous responsibility of the undertaking. But in 1849 an exemplary young Deacon, the Rev. Alexander Gifford, cheerfully devoted himself to this hard and laborious post. He was taken to the scene of his future labours by the Bishop himself; and here we have the account of Mr. Gifford being set on shore, 'to commence alone and unfriended his ministerial or missionary work. It was no common event, no common trial, to be left alone among utter strangers, common fishermen, without house or home, on the waste of Labrador, and no possibility of retréat or escape; no prospect of seeing a friend, or even of hearing from one by letter for nearly a year. What a contrast in every point and circumstance to my 'first curacy!' During our stay we had prevailed with a fisherman to put a board or partition across his sleeping-room, and assign one moiety to Mr. Gifford, the other half being kept for himself and his wife. The meals would be taken together in the little kitchen, or common apartment, and of course can only consist of fish and other Labrador fare, for my friend had nothing whatever, but so much clothes as could be conveyed in a carpet bag, with his ministerial habit. The change even from the accommodation of the Church Ship, was enough to have made many, not over

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refined or delicate, draw back: but the loss of society and companionship, of help and advice, in such new and difficult circumstances, and for so long a period, was, I believe, much more terrible. Nobly, however, did he endure the trial, and mercifully was he supported. On Friday, Aug. 15th, at an early hour was he warned to depart, by the announcement of a change of wind. He was rowed off by two hands with his bundle, and so set on shore: and there he stood alone, watching while the good Church Ship got under way, and I believe till she was fairly out of sight.' Can any act of self devotion to God's service be greater than that of this young Clergyman?

Soon was a second resolute and earnest minded man found to emulate his example. The Rev. H. P. Disney, an Irish Clergyman, voluntarily placed himself at the disposal of the Bishop of Newfoundland, renouncing ease and comfort, and worldly prospects, easily attainable by a man of his mind and energies, for the sake of ministering, in God's service, to the neglected Christians of Labrador. He was appointed to the charge of Battle Harbour, and in 1851 we find him in the midst of his active and zealous labours there. A third devoted man has since been found, the Rev. G. Hutchinson, who has left his picturesque and quiet parish at the foot of the Malvern Hills, and is now labouring among the poor fishermen, English and Esquimaux, of Labrador.

It is impossible to estimate too highly the Christian resolution of these exemplary Clergymen: nothing, but the grace of God, could animate and sustain them in such arduous duties. We are glad to find, from the Bishop's journals, that their services are duly appreciated and acknowledged.

In 1853 he visited Labrador, holding confirmations, and celebrating Divine service in the different stations.

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He found everywhere an improved state of things: he was able to lay the foundation of one church, and to consecrate another; and on reviewing the results of Mr. Gifford's ministrations, and considering the means of rendering them yet more effective and useful, the Bishop says, 'It cannot be doubted, that to have faithfully preached Christ's gospel, though with many hindrances and interruptions, must have been a comfort and blessing to a people before entirely cut off from all the privileges both of the Gospel and the Church: and I am assured everywhere that a great change has been produced in the lives and habits of the people. The great hindrance to more effectual services, lies in the extent of the Mission and the widely scattered settlements and dwellings of the people.' 'On the whole, the condition and prospects of the Mission are such as to inspire thankfulness for what has been already effected, and hope in reference to what remains to be done or attempted.'

At Battle Harbour he saw and heard proofs of Mr. Disney's zealous labours, first in the new parsonage fully completed, and ready for a tenant, and the sills laid of a new church, and secondly, in the kind and affectionate mention of him in the various cabins and cottages we visited.' 'At St. Francis' Harbour, all inquired anxiously for Mr. Disney,' and 'the church, which he had built, was consecrated, *the first and only church on the waste of Labrador*.' But we regret to add, that Sandwich Bay is still without a Clergyman, it was *once* visited by Mr. Disney, but, with that exception, no Clergyman has been in the neighbourhood for *five years*. The *men*, even more than the means, are wanting! Alas! are there no Christian heroes in the Church who will say, 'Here I am, send me?'

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THE

MONTHLY RECORD

OF THE

OCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

APRIL, 1855.

WELLINGTON.

THE CHURCH IN NEW ZEALAND.—PART I.

EW ZEALAND is a name given to a group of islands in e Pacific, lying to the south east of Australia, between ° and 48° south latitude, and 166° and 179° east longi- de. The relative position of the three principal islands sufficiently indicated by the names, North, Middle, and outh, by which they are often distinguished. They are herwise called Ahi-na-Maui or New Ulster, Te-Wai- ounamu or New Munster, and Stewart Island or New

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Leinster. The last named is very small when compared with its northern neighbours. Numerous inlets of the bays and straits, formed by the broken outline of approaching shores of all three; but none of them are an extent or importance to demand particular notice. The superficial area of the whole country is 95,000 square miles. The present population is estimated at about 120,000 souls. The aboriginal inhabitants call themselves Maori. Similarity of language and of manners between them and the natives of the South Sea Islands indicates a common origin at no very distant period. A tradition is moreover found among both, that the first inhabitants of their country came from a place which they agree in calling Heawige,—probably Owhyhee, one of the Sandwich Isles.

New Zealand was first discovered on the 13th of December, 1642, by Abel Janssen Tasman, a celebrated navigator in the Service of the Dutch East India Company, better known as the discoverer of Van Diemen's Land, to which his name, by a tardy act of justice, has of late years become attached. Owing to the hostility of the natives, he was unable to effect a landing, and returned home without making any accurate observations on the nature of the coast. For more than a century after its discovery it was believed to form part of a great southern continent; but this error was at length dispelled by our countryman, Captain Cook, who sailed round it in 1769. He discovered at the same time the straits by which North and Middle Islands are separated from each other; but failed to observe that the latter was similarly divided from New Leinster.

The climate of New Zealand is described as "the perfection of all climates, hot but rarely sultry, bright but not glaring, from the vivid green with which

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earth is generally clothed.' 'There is no great heat in summer,' says Dr. Dieffenbach, 'no severe cold in winter. Sometimes, indeed, in the winter nights, the thermometer sinks to the freezing point, and the stagnant waters in the interior are covered with a thin crust of ice, but during day it is very rare that the temperature is below 40o.' 'The soil is amazingly productive,' and owing to the great moisture, vegetation is extremely vigorous, 'even in those places where only a thin layer of vegetable earth covers the rock. Sandy places, which in any other country would be quite barren, are covered with herbage, and the hills, which in lithological and geological formation resemble those of Devonshire, may, in the course of time, be converted into pastures, at least equalling those on the hilly portions of that county. Everywhere also trees and shrubs grow to the margin of the sea, and suffer no harm even from the salt spray.' The islands are further remarkable for their picturesque beauty, and for many natural phenomena of an unusual character. In one part or another they present every imposing and every lovely variety of coast and inland scenery: the broad and sinuous belt of glittering sand flanked by unbroken walls of towering cliff; bold frowning headlands, and 'noble bays indenting the shore at short intervals,' and divided by rocky points, now bare, now partially covered with low shrubby vegetation; labyrinthine caverns where the sea rushes through wide tunnels with a tumult of unearthly sound; vast plains that stretch as far as eye can reach, interspersed with many a 'perfect landscape of soft woodland scenery,' primæval forests of huge trees festooned with pendant parasites, all vocal, at the early dawn, with a sweet and joyous song of many birds; here 'gentle grassy downs,' or 'ranges of beautifully wooded hills,' there a giant

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chain of rock-piled and snow-capped mountains. But the most frequent theme of the delighted traveller, or grateful colonist, are the bright pure waters of this favoured land. Again and again do they recur to the clear, cold, glittering spring, the 'gushing stream of purest water,' or ampler river, still bright as at its source, that winds in silence, with slow grace, through plains of brilliant verdure, or foams in impetuous flood between the iron-bound sides of a ravine, or leaps precipitate from ledge to ledge of the earthquake-riven rock, or hastes to lose itself in the untroubled depths of some fair inland lake. The varied character of these beautiful waters, and of the landscape through which they flow, is strikingly pourtrayed in the published journal of the Bishop, whose lot, to quote his own acknowledgement, has 'fallen unto him in this fair ground.' He tells us, for example, of one river, the Wanganui, which 'flows in a great chasm between wooded precipices, through a country covered with dense forest;' of another, named from our English Thames, that 'rushes like an arrow through the middle of a barren country, with a bright blue stream, full of life and sparkling with purity;' of the 'noble Waikato, compressed,' at one part, 'in a channel from twenty to thirty feet wide, through which it boils and rushes in a most magnificent manner," the excavations which it has made in the rock having, owing, it is supposed, to 'the different characters of the strata through which it has to pass, all the evenness of the work of a railway, or a regular fortification;' of the Raukokore, whose 'banks rise almost perpendicular but still covered with trees clinging to the crevices of the rocks, and pendulous plants clothing the face of the precipices, every bend of the river opening a new scene of beauty and luxuriance;' and of the Rerue, the bed of which 'expands into wide spaces of alluvial

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soil, clothed with Koromiko and Tutu trees, intermixed with flowering shrubs of every tone of colour, and backed by magnificent wooded hills, from the steep sides of which each single tree seems to stand out in individual beauty.'

A singular phenomenon seen off the eastern shoulder of New Ulster is Puhiawakari, a burning island, containing springs of pure sulphuric acid, and perpetually 'covered with a white canopy of sulphureous steam.' The whole of the Pacific is described by geologists as one 'great theatre of volcanic action,' and in no part are its effects more visible than in New Zealand. In the northern division of New Ulster are several hollow hills, the vents, in bygone ages, of the subterranean fire, 'eruptions of which have covered the country for many miles with cinder or with lava.' Egmont, a noble mountain in the district of New Plymouth, is also of volcanic origin, and Tongariro between that and Hawke's Bay has a crater in continual activity. 'Hornblende, augite, garnet, and other crystalline volcanic products, in great variety,' are found at Kakannui, in the new settlement of Canterbury. In many parts are to be seen hills and deep beds of white pumice, 'jets of steam rising out of innumerable crevices in the earth,' and hot springs, some of pure water, some impregnated with sulphur and other mineral substances. Some of the most remarkable instances of this last mentioned phenomenon are thus described:—'We visited Wakarewarewa hot-springs, by far the finest at Rotorua, about three miles from Ohinemutu. Here are to be seen all the varieties of Ngawha (hot-springs). There are mud cauldrons, black, blue, grey, green, yellow, and red, the very emblem of laziness; a faint steam rises from them, and ever and anon a solitary bubble of gas disengages itself slowly from the surface, which then returns to its usual dulness. Close by the side of these, and in

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strong contrast, are the clear pools of boiling water, of great depth, and of bright azure, enclosed in precipitous walls of sulphurous formation; from some of these hot streams flow down, which are guided by the natives either into artificial baths, or into natural hollows of the rocks; the supply of hot water being so regulated as to keep the bath at the right temperature. Among these cauldrons and pools, a strong and rapid stream of cold water rushes down, in some places not a yard from the spot at which the natives are sitting up to their breasts in hot water. But by far the most beautiful springs are the boiling jets, which are thrown up to the height of many feet from a narrow orifice in the top of an irregular cone, formed of the matter held in solution by the water, which is deposited as it cools, and forms a substance of a pinkish white colour, sometimes also tinged with yellow by crystals of sulphur. The hot water in its descent trickles down the sides of the crater, and falls into several natural baths of most agreeable temperature, formed in the pure and white substance of the cone, and lined with the same matter in its half formed state, still yielding and elastic. A small native village is here, with the usual appurtenances of a native steam kitchen at the hot springs: namely, hot plates, made of large slabs of stone, laid over boiling water to dry the Tawa berry upon: steam hanghis, or native ovens, always in readiness, and holes of boiling water in which fish and potatoes can be speedily cooked.'

The food of the New Zealanders consists for the most part of fish and vegetables. Of the latter they use principally the kumera, or sweet potato, yams, plantains, gourds, cocoas, and the root of a species of fern, which, when roasted, serves them for bread. From another fern they obtain, with more art, a substance somewhat resembling sago. Potatoes, cabbages, turnips, and other vege-

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tables have been introduced by the English, and are already much valued by the natives. Their bays abound with edible fish of the best kinds, of which they dry and store large quantities for winter use. The only land animals observed by Captain Cook were the dog and the rat, of which the former was bred for food; 'and even these were not numerous.' On his several visits he landed some pigs, goats, and domestic fowls, of which the islands were equally destitute, and other species have been introduced since, but with the exception of the pig, none of them appear to be yet very common among the natives. The bat is the only quadruped which naturalists allow to be indigenous.

The character of all nations, but of the uncivilized especially, depends in no small degree upon the natural features of their country, and the facilities which it affords them for procuring the necessaries and comforts of life. Placed amid such scenes as we have described, and for the most part supplied easily, if not in great abundance, with the means of sustaining life, the natives of New Zealand could not fail to become very different beings from the moody savages of a North American wild, or those less remote tribes, who wander in squalid misery over the vast plains of central Australia. Their 'gentle disposition' was apparent even to the superficial observation of our earlier voyagers. 'They treat each other with the utmost kindness,' was the remark of Captain Cook. According to him they also evinced a ready submission to authority, a childlike simplicity, and though addicted, like all savages, to theft and fraud, appeared to be singularly without art in their dishonesty, and incapable of concealment. The general modesty of the females was also much commended by the same author. A closer inspection, however, revealed some of

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the darkest traits of unregenerate nature. They proved an excitable and impulsive race, rapidly passing from repose into the unbounded excess of passion. Their kindness was extended to those only with whom they were in daily habits of peaceful intercourse; and too often, it must be added, to those only from whom a return might be expected. They were revengeful in the extreme, perpetuating their feuds through many generations, and carrying malice beyond death. It was a common practice, until lately, though perhaps of recent origin, to preserve the heads of their murdered enemies, 'to make them sport when their hearts were merry.' Though all of the same stock, they were divided into tribes, that were 'perpetually at war with each other.' In their wars quarter was rarely given. The victorious party, and still 'from the diabolical spirit of revenge,' feasted on the bodies of the slain. The few captives that were spared were made slaves. Grief for their own dead was shown by self-inflicted wounds. Notwithstanding the outward propriety of the females, unmarried chastity was unappreciated and unknown. Polygamy was allowed to the men, and produced its usual bitter fruits, domestic strife and frequent infanticide. 'It has been my painful lot,' thus wrote a Missionary, in 1835, 'to be an eye-witness of several cases of infanticide, the mother being the destroyer of her own child. I have seen the helpless infant strangled in a moment and then cast into the sea, or thrown to the dogs or pigs, by an infuriated woman, who, but for the jealousy which raged within, would have given her own life to save that of her infant.'

In mental qualities, the natives of New Zealand were observed to be far above the average of savage nations. They seemed intelligent and lively, and showed consider-

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le proficiency in many of the simpler arts. 'They splayed great ingenuity in the form of their fishing ts, which were made of a kind of grass.' 'Their dress s formed of the leaves of the flag split into slips, and ade into a kind of matting.' 'They had two kinds of oth besides, one of which was as coarse, but beyond all oportion stronger than the English canvas; the other rmed of the fibres of a plant drawn into threads, and ade to cross and bind each other.' 'They made borders different colours to both these sorts of cloth, resembling rls' samplers, and finished with great neatness and gance.' They were found to possess a variety of mu-al instruments, and 'sang with a degree of taste that rprised their English hearers.' An aptitude for the ts of design was apparent in all their ornaments. Their tools were made with great attention, and ele-ntly carved.' The same taste was displayed in orna-enting their weapons, boats, paddles, &c., and even in elaborate patterns of their tattoo. 'Nothing,' says a riter on the country, 'can exceed the beautiful regu-rity with which the faces and thighs of the New alanders are tattooed: the volutes are perfect speci-ens.' Both sexes were painted with red ochre, or a ack pigment, called *amoko*. Their houses, on the other nd, were constructed with little care or skill, nor did eir interior show any regard to cleanliness or comfort. ey are described as 'from sixteen to twenty-four feet ng, ten or twelve wide, and six or eight in height; the ame of slight sticks of wood, and the walls and roof of y grass; some of them lined with bark of trees, and e ridge of the house formed by a pole which runs from e end to another; the door only high enough to admit person crawling, and the roof sloping; a square hole ar the door, serving both for window and chimney;

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'straw for the family to sleep on being laid near the walls.' The wretchedness of their dwellings was in a great measure owing to their perpetual wars, by which they were often driven to seek refuge in a securer habitation. On such occasions, they would collect in the fortified villages of the tribes, called Pas, and there withstand the attacks of their enemies. These were generally on cliffs, and only accessible on one side, where they were protected by ditches and strong palisades, within which was a fighting-stage, or terrace, whence they hurled stones and darts, a large quantity of which were always stored upon the spot. Sometimes a Pa was built on an isolated hill, in which case the top was levelled, and the sides were cut away, so as to present a perpendicular face all round. The platform at the top was then surrounded by walls of clay and mud about ten yards in height, proof against every native weapon, and even against musket ball. Unhappily the use of these fortresses is not yet obsolete.

Religion, properly so called, the unchristianized New Zealanders have none; for they acknowledge no duty of love, reverence, or worship to any superior being. They believe that all men are descended from one pair; and, singularly enough, they have a tradition that the first woman was formed out of the rib of the man; a fragment of Scriptural truth, of which perhaps another trace exists in the word *hevee*, which singifies *a bone* in their language, and may possibly have some connection with the name of our common mother. They relate many idle tales of several powerful beings, the Aitua, Mawe and his brother Taki, and a sea-demon called the Taniwa, whom they regard as the causes of misfortune, and of every natural evil. Sickness is supposed to be occasioned by the Aitua entering the sufferer's mouth, and their

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method of cure is to effect his expulsion by threats and incantations. They never address themselves to any other unseen being. With more truth, they believe in an author of spiritual evil, whom they call Wiro. He is supposed to be everywhere present, to excite the bad passions of men, and tempt them to sin. Their notions of a future state are various; but a common opinion is that after death all men descend to Reinga, the abode of misery. Here they are thought to dwell in cruel bondage to Wiro, but occupied in some manner with the pursuits of their former life. In consequence of this belief, the death of a chief was, till recently, often followed by the massacre of his slaves, and the suicide of a wife, that he might not find himself without his usual attendants, when in the world of spirits.

A Missionary gives the following description of the death of a renowned chief, which took place in 1826:—'He placed his whole confidence for his recovery in the superstitious rites of the priest, whose tapues and other observances and requirements, in the end, greatly hastened his death. I visited him several times during his illness, and took with me many little comforts, which he had no opportunity of procuring. I always found him stretched on a bed of fern under a miserable shed, that could not screen him from the scorching rays of the mid-day sun, nor from the cold raw air of midnight, nor yet from wind and rain. There he lay, the picture of despair, an old tapued woman at his side, wiping with a roll of flax the sweat that streamed down his fleshless tattooed face; and a whole host of friends, at a little distance, talking loudly and with seeming gladness at the prospect of his removal. On my visit to him at the day of his death, I spoke to them of the cruelty of such conduct, but they laughed at the idea. I then turned to

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the forlorn patient, and found him struggling hard for breath, while the sweat of death was upon him. I spoke to him of a Saviour able and willing to save him even then, but he grew angry, the expression of his countenance was changed, and he told me that 'from his birth he had lived a native man, and a native man he would die.' He became more calm when I asked him where he expected his spirit would go after death, and whether he thought he would be happy or miserable in the world to come. These were the last words he ever spoke: 'I shall go to Reinga,' said he with terrible emphasis, 'I shall go to Reinga. Wiro is there, and I shall be his companion for ever. I have not killed men enough to have my eyes made stars as E'Ongi's are: I am not an old man, but a youth. I shall go to Reinga. Where-else, where-else, where-else should I go?'

Having no form of worship, the New Zealanders have no images, or other representations of deity. They practise a rite resembling baptism; every child at five or eight days old being dipped in a stream, while certain charms against evil are muttered over it, and a name given it: small stones are at the same time thrust down its throat to render it hard-hearted. These ceremonies are performed by a person, whom English writers improperly call a *priest*, whose business it is to observe omens, drive out the Aitua, bring down the rain from heaven, and practise other rites of similar kind.

Allusion has been already made to the *tapu*. When New Zealand was discovered, this rite, as practised there, was both more burdensome in itself and more strictly observed than in any other island of the Pacific. It has of late years been gradually giving way to European influences, but is still to be seen in full force in some districts, and among the least civilized tribes. A few examples will explain

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e nature of this remarkable institution. A person
nder the tapu is not permitted to touch his food with
s hands, and consequently is obliged to pick it up with
s teeth and lips, or to be fed by others. Any one who
s come near a corpse, or touched a new born infant, is
us tapued for several days. All who are employed in
anting the sweet potato, or in preparing the net for
ackerel-fishing, are tapued till the work is completed.
ven the land on which they are at work, and the water
which they are about to fish, are for the same time
cred; so that no person may enter either, unless he has
en tapued for the express purpose. Property is often
cured from theft by the inviolable prestige of a tapu.
mong a people literally 'without God in the world,' this
stom served in some measure as a substitute for the
nctions of religion. It probably had its origin in some
ligious observances, the meaning of which was in course
time forgotten.

Before the year 1814, no attempt was made by any
uropean nation either to form a settlement in New Zea-
nd, or to convert the people to the Christian faith.
t that period however a Mission was commenced by
e Rev. Samuel Marsden, the chief Government Chap-
in in New South Wales; one of the brightest names in
e annals of the Colonial Church. He had been led by
tercourse with some New Zealand chiefs, who had
sited him at Paramatta, to form a high opinion of the
ative character, and in 1810 he earnestly besought the
hurch Missionary Society to extend its operations to
ese islands.—In consequence of this appeal, three lay
gents, Messrs. Hall, King, and Kendall, were sent out
open a Mission under his direction. The last named
as engaged to act as schoolmaster: of the two former,
e one was an excellent carpenter, the other a shoe-

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maker, who had been instructed in the mode of dressing flax. When they arrived in New South Wales, it was two years before a vessel could be found to convey them on, owing to the general terror inspired by the recent massacre of an English crew off Wangaroa, on the coast of North Island. At length, however, on the 20th of December 1814, the little party, accompanied by Mr. Marsden, was landed at Wangaroa, and spent their first night in New Zealand, upon the spot which had been stained by the blood of their countrymen. The scene which presented itself on their awaking in the morning is thus described by a Mr. Nicholas, who went with them:—'An immense number of human beings, men, women, and children, some half-naked, and others loaded with fantastic finery, were stretched about us in every direction; while the warriors with their spears stuck in the ground, and their other weapons lying beside them, were either peeping out from under their mats, or shaking from off their dripping heads the heavy dew that had fallen in the night.' Their safety was due to the influence of a powerful chief, named Duaterra, previously known to Mr. Marsden. The next day they proceeded to Rangihoua in the Bay of Islands, where they settled under the same protection. By March their position appeared so hopeful and secure, that Mr. Marsden was able to return to his duties in New South Wales. A degree of success soon justified a further effort. In 1819, two other lay-agents, Messrs Butler and Kemp, were sent, and a new station opened at Keri-keri, 'a beautiful spot, situated at the confluence of the tide and of the fresh-water stream from which it takes its name.' Here they were protected by the terrible E'Ongi, already mentioned, a man of considerable powers of mind, but of unexampled ferocity, and of equal success in war. He had been in

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England, and received much kindness from the Prince Regent and others, which had disposed him to regard the Missionaries with favour. His last words are said to have been:—'Let the Missionaries sit in peace. They have done good; but they have done no harm.'

In August, 1823, the first ordained Missionary of New Zealand, the Rev. Henry Williams, now Archdeacon of the Waimate, established a third station at Paihia, on the south side of the Bay of Islands. He was assisted by Mr. Fairburn, a skilful carpenter, as well as an excellent catechist. The next year they were joined by Mr. Davies and Mr. Clarke, two other catechists, and in 1825, by Mr. Williams' brother, the Rev. William Williams, now Archdeacon of Waiapu. In November, 1829, Mr. A. N. Browne, now Archdeacon of Tauranga, arrived in New Zealand, and in conjunction with Mrs. Browne, opened schools for the education of the children of the Missionaries. In 1830, a more inland station was formed at the Waimate, seven miles from Keri-keri, where a 'sufficiency of good land' was put under cultivation, with the double view of supplying the Mission with flour and other produce, which had till then been brought at great expense from New South Wales, and of inducing the natives, as an important step towards their civilization, to adopt the European implements and modes of cultivation. The experiment was blessed with good success. An ample supply of grain and roots was thus procured; while the moral effect of an industrial establishment, employing many, benefitting more, and daily open to the inspection of all, contributed not a little to prepare the heathen for the reception of the Gospel, and to confirm the believer in the profession of it.

In the year 1833, the native converts were furnished with the Prayer Book, and several books of the New Tes-

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tament in their own language: smaller portions had been translated three years before. The Rev. W. Williams, Messrs. Brown, Shepherd, and Puckey were the persons principally engaged in this work. They were printed in New South Wales; but in 1834, a press was sent over for the use of the Mission, and in 1838, the whole of the New Testament, and another edition of the Prayer Book were printed in Maori by its means. The press was at this time under the superintendence of Mr. Colenso, since ordained to the Missionary charge of Ahuriri, a near relative of the admirable Bishop to whom the *Monthly Record* owes its existence. It should be mentioned, that the orthography of the language had been fixed, and a grammar prepared, in 1820, by Professor Lee, with the assistance of Mr. Kendall, one of the Mission, and the two chiefs, E'Ongi and Waikato, who spent this year in England, and to afford every facility for the accomplishment of this important object, took up their abode in Cambridge, until the Professor's labours were brought to a conclusion. The character and power of the language made the task easier and more agreeable than might have been anticipated from the rude character of the nation. 'It is,' we are told, 'peculiarly soft and sweet; and in the longer speeches, not a harsh sound ever strikes upon the ear. It is remarkably rich, admits of a very varied phraseology, abounds in turns of peculiar nicety, and is capable of being reduced to the most precise grammatical principles. There is scarcely any thing we can imagine, but they have an expression for it, except it be some such words as express the Christian graces of hope, gratitude, &c., which words, and some few similar ones, always require to be New Zealandized, and of course to be explained. Some such words have been introduced into our translations, perhaps from twelve to twenty in number, and are now pretty generally understood by all.'

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Meanwhile 'the word of God was not bound.' Believers had been added to the Church daily, and multitudes who were as yet strangers to its higher blessings, had learnt, in some measure, to acknowledge the happiness of a people who have the Lord for their God. We are told that for 'nearly fifteen years, the natives had always rejected the overtures that had been made them for the furtherance of the Gospel in the vicinity in which they themselves resided.' In 1833, however, we find a fifth station, established at Kataia, near the North Cape, '*in consequence of the earnest solicitations of the chiefs and people*,' who dwelt in that neighbourhood. Since then the only obstacle to the formation of new settlements, wherever they appeared needed, has been the difficulty of finding men fitted for the work, and of supporting them when found.

We are able to produce many pleasing testimonies, written about this period, to the reality and sound character of the great change which appeared in those who had been 'added to the Church.' Captain Jacob thus describes what he witnessed in districts visited by him in 1833:—'The schools at Waimate and Paihia, exhibit abundant proofs of the zealous attention of the persons composing this Mission. I observed all ranks and ages, chiefs and subjects, old and young, bond and free, receiving and communicating instruction, with a degree of decorum and regularity that would have reflected credit on a school of the same kind even in England. In another direction, I fell in with the chief Ripi, a convert, whom, with his people, we found engaged in cutting a road through a dense forest, to enable the Missionaries to get at a village beyond it, for the purpose of extending to them the same blessing which he and his people have now learned to enjoy. I was struck by the dignified

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appearance of this man, and when contrasting his present employment with that in which he was a few years since constantly engaged with hostile tribes, I felt the power and the beauty of the simile he himself used, when, reasoning with another chief on the evil of his former courses, he said, 'The name and reputation, which a native acquires by war and bloodshed, is like the hoar frost, which disappears as soon as the sun shines upon it; but when a man is brave in seeking the things of Jesus Christ, his name lives for ever.' In his village, Ripi has regular daily prayers, and his example is calculated to do much good in the country. Mr. Clarke, in a letter written in 1832, says, 'The villages which we visit on the Sunday present a scene truly grateful. The Sunday is indeed a day of rest: the fire-wood necessary for cooking, is regularly prepared on the Saturday. Whether visited or not, the natives commence the day by reading and prayer, and we always find some of them watching for our appearance. As soon as the chapel is opened, an effort is made to get a place; and for want of room, many are obliged to remain outside. The after part of the day is spent much as the former; all is silence and order, except hearing from the little cottages the voice of praise, by two or three families met together for that purpose.'

Schools under the care of native teachers supplied the principal agency for the conversion of the people. 'Many native villages,' wrote a Missionary twenty years ago, 'have two schools established under the direction of a lad who had previously received his instruction from the Missionaries themselves. The knowledge thus obtained is easily communicated from one to another. Sometimes it is carried to a great distance, to tribes whom we thought to be in perfect ignorance. Persons who have been made prisoners of war, and enslaved by the Bay of

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Islanders, have been educated in the Missionary schools, and then, having by some means obtained their freedom, or having received permission from the chief to whom they belonged, to visit their friends, have at once commenced among them the work of instruction, and been readily and eagerly attended to by the whole people. And when the remoter natives became acquainted with the other acquirements of their returned countrymen; when they found that they were blacksmiths, or carpenters, or brickmakers, and knew other simple arts, and could render essential assistance in erecting their houses, or in otherwise adding to their comforts, they more readily received as truth, the lessons which they taught of the religion of Jesus.' A much later writer speaking of a district in the south of New Ulster, which had been partially evangelized by such means, says:—'In the case of Otaki, the agent in this good work had lived (when in slavery) at the Paihia Mission Station. The first thing that his heathen relatives learned from him was to say grace before meals, and to abstain from work, to *noho*, or sit still, on the Seventh Day. He had brought with him his own book, but what was that among so many? He could not keep school with that: so paper and pens were procured from the whaling ships which frequent the island of Kapiti, and this one book was multiplied with wonderful perseverance, till there were copies enough for him to teach his friends what he himself knew.' The reader will remember that the instrumentality of slaves, natives of England, who had been redeemed in France, and instructed by the Missionaries under Augustine, was, in a similar manner employed, to aid in the conversion of our Saxon forefathers.

Until the death of Mr. Marsden, in 1838, the Mission remained under his general superintendence. He often

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visited it, and gave to its zealous labourers the much valued benefit of his advice and sympathy. On his seventh and last visit, which took place in 1837, when he had reached the age of 72, he saw 'many of the stations within the compass of 100 miles,' and noted with joy and thankfulness 'the wonderful change' that had passed over the land. Writing from the Waimate, he said:—'This was formerly one of the most warlike districts in the island, but it is now the most moral and orderly place I ever was in. A great number of the inhabitants, for some miles, have been baptized and live like Christians. There are neither riots nor drunkenness, neither swearing nor quarrels, but all is order and peace. The same effects I have observed in other districts.' An incident occurred at a southern station visited by Mr. Marsden a little after this, which exemplifies in a very striking manner, the grateful and affectionate temper of the converted natives. 'During the evening,' says our informant, 'a few chiefs called to converse with Mr. Marsden. At length we had to request them to leave, when one of them said, 'We wish to have a very long steadfast look at the old man, because he cannot live long enough to visit us again.''

New Zealand was at this time a dependency of New South Wales, and therefore within the diocese of the Bishop of Australia. It was accordingly visited by Dr. Broughton, the pious and learned occupant of that See, in the December of 1838. While there he held two confirmations, consecrated the burial ground at Paihia and Kororareka, and admitted to Priest's orders the Rev. O. Hadfield, who had accompanied him with the intention of remaining on the island, and has since proved himself one of the most earnest and laborious, and through God's blessing on his labours, one of the most successful

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of evangelists. The Bishop on this occasion saw much of the older Missionaries, and it is interesting to trace in their character, as described by him, the source of their influence over the excitable minds of the natives, and of the large measure of success already vouchsafed to their exertions. 'I must offer a very sincere and willing testimony to their maintaining a conversation such as becomes the Gospel of Christ. Their habits of life are devotional, they are not puffed up with self-estimation, but appeared to me willing to learn, as well as apt to teach: and among themselves they appear to be drawn together by a spirit of harmony, which is, I hope, prompted by that Spirit whose fruit is love, gentleness, and goodness.' With regard to the number of their converts, he remarks, that 'at every station which he visited, they bore already a very visible and considerable proportion to the entire population,' and that he had 'sufficient testimony to convince him that the same state of things prevailed at other places, which it was not in his power to search.' In speaking of the character of the converts, while lamenting that their indolence, duplicity, and covetousness, were not yet overcome, he states that 'their haughty self-will, their rapacity, and sanguinary inclinations had been softened, *he might say eradicated*, and their superstitious opinions given place, in many instances, to a correct apprehension of the spiritual tendencies of the Gospel.' He pointed out, at the same time, the defective constitution of the Missionary Church as the great hindrance to its efficiency, and suggested the only effectual remedy:—'Many stations are from necessity left without a resident minister, and the occasional visits which may be paid, cannot be of that frequency or that duration, which are necessary to make them fully profitable. *The Church of England requires to be planted in the full in-*

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tegrity of its system; its ordinances administered by a clergy duly ordained, and the clergy themselves subject to regular ecclesiastical authority.' Certain practical evils, which they knew not how to meet without the aid of an authority entitled to control and guide their counsels, led the Missionaries themselves to the same conclusion. Thus Mr. H. Williams wrote:—'Many questions of moment frequently present themselves, on which we possess no authority to enter. We *much* hope that a Bishop for this colony will soon make his appearance.'

Thus in New Zealand, as in our older Colonies, a principle, always confessed by well-instructed faith, was suggested by the painful experience of incomplete achievement and wasted effort. Thus was it urged once more upon the awakening apprehension of the Church at home, that God's work, to be well done, must be done *altogether* in God's way,—that a Church which is to flourish and endure, must be framed upon the model set forth in Holy Scripture, and based immediately on Apostolical authority. Nor was it long ere the good Providence of God enabled the infant Church of New Zealand to remedy the defect of which it had become keenly conscious. In 1839, an English company, having bought large tracts of land from the native chiefs, commenced the colonization of the country, by founding the town of Wellington, not far from the southern extremity of New Ulster. This was soon followed by New Plymouth, near the middle, and on the western coast, of the same island, and by Nelson on the north coast of New Munster. The year following saw the sovereignty of England over these islands established by the treaty of Waitangi, to which nearly every chief within them gave his assent; while it was proclaimed in Stewart Island, as accruing by the right of discovery. The reasons, which induced the natives to

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accede to this assumption of supremacy, exhibit strikingly their sense of the benefits, which they had derived from the residence of the Missionaries among them. They were expressed at length by Nene, 'our most faithful ally, with a degree of natural eloquence which surprised the English. Addressing himself to his countrymen, he exhorted them to reflect on their own condition; to recollect how much the character of the New Zealanders had been exalted by intercourse with Europeans; and how impossible it was to govern themselves without frequent wars and bloodshed; concluding by strenuously advising them to receive the British, and to place confidence in their promises.' New Zealand was made, at the same time an independent Colony; by which event the Church upon its shores was withdrawn from the jurisdiction of the Bishop of Australia, and lost its legal title to his pastoral care. But 'man's extremity is God's opportunity.' The increased urgency of its need stimulated the exertions of Churchmen at home, and it was determined that New Zealand should be one of the first of the Colonial Bishoprics, for the foundation of which a very earnest, and God be thanked, a very successful effort was at that time being made. Accordingly, on the 17th of October, 1841, GEORGE AUGUSTUS SELWYN, sometime Fellow of St. John's College, in Cambridge, was consecrated to be the first Bishop of New Zealand, and of the Isles adjoining. It has been remarked as an unnecessary departure from primitive and general custom, that the name of the new See was borrowed, as in some other instances, from the country over which the authority of the Bishop extends, and not from the ecclesiastical centre, at which his residence is fixed. The circumstance, though not of great importance, may be regretted as a singularity. We trust however, that the subdivision

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of the Diocese, already confessed to be of an unmanageable extent, will lead ere long, as in the parallel case of Australia, to the adoption of a more appropriate title.

Followed by prayers and welcomed with thanksgivings, the Bishop arrived in New Zealand on the 29th of May, 1842, and began at once, both among settlers and the natives, the 'full proof of his ministry.' A month only had elapsed from his first landing, when the senior clergyman of his Diocese, gave utterance to the following happy presage, as it has since proved, of the whole tenour of his Episcopate:—'Our most worthy Bishop has now been beneath my roof ten days. We have had very much conversation, and upon all points, so far, we have fully agreed. He appears not only to be the head of the Church in this country, but at the head of the Mission, which is quite in accordance with our views. It will relieve us from a multitude of perplexities in committees, and give a tone and character to the Mission, it never possessed before.' The reader cannot fail to know how nobly this promise has been realized. In fact, from this time forward, the history of the Church and of its Missions, are one with the history of its single-hearted and ever active Bishop. This subject, however, must be reserved for our two following numbers, in which we shall have to speak much of his devoted labours, his Apostolic journeyings and perils, and propose to enter also into some of those many pious and wise designs, through which he has sought to 'glorify the name of the Lord God of Israel in the isles of the sea,' by building up in them, in strength and beauty, on that foundation other than which 'can no man lay,' a 'spiritual house of lively stones, acceptable to God by Jesus Christ.'

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THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

MAY, 1855.

AUCKLAND.

THE CHURCH IN NEW ZEALAND.—PART II.

BEFORE we speak of the plans, by which the Bishop has studied to promote the efficiency of the Church within his Diocese, it is desirable to show,—and we shall do this principally in his own words,—the hopeful state of the native population, before his own exertions can be supposed to have been productive of any great results. One of the things which he observed with the greatest pleasure, in the religious habits of the people, on his ar-

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rival in New Zealand, was their manner of keeping holy the Lord's day; in which they shame indeed the nation, from whose missionaries their knowledge of the duty has been acquired. Speaking of the opening of a new church at Auckland in 1843, he says,—'The services began with a native congregation at nine; some of whom having only heard of the opening on Saturday evening, paddled a distance of twelve miles by sea during the night, in order to be present; the greater number were in full European clothing, and took part in this Church service *in a manner which contrasts most strikingly with that of the silent and unkneeling congregation of English settlers.* The following remark is elicited by their behaviour on a more ordinary occasion:—'Their attentive manner, and the deep sonorous uniformity of their responses were most striking.' Without the church they are the same as in it: the whole day is hallowed by religion:—'Another peaceful Sunday;'—thus runs an entry in the Bishop's journal;—'the morning opened as usual with the morning hymns of the birds, which Captain Cook compares to a concert of silver bells, beginning an hour before sunrise, and ceasing as soon as it appears above the horizon. When the song of the birds was ended, the sound of native voices chanting around our tents, carried on the same tribute of praise and thanksgiving; while audible murmurs on every side brought to our ears the passages of the Bible which others were reading to themselves.' Again:—'After the morning service the natives formed into classes for reading and saying the Catechism. The native character appears in this in a most favourable light, old tattooed warriors standing side by side with young men and boys, and submitting to lose their place for every mistake with the most perfect good humour.' Their zeal for the house of God is not

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inferior to their reverence for His day. We read of many churches erected by them solely; as one at Mata-Mata, 'a noble building, the area about as large as Windsor Church, eighty feet by forty;' another at Waikanae, 'about seventy feet long by forty: the ridge-pole hewn from a single tree, was a peace-offering from a neighbouring tribe formerly at war with Waikanae: the interior is ornamented with white basket-work, interlaid with grey rods in the spaces between the large upright pillars that support the roof, giving the appearance of the most delicate carved work. The upright pillars are painted with the deep red ochre of the country, and the timbers of the roof variegated with scrolls of white, after the native fashion. The whole is most thoroughly striking and characteristic, and, with the exception of the windows, is entirely of native workmanship.' A more encouraging or deeply interesting scene than the following could hardly be conceived:—'Arriving alone at Otaki,' says the Bishop, 'and with no messenger to announce me, I found my people, as I should always wish to find them, engaged in the active service of God. A party of about 300 men, headed by the old chief, Te Rauparaha (a noted warrior, who had long turned a deaf ear to the instructions of the Missionary,) were busily engaged in raising, by their own native methods, the heavy pillars for the support of the roof of their new chapel. A joyous shout of welcome burst from the whole party when I came unexpectedly into the midst of them; all the old men, who at first resisted the spirit of improvement, had now joined in the work, and were actively engaged in building the chapel. The machinery of a watermill was on the spot, but it was agreed by common consent *that the church should be finished first*, and that then all should unite in the other works of public interest, such as the roads and the mill.'

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To the New Zealander, as to all who love the Lord Jesus in sincerity, His Gospel has proved a covenant of peace with man as well as God. Here too the sworn soldiers of the Prince of Peace have 'beat their swords into ploughshares, and their spears into pruning-hooks,' neither does 'nation lift up sword any more against nation, neither do they learn war any more.' This happy change of temper is the subject of frequent and thankful comment, both with the Missionary and the settler. Thus, for example, writes the Bishop from Rotongaio, near the great lake Taupo:—'The population of this part of the country used to be a terror to the neighbourhood; but the majority are now converted to Christianity, and are no longer disposed to go to war.' The following narrative enables us to realise the deep and genuine character of the improvement. It shows that among the blessed fruits of the Spirit already developed in men, who, till very lately, notwithstanding some sparks of a better nature, could be regarded only as a hopeless herd of barbarous and unclean savages, are found some of the most exalted traits of Christian heroism. 'The Rev. C. P. Davies visited a Pa belonging to two Christian chiefs, Perika and Noa, who were brothers. They were expecting an attack from Ripa, a chief of Hokianga. Ripa had made an unjust demand upon the two Christian chiefs, and, on their refusal to comply with it, he had marched to attack them. It was at this crisis that Mr. Davies entered the Pa, and there he found them, surrounded by their armed followers, engaged in solemn prayer; praying especially for the pardon of their enemies, with a white flag hoisted above their heads, as a token of their desire for peace. Mr. Davies then went out to meet Ripa and his party, who, with faces painted red, were listening to addresses urging them on to ven-

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geance and slaughter. The addresses being ended, they rushed forward towards the Pa, yelling frightfully, and dancing their war-dance, bidding bold defiance to the Christians. The Christians were assembled on the other side of the fence opposite the enemy, while one of the Christian chiefs quietly walked up and down between the two parties, telling the enemy that they were acting contrary to the Word of God, and that his party, though not afraid of them, were restrained by the fear of God from attacking them. Ripa and his party only amounted to twenty, while the Christians were one hundred strong. After many speeches had been made on both sides, one of Ripa's party, in striking at the fence with his hatchet, cut Noa on the head. This chief tried to conceal the wound from his tribe; but some of them seeing the blood trickling down, knew that he was wounded, and instantly there was a rush from the Pa, and every man's musket was levelled. In another moment Ripa and his whole party would have fallen; but Noa, the wounded chief, sprang forward, and exclaimed, 'If you kill Ripa, I will die with him:' and then throwing his own body as a shield over Ripa, saved him from destruction. Peace was then made between the two parties, and there was great rejoicing.' Of course, in New Zealand, as elsewhere, there is a large debateable land between the Church and the world. There are many Christians who are such in little more than name; and, on the other hand, many avowed heathen, who are much influenced by their near contact with Christianity. Of these, we will only say, that the horrors of war have been greatly mitigated among all, and that a respect for religion, and especially for the sanctity of the Lord's Day, has often shown itself at times when there has been reason to fear, that the old ferocity of the race had resumed its empire over many.

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'In all their contests, much as there is to deject, there are many things to encourage. Almost all the speeches made by the combatants, and indeed their actions attest the power which the Gospel has even now (in a time of war) obtained over them.'

Nor are the natives, when the example is fairly set them, slow to acquire the decencies and semi-virtues of civilized life. 'The use of soap is rapidly superseding red ochre and grease. In fact,' observes the Bishop, 'I have been agreeably surprised at the comparative cleanliness of the people.' Again, six years later:—'A cheerful day was spent in visiting from house to house, where chairs and tables and other English comforts begin to be common, and in seeing their corn fields, barns, and dairies, and the preparations for the mill.' Again:—'Went to the house of a most valuable native chief, Wirimu Howeti (William Jowett). He has just built a house divided into rooms, one for dining, one for sleeping, one for cooking, and one for a study. From his study he wrote me a very polite invitation, which led to my visit. He has the natural good breeding of a true gentleman.' This was in 1842, since which time the example appears to have spread; for a settler at Nelson, writing home in 1849, says—'The natives are about as easily managed as our own people, only I think, quicker and more improveable: some of them are building four and six-roomed houses.'

Since the Bishop was first called to preside over the Church in New Zealand, there have been many changes in the outward condition and circumstances of the people, some of which have been unfavourable to their progress in the Christian life. There has been much cause for joy, much to encourage the future exertion of Christian love and enterprise; but such is the weakness of man,

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and so untiring the malice of his enemy, that the position of the native Church is still, and must long be, as much a matter of anxious hope, as of triumphant thankfulness. Its hindrances and dangers will be seen more clearly as we proceed; but, whatever they may be, it is a satisfaction to know that they have not been overlooked, in the excitement of zealous toil, by the chief pastor of the newly gathered flock. The following passage, which is, in brief, a deliberate judgment on this whole subject, occurs in a letter, addressed by him, in 1848, to the Society for the Propagation of the Gospel:—'In forming an opinion of the possibility of civilizing the whole rising generation of New Zealanders, I have never perceived any practical impediment, except the want of English instructors, who would devote themselves with all their hearts to the work, and do for the native children what every Christian parent wishes to do for his own. But such a system must not only provide the means of education, but also instruction in the most minute details of daily life, and and in every useful and industrious habit. We are apt to forget the laborious processes by which we acquired in early life, the routine duties of cleanliness, order, method, and punctuality; and we often expect to find ready made in a native people, the qualities which we ourselves have learned with difficulty, and which our own countrymen rapidly lose in the unsettled and irresponsible slovenliness of colonial life. *We want a large supply of Oberlins and Felix Neffs*, who, having no sense of their own dignity, will think nothing below it; and who will go into the lowest and darkest corner of the native character, to see where the difficulty lies which keeps them back from being assimilated to ourselves. They have received the Gospel freely, and with an unquestioning faith, but the unfavorable tendency of native

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habits is every day dragging back many into the state of sin from which they seemed to have escaped. There is scarcely anything so small as not to affect the permanence of Christianity in this country. We require men who will number every hair of a native's head, as part of the work of Him who made and redeemed the world.'

The difficulties of the Missionary are much increased by a circumstance, too common to excite surprise, but too fruitful in evil, whenever it occurs, not to be a source of deep regret to the *well instructed* and thoughtful Christian. The Gospel is no longer preached to the inhabitants of New Zealand by men who 'all speak the same thing,' and are 'all perfectly joined together in the same mind and in the same judgment;' but 'divisions' have been introduced, and 'offences contrary to the doctrines which they had learned,' which have already proved a grievous stumbling-block to many. Eight years after the establishment of the first Church Mission, the Wesleyan Missionary Society unhappily thought it right to send some of its agents to New Zealand, who proceeded to establish themselves at Wangaroa, only thirty-four miles from the Bay of Islands, and therefore in the immediate vicinity of the Church Stations. Their settlement was plundered by E'Ongi, in 1827, and they themselves fled for safety to the Church Mission, which was under his protection. Shortly after, they left the island, but ere long we find another Wesleyan Station established on the river Hokianga, on the Western coast, across the island from the Bay, and this has been followed by others in different parts. In 1837, a Roman Catholic Bishop, named Pompallier, accompanied by two priests, established himself on the Hokianga, in the neighbourhood of the Wesleyan Missionaries. They have since been joined by several other priests, and have dispersed themselves

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on the islands; but in proportion to the means at their command, the number of their converts does not appear to have been great.

In the Bishop's journal occur many allusions to the unfortunate effect of these irregular proceedings. For example, the following notice appears of a Sunday spent at Te Wai-a-te-Ruati, on the eastern coast of Middle Island:—'The village population is divided between the members of the Church of England and Wesleyans. No English ministers had visited the place before my arrival; but native teachers from other places had duly informed them of the difference between Haki (Church) and Weteri (Wesley). The discussions, resulting from this division of opinion, took away much of the satisfaction of my visit to the Southern Island, (whither he was proceeding) as much of my time was spent in answering unprofitable questions.' A similar entry occurs with regard to the islands in Foveaux Straits:—'In all I found some natives able to read, and, in one especially, a very intelligent party, under the care of a well-informed teacher. Here, as in other places, there was too much discussion about Weteri and Haki. We need not wonder at the controversies which are raging at home, when even in the most distant part of the most remote of all countries, in places hitherto unvisited by English Missionaries, the spirit of controversy, so congenial, as it seems, to the fallen nature of man, is everywhere found to prevail, *in many cases to the entire exclusion of all simplicity of faith.* I was much pleased with my stay, though the advantage of it, in a religious point of view, was much impaired by dissentions among the natives.'

Instances are related in which the natives have invited the Romish Missionaries into a neighbourhood, as their allies against the truth, which they feared, because they

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had rejected it. Thus a small portion of the natives of Otaki, the station of Mr. Hadfield, who still held, by their ancient ritenga, or custom, 'finding that it was no longer able to withstand the new doctrine, looked round for some antagonist system, which they might adopt. Hence the introduction of the Picopos or Papists, into even this district.' The writer from whom we learn this (Colonial Church Chronicle, II. 219) adds:—'Such has *often* been the origin of this sad division among the natives of New Zealand.'

This, we presume, is the explanation of a circumstance recorded in the Bishop's journal, who relates that in one of his tours he visited a chief, 'reputed to be a heathen, but *professing* Romanism.' In his charge he refers to the same subject:—'Of controversy in general I would say, that it is the bane of the Gospel among a heathen people. They can understand far more easily the mysterious doctrine of the Trinity, how all the works and persons of that heavenly Being agree in one; than how that Being can be the one, only, true God, and yet His doctrine and His worship not be one also. I can never forget the pointed illustration of the old chief of Taupo, when I asked him why he still refused to believe. 'Shew me the way,' said he, 'I have come to a cross road. Three ways branch out before me. Each teacher says his own way is the best. I am sitting down and doubting which guide I shall follow.' He remained in doubt, till a landslip burst from the mountain under which he lived, and rushing down at midnight, overwhelmed him with all his house.

Other serious hindrances to the conversion of the natives, have arisen from the 'demoralizing effect of their intercourse with the crews of English, American, and French whalers, and with runaway sailors, convicts and

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others, from Sydney and Van Dieman's Island,' who have sought a refuge, rather than a home, upon their shores. 'These persons,' says Mr. Montgomery Martin, 'made up a society, whose lawless and dissolute members, abjuring the common decencies of life, and encouraging each other in every vice and every excess, most degrading to human nature, obtained from the natives the appellation of *the devil's missionaries*.' There are also many whaling stations on the coast, at which Europeans of a better class are found, but still not such as promote the cause of God among their heathen neighbours. 'An unhappy opposition' remarks the Bishop, 'is to be found in most of the islands in which Missions have been established; the natives are distracted between the two classes of advisers, and the progress of Christianity is seriously hindered. But,' he adds justly, 'those who are acquainted with the course of life, which seamen lead from their earliest youth, will see reason to regard them, no less than the heathen, as objects of Christian sympathy. The true cause of sorrow is not so much that they hinder our work among the heathen, as that they themselves are content to live as outcasts from the covenant of grace.' It has been thought, however, that 'these whale fishers have imparted a considerable amount of civilization to the natives. The truth seems to be,' observes the Bishop, 'that their standard of civilisation is more attainable, and their mode of life more sociable, than in the formal and guarded manners of the towns and Mission stations. In justice to a much abused class of men, from whom I have received much hospitality, I must confess that the most steady and thoughtful of my native travelling companions spent his early life at a whaling station. There is much, of course, in the habits of the whalers which all must deeply lament; but I have rarely found a station in which

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advice was not patiently and even thankfully received.' During a tour to South Island, in 1844, the Bishop was frequently requested by the men at the stations, and other small settlements on the coast, to marry them to the native women, with whom they had been living, in some cases, for many years. The result of his inquiries among them was very painful; 'It is a humiliating truth,' he says, 'that these women have actually been *kept back* from religious knowledge by intercourse with our countrymen, which has taken them away from their own villages, where the Gospel was fast spreading, to places where, as one settler told me, they had not had a word of religious instruction till my arrival.' 'The husbands are generally unable to communicate with their wives, except on the most ordinary matters of daily life.' 'There is some hope, however, that the children who usually speak both languages, if they can first be well taught, may be able to instruct their mothers.'

Most happily, the same obstructions to the free course of the Gospel are not to be anticipated from the more recent immigrants, who have settled in the larger towns and inland villages of the colony. Speaking of Auckland and its neighbourhood, the Bishop bears this grateful testimony to the good disposition of the inhabitants:— 'We have much to be thankful for in the general respect for religion and the Clergy which prevails, especially in the country districts. The duties of a district Clergyman are not interrupted by any open opposition or uncourteous treatment. In all our intercourse with the neighbourhood, I do not remember to have met with, or to have heard of, a single case in which a friendly liberty of intercourse has not been allowed between the visitor and all classes of his parishioners. So far as the attendance at the Holy Communion is a test of the religious state of

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the people, we have, perhaps, as much encouragement as it is reasonable to expect in a community so newly formed, and gathered from so many different places. Many of the chief officers of government give a strong and decided testimony to the value of religion, and, both in public and in private life, afford an example of strict morality and earnest devotion. It is a thought which has often occurred to my mind, and called forth many feelings of thankfulness and hope, that, if the whole of the English laity of that class now scattered throughout New Zealand had been collected in one place, there would never have been a settlement of the English nation, whose earliest years could give so fair a promise of every blessing which can flow from religious principle and the charities of social life.' The evening of Easter Sunday, spent in the neighbourhood of Nelson, leads to the following remarks:—'These village congregations are a hopeful feature in our Colonial Church. Much of the good old English feeling seems to be revived; the Clergyman is hospitably entertained at the house of the principal settler; his visits are valued; his advice is followed; the children are brought to him for instruction; in short, it seems as if the train of right feeling and principle, which is often suspended in the town by party rivalry and prejudice, returns to its own course in the simple population of the villages.'

Such is the mixed population, of men as diverse still in habits of thought and life, as they are in language and in colour, whom it is the office of the Bishop and his Clergy to bring to the same mind in Christ, and mould into a holy brotherhood of faith and love. The task before them is great and hard, but they are permitted to feel that it is 'hopeful.' A singular advantage to the work has been the foundation of the see, in the very infancy of the colony. 'I find myself placed,' observes its occupant, 'in

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a position such as was never granted to any English Bishop before, with a power to mould the institutions of the Church from the beginning according to true principles.' In some respects, the undertaking entrusted to him, being thus 'new and unexampled in our Church, must be in some degree experimental in character;' but there is this encouragement, that the principles, on which he desires to act, are not the assumptions of an untested theory, but such as, in other churches, have endured already the slow wear of centuries, and withstood the sharp strain of many a political and social change: 'I trust,' he says, 'that I shall be enabled to follow, not any fancies of my own, but *the best models of antiquity*, and that I shall be guided by a spirit of dependence upon Divine grace, to which end,' he adds, 'I desire the prayers of my friends and of the Church at home.'

In this spirit, and on these principles, did he commence his work on the 7th of July, 1842, by selecting sites at Auckland, the capital of the colony, for 'an additional cemetery, another church, a school-house, and for parsonage houses, contiguous to the churches and burial grounds.' At the same time, he 'gave directions for the purchase of about twenty or thirty acres of land for the site of a cathedral, and for a cathedral close; hoping by this arrangement *to secure a future provision for every possible increase of population*, sites being thus prepared for three churches in the main part of the town, and that when the houses extend half a mile into the country, the two burial grounds (of eight acres each) will meet the wants of the people, by additions to the chapels built on them for funeral services.' On the 24th of the same month the first burial-place was consecrated. Thus from the first he took on himself a duty generally left, and in most cases of necessity, to the local Clergy, whose efforts

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are often restrained by a dread of incurring the suspicion of labouring for their own honour or convenience. The provision of sites for churches and their accessories may not be an ordinary, or in any case the most important, part of the duties of a colonial Bishop; but the example deserves notice, as there can be no doubt that the same wise forethought, exercised by one in equal authority in all our colonies, would have forestalled difficulties which in the larger towns have often seriously marred the efficiency, and impeded the progress, of an unendowed and struggling Church.

Another early care was to provide for the permanent maintenance of the Clergy. And here from the first we find a recognition of the scriptural principle, that those 'who are taught in the word, should minister' of their worldly things 'unto him that teacheth.' By an act of faith as well as wisdom, the Bishop at once rejected the proffered state grants towards the support of the Clergy, and erection of churches; certain conditions being annexed to their reception, which had already proved prejudicial to the best interests of many congregations in the Australasian colonies. He preferred 'to maintain the Church's independence, and to commit her support to the free charities of the servants of God.' Nor did the people disown the duty. 'I find in all the settlements,' he says, 'a very considerable willingness on the part of the inhabitants to bear their part in the maintenance of ministers, and hope, therefore, to be enabled, by the assistance of the Society (S. P. G.,) to go on, from year to year, endowing the Church *in perpetuity* in the new settlements, as fast as they arise.' From an appeal for assistance addressed to English Churchmen, in 1843, we learn that his hopes rested on this 'readiness of the settlers, *combined* with the zeal of the native inhabitants.'

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of the active powers of Convocation. Among the worst evils which have arisen from this source, if not the very worst, we are obliged to reckon the inability of the Church to frame and authorize a well considered system for the conduct of her various Missions, and to provide for the peculiar needs and exigencies of our colonial population. During that period, the nation has advanced its power, and dispersed its sons and daughters, to every quarter of the habitable globe, with a rapidity, and to an extent, of which no parallel is found in history; but the Church, meanwhile, has been virtually forbidden, by the shortsighted, and, as the event has often proved, the suicidal jealousy of the State, to adapt herself to the requirements of her altered position, or even to own the increase of responsibility which it involves. At the same time, while suffering untold injury in every colony from the restrictions of a national establishment, she has not been permitted there to derive benefit from its advantages. Happily, however, many of the colonial Bishops, and among them the Bishop of New Zealand, have seen the necessity of attempting to do for themselves what the Church was unjustly restrained from doing for them. On the 26th of September, 1844, a diocesan synod was assembled in the church at Waimate, to frame rules for the better management of the Mission and general government of the Church, and to deliberate on other matters of religious interest. The decisions of the council were embodied in fifteen canons, the bare titles of which are enough to show their great importance, and, assuming, what appears to be the case, that they are wisely conceived, their great utility. The first five refer to Baptism. Their chief provisions are as follows: — That where duly qualified sponsors cannot be obtained, a written pledge shall be required from the

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parents, to submit their children to the education of the Church; the Bishop, the officiating Clergyman and his wife, being in such cases considered as the sponsors; that the children of unbaptized parents, or of parents living in concubinage, may be baptized under the foregoing condition, or if presented by fit sponsors; that adult candidates for baptism shall remain (except in case of extreme sickness) at least one year in the class of catechumens under the immediate instruction of the Missionary of the district, the Archdeacon being constituted the judge of fitness for the rite; that in addition to a knowledge of the Catechism and Scripture, a knowledge of reading shall be required, unless the Archdeacon see reason to relax the rule; that no man, having two or more wives, shall be received as a catechumen, but that a woman, being one of two or more wives of a heathen man, may be received. The sixth and seventh, on Confirmation, determine, that adults after baptism shall remain under instruction till the Bishop's visitation, and then, if approved, receive imposition of hands, and be forthwith admitted to the Lord's Table; and that persons baptized in other communions, with water, in the name of the Trinity, who desire to enter the communion of the Church, may be confirmed, and, after confirmation, admitted to the Lord's Supper. By the eight and ninth, it is provided that candidates for the Lord's Supper, shall attend the Missionary, at least one day before, for examination and instruction, and receive a certificate to be presented at the administration; that sentences of the Offertory shall be regularly read, and all have an opportunity, but none be pressed, to make their offerings; and that all be exhorted to come to the Holy Communion in seemly clothing. The remaining six, on *discipline and system*, relate to a census of the natives, the marriage and

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burial of unbaptized persons, (at which the rites of the Church may not be used,) the formation of cycles of visitation in each Archdeaconry, the native teachers and their duties, Church discipline according to Matt. xviii. 18: and the establishment of central boarding schools under the charge of deacons. 'The following subjects were also discussed, but no definite conclusion was embodied by the synod in the form of a canon:—the best mode of establishing a parochial system throughout the country. —the management of Church estates,—the formation of a series of useful catechetical and homiletical works for the use of native teachers,—the supply of necessaries to the distant Mission Stations,—the best system of trade with the natives,—the improvement of their temporal condition by means of clothing and provident funds, &c.'

We have already mentioned the great zeal of the native Christians for the conversion of their still heathen countrymen, and the assistance which many of them render to the Missionaries as catechists and teachers. The advantage to be derived from their willing agency did not escape the Bishop, who has encouraged its employment, and at the same time studied to increase its efficiency, and to guard against those obvious abuses to which it is liable. By the thirteenth canon of the Diocesan Synod, the native teachers have been divided into the two classes of the Kai-Whakaaka and Monita; the former being the head teacher of an extensive district and the inspector of the small settlements assigned to his charge; while it is the office of his subordinate, the Monita, to assemble the people for daily service on week days, and bring them to the central chapels on Sunday. Both are to be regular communicants. The duties of the Kai-Whaakaka, are 'to visit all the hamlets of their district, and to report to the Clergyman the state of the

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people; to conduct the daily service with regularity and devotion; to instruct their people regularly in reading, writing, and the Catechism; to assemble the Christian natives weekly, or oftener, for the reading of the Scriptures, and also the candidates for baptism for catechetical instruction; to visit the sick, and report to the Clergyman of their state and wants; and to keep the native chapel in a sound, cleanly, and orderly state.' To insure, if possible, a supply of suitable candidates for these important offices, the Bishop has established a *native teachers' school*, of which he is himself the President and chief Tutor. The materials, out of which his instruments are to be fashioned, have been well tested, and the result has been such as to justify the best hopes for the future. Learning, as men count learning, has been beyond the reach of the simple Maori catechist; but there are not a few, who, in every moral and spiritual qualification for the ministry of the Gospel, might shame too many of the highly educated priests of England. With unfeigned respect we mention some whose names already shine in the ecclesiastical annals of their country. Tamahana (or Thompson) was the son of Te Rauparaha, a chief renowned in war for his ferocity and daring. When the Gospel was first preached among his people by some natives, who had received instruction at the Mission Stations in the North, this young man and his cousin Martin, one, like himself, 'of singular steadfastness,' received it readily, and went a long journey—nearly the whole length of North Island, and full of danger from hostile tribes—to ask for an English teacher to be stationed among them. At the request of Mr. Hadfield, who had responded to their call, they afterwards 'undertook a Missionary voyage to the Middle Islands and Foveaux Straits, voyaging in an open boat more than a thousand miles,

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sometimes remaining on the sea all night, with a compass which had been given them, but the use of which they very imperfectly understood, and returned after an absence of fourteen months, having catechised and preached at every native settlement in the southern Islands and in Foveaux Straits.' On the Bishop's visit to those places, in 1844, he found that 'the natives uniformly ascribed their conversion to them.' Tamahana accompanied him on his journey to the south the next year, and thus—'a pleasing contrast—while the father was the terror of the settlers of Port Nicholson,' the son was engaged with the chief Missionary of the Church, 'in evangelizing the heathen.' The Bishop's visit to Otaki, the residence of Tamahana and Te Rauparaha, (then happily become a Christian) in 1848, leads to the incidental mention in his journal, of a teacher trained by himself:—'My old friends and scholars all crowded round me, and among them, one of the dearest of them all, Benjamin Hapurau, who, from the time of his leaving the College, has steadily taught the village school of 150 children, *without expecting or receiving any remuneration whatever*.' One venerable figure, that of a blind man,—once a great warrior, but long the peaceful soldier of Jesus Christ, often passes before us, as we turn over the pages of the Colonial writers. Thus one of the Clergy in a journal written in the April of last year:—'I had another instance of the valuable influence exercised over the Maories by a good native teacher. There is an old man living at Otawhao, named Solomon. He is quite blind, and has been so for many years. He was once a great fighting chief, and is one of the fertilising volcanoes the Bishop spoke of; for all his zeal has of late years been directed towards evangelizing his countrymen. He is sometimes to be met at night, walking over to teach at some distant

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village; a few years ago he was able to do much more, now he is old and infirm. His appearance is most striking—a fine, intelligent, and peculiarly amiable expression of countenance, with a clear voice, which is heard all over the church, as he leads the responses, which (with many of the Psalms) he knows by heart. In the afternoon English service, a huge Maori came into church, and flung himself down at the door at full length, just as if he had been in his own kainga. I stopped the service and beckoned him to get up, which at length he did, and rolled himself out in no very good humour. On coming out of church, I found this man waiting for me, and a lot of others not much better looking, and intending apparently to attack me for turning him out of church. Accordingly I opened upon him, and asked him how he came to mistake the house of God for a mere lounging place and sleeping house. He began to make some reply, when old Solomon, hearing a talk, came up and asked what the matter was. I told him what the fellow had done, and he gave the sentence in the emphatic language, which so invariably follows any sound rule of ours, 'E. tika ana tan,' 'your word and deed is right.' And the whole party seemed quite satisfied, the man himself re-echoed the words, and we parted very good friends.'

We rejoice to find that New Zealand has a Bishop, who, in the simple faith and piety of these unlearned men, can discern a meetness for the sacred ministry of Christ's Church. In 1848, we find him speaking of Rewai, the native teacher of Waikanae, as 'an excellent man of whom, if his life be spared, he had good hopes that he might one day be admitted to Holy Orders.' On the 22nd of May, 1853, a beginning was made by the admission to the order of deacon, of Rota (Lot) Waitoa, a native, who, when a boy, had been for two years in England, and at the training school at Battersea, and for eleven,

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had been the servant, pupil, and frequent companion of the Bishop himself. The 'beginning' is yet 'small.' God grant that 'the latter end may be greatly increased:' until New Zealand rejoice in a devout, laborious, and learned Clergy sprung from its own soil; of whom, in repayment of its debt to England, it may send forth in its turn, to carry on the light of truth to the still heathen isles of the Pacific.

We are thankful to have it in our power to add that the Church in New Zealand is prepared to carry out, to every legitimate result, the sacred principle which it has thus recognised, of the equality of all men in Christ. As in Him there is neither Greek nor barbarian, English nor Maori, so is there neither bond nor free, low-born or high. 'It is my deliberate purpose,' declared the Bishop, addressing his Clergy, in 1847, 'to open the door of admission to the ministry, *to all classes* of the community, by providing such a system of education throughout the country, as may bring the most deserving youths under the eye of the Clergy, to be by them recommended to the Diocesan College, for the completion of their education. It will be my endeavour so to regulate the expenses of the system, that poverty shall never be a bar to any young man of exemplary character.' As each pupil in the College is required to learn some useful art, by which he may obtain a livelihood, he is not obliged to make his final and irrevocable choice at an age when the feelings can scarcely be trusted; but is enabled to wait until 'it please God to make his course clear before him, and to show the power of His Spirit in calling him to the ministry.' In such a case, however, every encouragement is promised, and every facility for the effectual training of the candidate in sacred learning, and in the practical duties of the office to which he has been called.

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THE
MONTHLY RECORD
OF THE
CIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

JUNE, 1855.

NATIVE VILLAGE AND COWRIE FOREST.

[E CHURCH IN NEW ZEALAND.—PART III.

: school for native teachers, already mentioned, was of a more comprehensive institution, which it was of the first objects of the Bishop to establish on his ‹al in the colony. St. John's College (so named after in Cambridge, at which the Bishop himself, and his)lain, Mr. Whytehead, had received their education,) opened at the Waimate, early in the year 1843. 'It formed on the basis of the former Mission school' blished there, and was designed 'for the training of

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candidates for Holy Orders, catechists, and schoolmasters, and to comprise also elementary schools for the children of natives and British settlers.' The Bishop regarded it as 'the key and pivot' of all his operations. 'The general condition, on which all students and scholars were to be received, was, that they should employ a definite portion of their time in some useful occupation, in aid of the purposes of the institution; they were reminded that although it had been founded, and would, for a time, be helped by the bounty of others, 'its only real endowment was the industry and self-denial of all its members.' The precepts and practice of the Apostle of the Gentiles was urged on all its pupils, as furnishing the rule of life most suitable to the character of a Missionary College: 'Let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.' It was also intended to make it a temporary home for young settlers who had lately arrived in the colony, and to attach to it a hospital for the sick, and an infant school, including an asylum for orphans.

The College was at first placed under the care of Mr. Whytehead, a deep and accomplished scholar, and a Christian, remarkable alike for earnest piety and a wise simplicity of character; but it pleased God to take him to his rest, before the work, to which he had devoted himself, had well begun. How great a loss his death was to his friends, and, as we judge with human eyes, to the whole Church, may be gathered from the language in which it is spoken of by the one above all others, from character and position, best able to discern and to appreciate his value. 'I look upon his grave,' declares the Bishop, 'as a proof of the overflowing mercy of God to this country, that such a man should have been sent out here only to die.....His meek and gentle spirit has been

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a bond of union between us all, and, by his death, I trust, we shall not be divided.' Some years elapsed before his place was filled; but at length he found a meet successor in Archdeacon Abraham.

The buildings at the Waimate were of wood and their tenure only temporary. In November, 1844, it was found necessary to remove the College to a site about four miles from Auckland, which had been purchased with part of a legacy left, as an endowment, by Mr. Whytehead. In 1853, a serious departure from the original design of the institution unfortunately became necessary; the climate of New Zealand having been found, by experience, injurious to the health of the Melanesian scholars,' who formed a very important part of the College charge. Where these will be eventually placed is at present uncertain; but it seems likely that Norfolk Island will be the spot selected, if the convicts, who now occupy it, should be removed, as is proposed. Meanwhile, the Maori candidates for Holy Orders are placed under the Rev. G. A. Kissling, at St. Stephen's school, Auckland, and St. John's remains the University of the English settlers.

The great merit of the original plan of this College is attested by many pleasing facts. Before its operations were limited in 1853, no less than twenty-five of the forty-nine Clergy of the colony passed through it to ordination. We have seen that all its members were trained to manual labour. An instance of their skill and industry, of an appropriate kind, was thus described by their Bishop and founder, during his late visit to England:—'The Government sent 2000 settlers, (of whom 500 were old soldiers called pensioners,) with a provision of £200 for building in the middle of the village what was proposed to be a school-room, but which was to serve for chapel and school-room for all religious denominations.

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There was no provision for a Clergyman, and a very questionable one for a schoolmaster. The whole provision for that portion of the body which belonged to the Church of England (more than 1000) rested on the little College of St. John's, and its body of industrial scholars. They went at once into their carpenter's yard to construct a church. Almost all took part in the work, and when the frame was completed, our missionary schooner was put into requisition to carry it to the sea-side. The officer who had the administration of the supreme government kindly undertook to assist us. We all went down, the whole College party, Governor, Bishop, Clergy, and scholars,—native and English; every shoulder was put into requisition to carry the timber frame up the steep shore. In the meantime the publicans set themselves to work, their great efforts being to open a canteen; that of course stimulated the church builders the more, and we determined to beat the public house, and we did beat it. The church was the first house finished, (I am sorry to say, the public house was the second,) and the old soldiers, from the day they landed, had public service there without intermission. That place has now become a parish, with a regular parsonage house; and the people have sent me notice that they are willing to contribute £70 or £80 a year for the maintenance of their own Clergyman. There have been several other instances of the same kind, where the church was prepared in their own building-yard, and afterwards put up on its intended site; so that persons going out of town in the morning, saw with great surprise, on their return in the evening, a church, where in the morning there was nothing at all. There are eight of these little chapels within a few miles of Auckland, which, assuming that 4000 of the people belong to the Church of England, is one chapel for every 500 persons;

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and all this is the operation of an industrial body, working by the spare time of its own scholars, which would otherwise have been spent in idleness, and perhaps in vice." The more ordinary occupations of the students of St. John's, are thus described by a British officer, who visited it in 1846:—'The education of this College includes agricultural and other useful employments: being intended to be a home for young settlers, where they can learn employment, which will hereafter be of use to them in the Colony. And on this principle every person in the establishment, European and native, is expected to work in the College grounds at whatever may be required. There are about sixty students, thirty boys, fifteen native men, and twenty native boys, so employed; and the gardens have been made by them, and, I believe, twenty acres of land ploughed and sown entirely by themselves. The students teach the boys, and the Bishop and the students teach the natives; the ruling principle being, that for his education every man shall work, and all work shall be for the general benefit. The object is to accustom the natives and the Europeans to work together, thereby civilizing the natives, and teaching the Europeans practical agriculture, and so to make the College support itself.'

A visitor at St. John's, in 1852, describes a striking scene witnessed by him in the College Chapel, when at the 'Unity Service,' on Sunday evening, were 'gathered together representatives of eight island dialects, two native Australians, a large body of New Zealanders, and a body of Europeans, eleven different 'nations, peoples, and tongues.' This Service, which consists of a short selection of Psalms and Collects bearing upon unity, with the versicles and preface in the Communion Service, the Prayer for Unity, a prayer for the College, and one for the

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Bishop when absent, was drawn up by him for use on Sunday evenings, when those members of the College who have been ordained, and placed in charge of the pensioner villages and native settlements in the neighbourhood of the College, reassemble and unite in this short service, which is chiefly choral, and forms a cheerful conclusion to the labours of the day.'

In 1849, the Bishop received a delightful proof of the effect which the system of St. John's had had on the more thoughtful natives:—'I have now,' he says, in a letter to the S. P. G., 'a very important matter on which to address you. My former pupils, Thompson and Martin, sons of the noted Te Rauparaha, and other young men of the native race at Otaki, are desirous of founding a College at Porirua, and have given, for that purpose, about 600 acres of land in a most advantageous position, on Porirua harbour, mid-way between their own villages and Wellington. Their form of grant is pleasing and striking and entirely dictated by themselves:—*O friend, O Governor*, we give up this our land to the Queen, for a permanent abode for the Bishop of the Church of England, and his successors, for a College of native and English children, that they may be united together as one nation, in the new principle of faith in Christ, and of obedience to the Queen. (Signed) TE RAUPARAHA, &c.' This Institution, (which will be called Trinity College,) is not yet in operation, not being required in the present condition of the district. 'There is no demand yet,' (our information is due to the ready kindness of the Bishop,) 'for a higher kind of Collegiate education among the English settlers, and the native schools of the district are kept up by Archdeacon Hadfield.'

The College at Porirua, if the hopes of its founders should be fulfilled, will be the germ of a future Univer-

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sity. Industrial schools, of a less ambitious character, are being founded throughout the country, all similarly endowed by native generosity. In the autumn of 1853, the Bishop and the Governor made an overland journey from Wellington to Auckland, 'marking out as they went along, new sites for such schools, and procuring grants of the land from the native owners. In the course of two months, more than *six thousand acres* of beautiful land was freely given to the Church, in trust for the education of the rising generation of both races, 'in the love and faith of Jesus Christ, and in obedience to the Queen.'

The Bishop's plan for supplying masters to his schools is obviously attended with so many advantages, especially where there is but a slender provision for the support of the Clergy, that we think it might furnish a useful model to many other colonies. 'The design is to place the whole education of the young in every place under the charge of a deacon, with proper assistants under him for the mechanical routine of the schools. The religious instruction to be entirely in his hands. The subordinate department to be filled by candidates for deacon's orders, so that there may be, if possible, no distinct order of schoolmasters; and no one will have to look forward to continuing beyond a certain time, in the more irksome duties of the school.' The Bishop hoped, by this means, to guard, among other evils, against that 'want of feeling and irreverence which are complained of in English national schools, and which seem to arise from the manner in which religious instruction is confounded with the most ordinary branches of school education.' 'The points,' he observes, 'requiring to be attended to, seem to be feeling in the teacher, reverence in the tone in which the instruction is given, and separation of that

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from all the other studies of the school;—which can scarcely be accomplished in any other way, than by making the Clergyman, not the mere occasional visitor and examiner, but the actual teacher of religion.' The plan is faultless, and it has already done much good, but it has failed partially from a cause, in reference to which, however deeply we may regret it, those who live in comparative ease in England, are not entitled to use the language of reproach. Our latest information on the subject is from a letter of Archdeacon Abraham, written about the middle of last year:—'You asked about the deacon-schoolmaster system adopted here. As long as we can get the persons to work the system heartily, it answers admirably. The people like it, and it is the only mode of procuring a livelihood for the Clergyman, unless (as is too much the case) he abandons the work for private tuition of a higher kind. It has never been fairly tried here; as in every case the work has been thrown up for the more lucrative and less irksome work of higher education. But the error is a great one, as steadfast adherence to the parish-school would have trained up a body of parishioners, who, in a few years, would be staunch friends of the Church and Clergyman. Yet the difficulty of getting men cannot be denied, or unfelt. In England, I never understood what now so fearfully presses upon us all, the need of that command:—'Pray ye the lord of the harvest, that he will send forth labourers into his harvest,'—and of obedience to it.' *The Neffs and Oberlins are yet to come.*

In the year 1851, a most hopeful movement in the cause of education commenced among the settlers in New Zealand, which shows at once a growing sense of their responsibilities as Christians, and a desire to bear for the future their own burden in the discharge of them. 'At

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a meeting of members of the Church of England, called by the Archdeaconry Board (Kapiti) at Wellington for a specific purpose, the subject of education was introduced: and after it had been explained to the meeting by the Chairman, the Ven. Archdeacon Hadfield, that the schools, up to that time, established in the district, and connected with our Church, had been *entirely* supported from the funds supplied out of moneys placed at the disposal of the Bishop, by societies and persons out of the Colony; it was resolved, that a meeting should be called, for the express purpose of endeavouring to raise funds for establishing, in Wellington, schools in connexion with our Church.' This led to the formation of a Society, called The Church of England Education Society. The leading rules of which are briefly these:—'That the Committee shall consist of members of the Church only. That no Master shall be appointed to the charge of a school, who is not approved by one of the Clergymen on the Committee. That in addition to a general education, a course of religious instruction, in accordance with the doctrines of the Church of England, shall be given in the schools, for which the Clergy on the Committee shall provide.' On the 7th of January, 1852, the first school-house, erected by the Society, was opened at Thorndon, near Wellington, in the presence of the Governor, Sir George Grey, the Bishop and other leading men in the Colony, who took a deep interest in the proceedings. Our latest intelligence from New Zealand speaks of another school recently established by the same Society, 'at Te Aro, at the other end of Wellington.'

In 1845 and the two following years, the work of the Church in New Zealand was interrupted by a war between the English and a strong party of the natives. An impression had for some time prevailed throughout

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the country, that the treaty of Waitangi, which had acknowledged a title in the natives to the possession and disposal of the soil, would not be respected by the British Government longer than suited its supposed interest. This notion unfortunately derived much support from the mischievous propositions of shallow statesmen at home, and was fostered by unprincipled European traders, pedlars and others, who coveted a monopoly of the native trade. 'Often was the question asked of the Clergy, What is the Queen going to do? Does she wish to take away our lands?'—and as often did they 'avouch the good faith of England, and recite the authoritative declaration of successive secretaries of state, affirming again and again the validity of the treaty of Waitangi.'

A complete history of the unhappy struggle which ensued would not be in place here; but a few particulars will be useful, to give the reader a further insight into the peculiarities of the native character, and the manner in which the Gospel leaven is working its renewal.

Hostilities were commenced in August, 1844, by a party of natives, who, incited by John Heké, a clever but cowardly demagogue, cut down a flag-staff at Kororarika;—the erection of which had been represented as a sign of the assumption of New Zealand by the British Government. A few guns were demanded of the natives, and readily given by them, as an atonement for the insult: but before long the flag-staff was again cut down by Heké and his followers. When replaced the second time, it was protected by two block-houses, which were garrisoned by 20 soldiers and a body of the town militia. As an attack upon the town was also apprehended, a large house on the beach was stockaded as a place of refuge for the women and children. These precautions were justified by the event, though unfortunately their in-

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adequacy became at the same time only too evident. On the 1st or 2nd of March, 1845, the house of a settler near the Kawakawa was attacked by a plundering party. On the 11th, the storm burst on Kororareka. The flag-staff was taken by surprise, the sentinels killed, and the block-house nearest to it seized, and thus the original object of the attack was gained with hardly any opposition. At another point, however, five sailors of H. M. sloop *Hazard* had been killed by an overwhelming body of natives, and their commander, Captain Robertson, severely wounded. After a short interval, during which there seemed a disposition to treat, the firing recommenced, and several fell on both sides. As the enemy now surrounded the points still held by the English, and a simultaneous attack on them was apprehended, 'it became necessary to remove the women and children from the fortified house;—which was accomplished by the boats belonging to the vessels in the harbour, which conveyed them together with the wounded, on board the ships, *the natives offering no opposition*. One woman alone remained, at her own desire, to attend to those who might be wounded. About two hours afterwards the powder magazine exploded, shattering the house to pieces, and causing a fire, by which the whole was totally consumed.' Two men were killed, and the brave woman before mentioned fell under the ruins, and was removed to the *Hazard* with a dangerous fracture. One lad of fourteen to whom the Bishop offered an asylum with his mother and sister, on board his schooner, the *Flying Fish*, answered him,—'Thank you, Sir; but I should like to stay with my father.' The Bishop adds, 'I could only say, God bless you, my boy, I can say nothing against it; and away he went to rejoin his father in the hottest part of the fire.' Happily he escaped unhurt,

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and became subsequently a student at St. John's. The firing having ceased, the Bishop went on shore to recover and bury the bodies of the dead, fearing lest the barbarous custom now almost extinct, should have been revived by that portion of the native force which was still in an unconverted and barbarous state.' The natives were busy plundering the town, but their behaviour to the Bishop and his attendants was 'perfectly civil and inoffensive. Several immediately guided them to the spots where the bodies were lying, with their clothes and accoutrements untouched, no indignity of any kind having been attempted. The natives carried on their work of plunder with perfect composure; neither quarrelling among themselves, nor resenting any attempt on the part of the English to recover portions of their property. Several of the people of the town landed in the midst of them, and were allowed to carry off such things as were not particularly desired by the spoilers.' In one instance a party who were wheeling off a cask of spirits, allowed the Bishop to turn the cock and let the liquor run out upon the ground. One man similarly employed, assured him that he would drink very little. All listened patiently to his remonstrances. The post office was being plundered, but when he asked the natives in possession to spare the written papers, one immediately said, 'I will save them.' Two days after, the Bishop again visited Kororareka. 'In the bosom of dark hills the smoke of the town 'went up like the smoke of a furnace.' All that had been devoted to mammon was gone, but heathen vengeance had spared the patrimony of God: the two chapels and the houses of the Clergy remained undestroyed.' At the Waimate, meanwhile, a large body of Christian natives had collected, who expressed their determination to defend the Missionaries and their families

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to the last, and begged the Bishop earnestly not to think of removing them.' They too had resolved to stay, 'in the assurance that the same power which had guarded the Mission through thirty years of trial and anxiety, would defend it to the end.' To aid their suffering friends was the first thought of those who were thus favoured, and in the course of the following week, a good stock of clothing was collected and distributed to all who were in need. 'As some of the Christian natives remarked, though the heavens were black around us, this was the bright spot of blue sky, which gave hopes that the storm would soon pass away.'

The omen was deceitful. A desultory and occasional warfare which cost many valuable lives, was kept up till the middle of 1847, and would in all probability have continued much longer, if the authorities at home had persisted in the erroneous policy which had provoked it. Only a short time before the disturbances ceased, a despatch from the Colonial Secretary on the disposal of public lands asserted doctrines so much at variance with the treaty of Waitangi, that it became the duty of the Bishop to make a protest against it. 'The Clergy had been the chosen instruments of the Government,'—such was the explanation of a great statesman in the House of Commons,—'for contracting the treaty of Waitangi and establishing the government of the Queen. That treaty was made known to the natives through the medium of the Clergy, to whom its construction was in a great measure committed; and it therefore became the duty of the Clergy, and of the Bishop as their head, to see that public faith, as conveyed through them, was carefully guarded and kept strictly inviolate.' Happily the eyes of England were soon opened to the true nature of the question, the rights of the natives have been

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acknowledged and respected, and the result has been a cordial and firm peace, which, as far as men can judge, is not likely to be again broken.

We return to the missionary work of the Diocese. When the Bishop of New Zealand was appointed to his holy office, 'the venerable Primate, at whose hands he received his Episcopal consecration, charged him, in the names of the Archbishops and Bishops of the mother Church, not to confine his efforts to New Zealand, but to watch over the progress of the Gospel, throughout the coasts and islands of the Pacific.' From this injunction of the Archbishop of Canterbury arose the Melanesian Mission. The Bishop's method was to visit the islands from time to time, and after acquiring the confidence of the natives by friendly intercourse, to invite them to send their most promising youths with him for instruction in religion, and industrial training during the eight warmer months of the year; in the winter they returned to their friends, and by the information which they were able to give them, and the improvement which they exhibited, laid the foundation of much future good. On several of the islands he found native teachers, chiefly Samoans from the Navigators' group, the fruit of the remarkable labours of John Williams, and his successors, at Samoa and Rarotonga. 'So great has been the zeal of these native missionaries, and their willingness to lay down their lives for Christ's sake,—frequently at long distances from their own homes, that,' according to Archdeacon Abraham, 'the Bishop knew of forty within eight years who had either been murdered, or fallen victims to the fever of those Islands;—every fresh boy that came to St. John's having a story to tell of murdered Samoans, who came to preach to them, of 'Jesus up above, and Satan down below.'

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In the course of a voyage undertaken in 1852, the Bishop visited or sighted no less than 53 islands. 'In twenty six of them, he was able to hold some kind of intercourse more or less with the people, while from eleven he received scholars. The youths also who were intrusted to him in his former voyages, were in many cases of very great promise, and though several died from the effect of the climate, the survivors and their friends were so much gratified by the benefits derived from their residence at St. John's, that the privilege was eagerly sought by many others. A few particulars respecting some of the Bishop's Melanesian scholars will prove interesting.

George Siapo, a young chief of Maré, or Nengone, had already been two summers at St. John's, and had lately been baptized by the Bishop in his own island on his second return thither. During the Bishop's subsequent absence among the other islands, a serious illness had much shattered his constitution; but he nevertheless resolved to go back with him once more. 'He put before his friends the possibility of his dying in New Zealand; but still expressed his desire to go there and learn more of the Christian religion.' At the same time he requested that his affianced bride, Wabisane, might be permitted to enjoy the same advantages as himself,—a request, 'which would seem to show a decided advance in his own Christian character, as no longer treating women with the contempt that uncivilized people usually do, and wishing to make his wife a slave; but as anxious to find in her a Christian helpmate, and an educated companion.' His wishes were complied with; but, as he had feared, his illness soon returned, and proved mortal. It was not long ere he became too weak to walk or to sit up. Still he continued to take great interest in all the lessons that were going on in his room, and he used to

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rouse himself to explain the meaning of Nengone words to his teacher, or the Christian truths to the youths of his island. About Christmas, the Bishop went to see him once or twice before he started on his Diocesan Visitation, and finding that he was duly qualified and instructed to receive the Holy Communion, he administered it to him, and in giving him his parting blessing, he felt that he should see his face no more on earth. Except on such occasions, Siapo was indisposed to speak of himself, or his inner feelings; and it was not till the 14th of January, when he thought he was dying, that he broke through all his natural and reverent reserve of character, and spoke plainly of his trust in Christ who had redeemed him, and his love of his heavenly Father who had first loved him. He repeated his expressions of faith once or twice with great earnestness, and begged his friend and teacher to return to Nengone, and teach his people whom he loved so dearly. It was a touching and truly Christian sight, to witness the struggles of his two strong feelings; the one, his nationality and special love for his own people, and the other, his love of the Bishop and others who had brought him to the knowledge of Christ. Almost his last words were, 'Go to Guamha,' (his home in Maré), 'Dear Mr. Nihill. Let Wapai, my brother come to New Zealand and learn. Dear Mr. Nihill, you have been to Guamha. But there is only one God and one home above in heaven.' And so he fell asleep, as we trust, in Jesus. The removal of his influence was soon felt by us at College in various ways, by which we perceived how truly noble and gentlemanlike, as well as Christian, he was in his feelings and principles, and how he had controlled all around him for good. The two little girls, Wabisane and Wasatrutru, who came from the same island, conducted themselves

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with great propriety during their stay at the College. The former, George Siapo's affianced bride, showed many traits of a naturally refined and ladylike mind. The other was much cleverer and quicker, and learnt a great deal of the English language and habits. Both made such progress in Scripture knowledge, and gave such evident proofs of an earnest and religious character, that they were baptized, and received the names of Caroline and Sarah.' It so happened that the three boys, who, up to November 1852, had been admitted to baptism 'entirely on grounds of fitness and due qualification,' (others having been baptized in sickness) 'were also chiefs, or belonged to the chief's family, and will therefore probably be influential in their own spheres. When it was determined to propose baptism to these three boys and two girls, they were each asked whether they wished it, and whether they understood what it was, and what it pledged them to. They all took time to consider before acceding to it, and seemed really to understand what they were pledging themselves to. In the case of the young Lifu chief, the profession of Christianity involves a considerable sacrifice of the licence of a heathen chief. They all seemed to have well counted the cost; and those who witnessed that evening service on the 7th of June, when the Bishop baptized them, will not easily forget their reverent manner and earnest countenances, as they stood by the font and were sealed with the 'sign of the cross, in token that hereafter they should not be ashamed to confess the faith of Christ crucified.'

As might be supposed, an enterprise, which had proved so fatal to the native Missionaries of Samoa, has not been without its dangers to the Bishop and his companions. On his first visit to Fate, or Sandwich Isle, one of the New Hebrides, a plot was formed (as he learnt afterwards) to

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cut him off and seize his schooner; but it pleased God that he should be unable to land through the violence of the winds, and thus by the manifest interposition of Providence, his life was preserved. A much greater danger befel him at Malicolo, in the same group, the last island which he visited in the missionary voyage of 1851. He had set out in the boats in order to procure water, leaving the Bishop of Newcastle, (who accompanied him throughout this voyage,) 'together with the mate,' a sailor and two or three native boys, in charge of the ship. Several canoes then surrounded the vessel, full of savage looking men, apparently desirous of getting on board. They were armed with clubs and spears, and it was with great difficulty that they were overawed. After two hours the savages appeared to consult together and departed. 'During this time,' says the Bishop of Newcastle, to whom we owe these particulars, 'I was constantly employed; and though I perfectly knew our danger, I felt no fear. But now began the most anxious moment of my whole life; for the savages made for the boats which were lying off the shore, the Bishop of New Zealand having gone to a pool a quarter of a mile up a rocky wooded bank, for water. They evidently intended to cut them off and prevent the Bishop's return. While I was called upon to act and protect the ship, I was calm, and though conscious of the danger of our position, I felt no alarm; now I was full of fear. With my telescope I could see one man in each of the boats, and about a hundred natives on shore. The danger therefore was, lest the canoes should reach the boats and kill the men before the Bishop of New Zealand's return, and thus deprive him of all power of joining the ship, and destroy him at their leisure. The canoes neared the boats, I asked the mate, 'Can we render any assistance?' 'None,' was the

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reply. 'If any thing should happen on shore, have we any means of defence?' 'None.' This information did not disconcert me. I felt it a duty to inquire, and if any thing could have been done, should at once have set about it. But the thought that something fatal might happen on shore, brought with it a sickening disregard as to what might happen to myself. I paced the deck, and rendered the only aid I could, that of fervent prayer, asking, in our Saviour's name, that He would guard, and protect, and restore to us in safety, my dear friend and his companions.' The Bishop of New Zealand seeing the hostile intentions of the natives, lost no time in getting into the boats, and rowing off as quickly as possible; and although arrows were shot at them, they happily regained the ship without any injury.'

It has been the great disgrace and crime of England, as a colonizing nation, that her emigrants have been permitted,—or rather encouraged,—to go forth without any provision, except in a few early instances, for the spiritual and moral wants either of themselves or of their children. In their new home they have been deprived of all those sanctifying influences, emanating directly from the Church, or from a social system originally built upon her sanctions, by which the best among ourselves are formed and moulded, and the worst are, at least unconsciously, restrained. The result has been that in the course of a very few generations the descendants of our colonists have, for the most part, fallen into an open contempt of religion and morality, or into errors, which nothing but the grossest ignorance, or some strange perversion of mind, could lead them to mistake for the 'faith once delivered to the saints.' In the early part of 1848, it was determined by some excellent sons of the Church, that an effort should be made to redeem the national

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character in some degree from this reproach, by the foundation of a colony, which should from the first be in possession of all those institutions to which the moral, and therefore the political, greatness of England is mainly owing. This noble enterprise, which received the sanction of the Primate, the Bishops of London, Norwich, Oxford, and many other distinguished men, gave rise to the Canterbury Settlement, established on the eastern coast of the middle island of New Zealand. Its projectors, in the first document which they put forth (under the name of the Canterbury Association) after declaring their belief, that 'adequate provision for man's moral and religious wants in the new country contains the primary elements of successful colonization, not only on account of the importance of such provision per se, but also because thereby alone can a really valuable class of men be induced to join,' proceed thus to a general sketch of their design:—'We intend to form a settlement, to be composed entirely of members of our Church, accompanied by an adequate supply of Clergy, with all the appliances requisite for carrying out her discipline and ordinances, and with full provision for extending them in proportion to the increase of population. As by preserving unity of religious creed, the difficulties which surround the question of education are avoided, we shall be enabled to provide amply and satisfactorily for that object. The Committee of Management will have the power of refusing to allow any person of whom they may disapprove, to become an original purchaser of land, and as that power will be carefully exercised, it is hoped that ineligible colonists may be almost entirely excluded, and that the new community will have at least a fair start in a healthy moral atmosphere. The purchasers of land will have the selection of labourers, to

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be recommended for a free passage; such labourers to be also exclusively *bona fide* members of the English Church. Our settlement will be provided with a good college, good schools, churches, a Bishop, Clergy, all those moral necessaries, in short, which promiscuous emigration of all sects, though of one class, makes it utterly impossible to provide adequately. It is hoped that nothing may be left undone which is required to fill the void (so far as it can be filled) which the loss of home presents to the imagination of the colonists, to strengthen, instead of weakening the ties of memory and affection which should connect him with England,—to save him, in short, from losing his old country while he gains a new one.'

To carry out these intentions, arrangements were made with the New Zealand Company for the acquisition of a territory of about 2,400,000 acres, including Banks' Peninsula, and extending beyond it inland, and coastwise on either side. To secure the advantages proposed by the Association, it was found necessary to demand £3 an acre from purchasers of rural land, of which 10s. was to be considered the price of the land, 10s. went to a fund for expences of survey, road and bridge-making, &c., £1 was to be employed in promoting the immigration of English labourers and mechanics, and the remaining £1 to be devoted to ecclesiastical and educational endowments. The first settlers, 1512 in number, sailed from England in eight ships from the fourth of September 1850, to the eighth of January in the year following. Each ship carried out a Clergyman and a schoolmaster, intending settlers. These were soon followed by others, and Lyttelton, the capital of Canterbury, had by the close of 1851 already assumed the appearance of a busy and thriving settlement.

The following extract from a sermon preached in West-

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minster Abbey, on the 4th of May, 1851, to a body of the colonists then about to set sail, will shew the earnest and religious spirit in which the authors of the enterprise desired that they should go forth, and in which there is reason to hope that many of them did go forth, to found, if it were God's will, a second England in the Pacific:—

'We stand together here in this ancient and noble house of God; where, before heaven and earth, our people's unity has been so often spoken forth at the solemn anointing of our kings, of one stock, of one blood, of one Church. We have been wont to mingle together in the daily business and home-stream of our country's life. Bred in various parts of it, in the country parsonages, in the village halls, in the cheerful country towns, in the busy metropolis of Old England, we have gathered here together as for the parting grasp of loving hands, and the last straining embrace of loving hearts, before our God and in His worship, because His voice has called some of us to go out from our kindred and from our Father's house, unto a land that He will shew them. Surely ye who are going out should go now, as Abraham went of old; surely we who send you forth, should part with you, seeking for you the blessing which rested upon Abraham from Abraham's God. For see how like, in the most substantial points, are your circumstances to his. You go forth because you gather that God calls you to this venture, because it is His Providence, which provides for His purpose of replenishing all the earth by the necessity of these tides of emigration, thus issuing forth from lands where the race of man is strongest, and because, as you interpret the guidance of His Providence, that tide of emigration seems to bear you upon its breast. Here, then, it is with you, as with Abraham. It is at God's call that you go; and then next, you go to maintain and spread

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abroad the true worship of the one God. It was for this pre-eminently that Abraham was separated from his father's house, and sent forth to wander in the land of Canaan. It was not as the first object that he might grow rich in multiplying flocks and herds, that he was called from Haran. This was, so to speak, the accident of his call; the first object was to preserve the worship of the one true God. And is not this, too, eminently true of you? For herein, manifestly, a great provision is made by God for evangelizing the earth—that all the tides of emigration flow now, even of necessity, from lands where His truth is already fixed, and therefore, that new settlements become of themselves outposts of the faith. For that growth in the numbers of a people, which leads to the necessity of emigration, is one consequence of the increased value and care for human life which Christianity produces, just as the spirit to go forth on such an enterprise is itself a moral fruit of that ennobling faith. And so the increase of Christian lands, ought to lead to the evangelizing of the earth. This colony, which you are joining, is in its most distinguishing features, the embodying of this idea. You go forth from the land, you go from the Church of England. Alas! that so it should be, but so it undoubtedly is, that in almost all our colonizing efforts for generations, this, which is the leading idea of your movement, has been almost absent; and whenever present at all, present well nigh by accident. Hitherto, of late years at least, we have colonized only to relieve the nation at home of those who were a burden to it; and been almost without thought of planting in the new land, any true representation of our own people in their various ranks, in their civil institutions, and, above all, in their religious blessings. But, God be thanked, it is not so with you; you go to reproduce the various

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ranks of English society, to transplant her civil blessings. Above all, you go as members of the Church of England, to reproduce the Church of your fathers in the far land in which you settle.'

We grieve to add, that these high hopes have been as yet but partially fulfilled. The emigration of several Clergymen has happily been the means of supplying the Colonists with spiritual instruction, and a due administration of the sacraments, in ampler measure than was vouchsafed to the first settlers in any other of our colonies: nor has their industry been unrewarded by an encouraging share of temporal prosperity; but, owing to the embarrassments of the New Zealand Company, the effects of the discovery of gold in Australia, and other causes, upon which it is unnecessary to dwell here, no permanent or complete provision for their spiritual and moral wants has hitherto been made.

The erection of a Bishopric and the foundation of a college, two main and essential features of the original design, have been deferred. Other parts of it have been but inadequately carried out. We trust, however, that in time every hindrance may be removed, and every defect supplied. Let all who read this contribute,—what all may,—towards a result so much to be desired, by sending up an earnest prayer, that the Association may yet be enabled to secure to the growing community which it has planted, that best inheritance of a true Church and pure faith. Should it fail to redeem its pledge before many years shall have elapsed, religious or civil discord, it is too certain, must arise, to prevent united action and palsy the heart of generous enterprise, and the hope that now cheers the forward-looking exile, as he thinks upon the doubtful future of his children, will disappear for ever.

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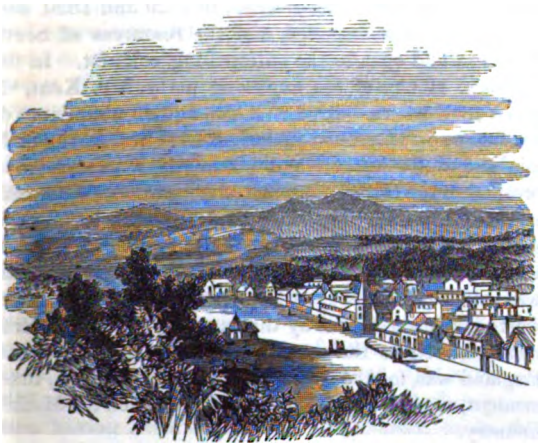
THE
MONTHLY RECORD
OF THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

JULY, 1855.



ADELAIDE.

SOUTH AUSTRALIA.

THE Colony of South Australia—lying between 132° and 141° E. longitude, and extending inland from the sea coast to the 26th parallel of latitude—containing an area of 300,000 square miles, or more than double the dimensions of the British Isles—forms no exception to the mistaken principles and policy of our colonial system. For more than fifty years, this fertile and salubrious tract of country, possessing maritime advantages of the highest order, and agricultural and mineral wealth in the richest

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abundance, had been in possession of England, before an attempt was made to transfer to its shores any portion of her superabundant population. A hasty and superficial survey of the coast had pronounced the territory 'barren, and in every respect useless and unfavorable for colonization;' and it was not until Captain Sturt's adventurous and successful discoveries, in 1829 and 1830, that this illusion was dispelled, and the resources of South Australia laid open to the enterprising colonist. In the language of one of the exploring party, Mr. Kent, 'it was a spot, where, with a rich soil, and an abundance of the finest pasturage, and no lack of fresh water, the exile might find for himself and his family a peaceful and prosperous retreat.' The stream of emigration was, in consequence, soon directed thither, and, under the auspices of several influential persons, an Association was formed in 1834 and 1835, for the establishment of a colony, on what was called 'the self-supporting system.' The sale of its waste lands was to defray the expences of local government, as well as the requisite supply of labourers, and England was, for the first time, to possess a colony, independent, as to its expenditure, of all claims on the Mother Country.

How delusive these expectations were the sequel too happily shows. In about four years, the 'self-supporting colony,' had incurred debts to the amount of £400,000, while nearly £250,000 more, the produce of the sale of land, had also been swallowed up by a reckless course of extravagance. It is in evidence, that the government officials supplied their own departments with stores at their own prices, and among the many items thus paid for out of the revenue, we notice 'wine biscuits at six guineas per tin,' and 'wax candles at ten shillings per pound, for a *prisoner* in his cell.' Public works and

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buildings, for which there was no immediate use, on a magnificent scale, absorbed the labour which should have been devoted to the cultivation of the land, and the entire population was maintained at an enormous cost out of its unproductive capital; 'the sum of £277,000 having been sent out of the colony in one year, 1840, for the purchase of the necessaries of life.' Land jobbing and speculation formed the sole occupation of the colonists, so that while there were not two hundred acres under tillage in the whole colony, the price of land in the newly erected town of Adelaide had risen from its original cost of twelve shillings, to the fictitious value of £1000, and £1500, and even £2000 per acre. The liberal issue of paper money by three rival banks kept up, for a time, the semblance of prosperity; but, as like the English railway scrip a few years later, it represented *nothing*, by encouraging undue speculation among every class, it only rendered the collapse more awful. A state of bankruptcy was the necessary consequence, and the Sheriffs' court alone shewed any sign of life and energy. The town of Adelaide was well nigh deserted. Of 1900 houses, 642 were found, in 1842, totally abandoned, their possessors having been driven into the interior, to do that, which should have been done in the first instance; viz., to raise by their own labour the means of subsistence. Never was failure more speedy, or more complete. Fifteen thousand persons had been reduced to pauperism, and numbers would have perished from want, had it not been for the energetic measures of the Governor, Captain, now Sir George, Grey, whose appointment took place in this period of depression. The result to England, of this experiment of a self-supporting colony, was the payment out of the public funds of nearly £300,000; so completely falsified were the expectations of Mr. C. Buller,

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Col. Torrens, Mr. Rowland Hill, and their coadjutors, by whose influence it was founded, and under whose management it was conducted to so disastrous an issue.

But the talents and energy of Capt. Grey would have failed in establishing prosperity in South Australia, (the land sales in 1843 having only amounted to 598 acres,) had not the accidental discovery of copper ore and lead raised it at once from its insolvent state. A fresh impetus was thus given to the development of its resources, and, while agricultural and pastoral pursuits have not been neglected, the wealth derived from its mines has entirely changed its aspect, and converted it into one of the most flourishing possessions of the British Crown. With an abundant revenue, and increasing exports, it bids fair to become an important community, and though a temporary check has been given to its onward progress, by the withdrawal of a portion of its population to the more attractive gold-fields of Victoria, yet the sure and steady returns, which it holds out to industry and enterprise, will triumph over this difficulty, and draw to its shores a respectable class of emigrants. Few colonies, whether as to healthiness of climate, or certainty of competence and eventual wealth, offer so many inducements for colonization, and the labouring man, who is hard pressed by poverty and a large family at home, cannot do better than select it as his adopted country. Scarcely twenty years old, it already contains a population of 80,000 to 100,000 souls, of whom 15,000 or more are located in the city of Adelaide. All the habits and conveniences of civilised life are to be found within its limits, while the absence of a vicious and demoralized population adds greatly to its attractions. The religious and educational requirements of the community have been well provided for, and though the growing wants of the colony, in these

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respects, create a corresponding demand for their increase, there is no reason to fear that they will not eventually be supplied by the exertions of the colonists themselves.

It is to this point—the ministrations of religion through the instrumentality of the Church—that our narrative must now turn. And here we cannot notice without satisfaction, that although the colony was founded on what are called in these days, 'the principles of civil and religious liberty,' in other words, on an absence, as far as the State is concerned, of any care or provision for religion at all; and though, as it were, to mark the one thing needful, in the minds of the projectors of this infant community, a newspaper office was the *first* building erected there; yet we find the emigrants themselves carrying out with them a church, in frame work, capable of containing 350 persons, and one of the great Church Societies, that for Promoting Christian Knowledge, contributing £200 towards its purchase. The first settlers landed in July, 1836, but it was not until January, 1838, that the Rev. C. B. Howard, the Colonial Chaplain, succeeded in erecting his wooden church, cheerfully labouring in the work with his own hands. To him belongs 'the distinguished honour of unfurling the standard of the cross, and of raising up the first temple to the Lord, in this beautiful and distant land.' In this hallowed work he was nobly assisted by several lay members of the Church, whose attachment to her ordinances was increased by the difficulties and spiritual destitution everywhere around. The conduct and example of these truly Christian men, who were among those highest in station in the colony—the Governor, Col. Gawler, being especially distinguished for his attention to its religious welfare—must have exercised a beneficial influence on the character of the rising community, and given a favourable direction to its moral and social

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habits. Mr. Howard's exertions appear to have been beyond all praise, and though he closed his useful and laborious ministry at the early age of 33, after five years residence in the colony, his name still lives in the memory of those who knew his worth, and loved him for his zeal and devotedness. He had been joined in 1840, by the Rev. James Farrell, a Missionary of the Society for the Propagation of the Gospel, sent out as soon as tidings reached England that Clergymen were wanted in South Australia. Ever intent on the establishment of the Gospel, wherever an opening occurs, no sooner had the Society, through Bishop Broughton, been informed of the spiritual state of South Australia, than it hastened to supply its wants, and it is recorded, that of the six Clergymen who met the Bishop of Adelaide on his arrival in 1847, five were deriving their income from its funds, and the sixth had been sent out under its auspices, and was placed by his own request upon its list. At this time, there were upwards of 30,000 people in the colony, who, except for the provident forethought of the Society, would have been deprived of the religious ministrations of the Church. So false and mischievous is the assertion, that colonies may, *in the first instance*, be left to themselves, and that Christian ordinances may be considered, as by too many in these days they *are*, in the light of some mercantile commodity, the supply of which will always be commensurate with the demand. Surely the Churchmen of South Australia owe a debt of gratitude to the Venerable Society, for its early providence and forethought, and it cannot but be gratifying to its friends, to witness its zealous and unostentatious care for the poor emigrants, in this distant and obscure colony, at a period, when the Society itself was struggling, (*as it now is,*) against the difficulties of a scanty income, and ever-burthened by

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pressing claims from almost every foreign possession of the Crown.

To South Australia, however, though the first years of the Church were trying and discouraging, was soon accorded the inestimable advantage of Episcopal superintendence. As early as 1840, some efforts were made towards the endowment of a Bishopric, and the Venerable Society received from W. Leigh Esq. of Little Aston Hall, Lichfield, a munificent gift of land and money for this purpose. But the object was not attained until six years subsequently, when Miss Burdett Coutts, with a liberality unexampled in these latter days, took upon herself the charge of founding two Colonial Sees, at the cost of £40,000. South Australia was selected as one of them, and the Diocese of Adelaide was created by Royal Patent, and placed under the care of the Right Rev. Augustus Short, D.D.

St. Peter's Day, 1847, is a day much to be remembered by the Church, when she began to put forth her strength in the right direction. The crowds of eager worshippers who thronged Westminster Abbey, to witness the consecration of four Bishops, for the newly founded Sees of Adelaide, Melbourne, Newcastle, and Cape Town, was a most gratifying proof of the deep interest manifested in an object, which had been accomplished entirely by the efforts and voluntary offerings of Churchmen.

To the South Australian Church the establishment of the Episcopate was of the utmost importance. It occurred at a most critical period of its existence. Some half dozen zealous, over-worked, Clergymen were toiling and struggling against the overwhelming difficulties of a large and rapidly increasing population, and there was no guiding and controlling mind to direct their energies, and to counsel and encourage them in their trials. The arrival

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of Bishop Short was therefore hailed with delight, as an auspicious event, fraught with incalculable blessings. It was spoken of as 'life from the dead to the Church.' The great majority of the colonists were attached to her communion, and an authorised Overseer alone was wanting for the multiplication of her ordinances, her churches, and her schools, and those other numerous agencies, by which she reclaims men from the paths of the destroyer, as well as edifies the body of true believers, and makes them meet 'for a habitation of God, through the Spirit.' And amply were these anticipations realised. The Bishop of Adelaide landed in December, 1847, and simultaneously as it were with his arrival, the Church sprung forward in her career of progress. Three Clergymen accompanied him from England, and six more greeted him with welcome on the shore, and all the nine, with other members of the Church, met him two days afterwards in the House of God, and joined him in one holy and glad Communion. Within a very short period, in July, 1848, the Bishop could write 'we now number eleven Clergy, and one Catechist; two more residents, and two itinerating to the whites and natives, would fill up the measure of our wants. We *are* not, nor are likely to be for some time, in a condition to support our own Clergy, and they ought to be at this time fifteen in number, to meet the spiritual wants of the Church in this province.' And then we hear of the consecration of no less than ten churches, of which seven were begun subsequently to the arrival of the Bishop, and of six others rapidly progressing toward completion, and of an equally extensive effort for the erection of schools and parsonage houses; all which useful and necessary works were undertaken by the colonists themselves, absorbing, of course, for the time, the funds applicable to the maintenance of the Clergy. But the timely help of the

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Society obviated in a great measure this difficulty. The *fifteen* Clergymen were soon at work, and then the number was increased, and then came the cry for more, and thus, as the colony advanced in prosperity, the Church advanced with it, and the means were found from her own members for her still further progress.

The Legislature, for a short time, made an addition to the stipends of the ministers, of *every denomination*, in proportion to the salary raised by their respective congregations; an arrangement by which the Church benefited to a considerable extent. But the Act was afterwards repealed, and though it occasioned a temporary pressure on the Church, and some inconvenience to the Clergy, we much doubt whether, on the whole, the repeal was not advantageous to both. Stipendiary payments by the State for religious objects, if dependent for their continuance on the vote of a popular assembly, are causes of irritation and discontent, and, while they check the voluntary efforts of the people, and relieve them from a sacred obligation, are, at the best, but scanty and uncertain sources of income, and only starve the Clergy, whom they profess to maintain. Unquestionably it is the duty of every community to find means for the permanent endowment of the ministers of religion; but if circumstances prevent the State from the fulfilment of this duty, it is better for Churchmen in our colonies to feel that they are dependent on themselves, and to do, as their forefathers in England did, in days gone by, viz., to provide for the endowment of the Church, out of their own lands and possessions. In all new communities the difficulty is at the outset, and in this difficulty Churchmen in England are always willing, through their religious societies, to lend a helping hand. It is gratifying to know, that colonies thus set forward by Churchmen in England, are

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ready to appreciate their exertions, and to follow their example, and that Church Societies are now in active operations in every Colonial Diocese. In South Australia, especially, considerable efforts have been made, and large funds collected for religious and educational purposes; and though new claims will constantly arise, as new towns are built, and new settlements formed in the interior, (17,000 immigrants having poured into it in 1854,) it is satisfactory to feel, that, *with assistance from England for these purposes at first*, the Church of South Australia is in a fair way of becoming independent of external aid. And for this happy consummation the Society for the Propagation of the Gospel is mainly answerable.

Its Missionaries for ten years were the only Clergymen in the Colony, and to them belongs the praise of having kept up the knowledge of the truth through the ministrations of the Church. Of the labours of these men we will now give a few scattered details, collected chiefly from their own journals and letters. They will show what missionary life in our newly settled colonies really is, and enlist the sympathies of all true Christians in their work.—We must remember, that it was not wealth, or even competence, certainly not station, nor ease, nor worldly enjoyment which they sought. A bare pittance, *not half so large as the wages of a common artisan*, and a life of incessant toil, is all the Church has to offer to her self-denying ministers, and for this service how many are gladly offering themselves to the Lord. The Bishop of Adelaide, when he left England in 1854, had been applied to by 'two and thirty Clergymen, and Scripture Readers, desirous of employment in his Diocese.' And though he was able only to avail himself of the offers of *five*, in consequence of deficient funds, yet the circumstance shows that our Church is alive to her responsi-

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lities, and that her ministers are dedicating themselves to her service, and willing to go forth and preach the Gospel in all lands.

Of Mr. Howard we have already spoken: 'he long toiled arduously in preaching the unsearchable riches of Christ;—often, after morning service at Adelaide, walking with his gown on his arm, a distance of seven miles to preach at the Port in the afternoon, and returning thence to officiate again at Adelaide in the evening.' Mr. Farrell (his successor) was overwhelmed by his labours. He was for three years quite alone, the only minister among the twelve thousand members of the Church.' And what these labours were, may be gathered from another extract. 'The duties of a minister here are somewhat multifarious: they are in short those of a parish priest, chaplain, and missionary. We two, of Adelaide, have calls to numerous outposts, which it is impossible to obey; indeed a great door is opened unto us, if we could only avail ourselves of the opportunity presented; but two Clergymen are quite unequal to the duties even of the town: the cemetery, hospital, jail, and asylum, might well employ one.' 'For the present, (writes Mr. Pollitt) I have three services on the Sunday: in the morning at Nairn; afternoon at Balhamah, seven miles distant; and at Nairn again in the evening: at each service I have a full congregation. So soon as our churches are built I shall have a service at Blakiston also; and at the South Australian Company's mines in the week, 12 miles distant.' At Gawler, where a very handsome church was afterwards erected, the Missionary at first was obliged to officiate in a mill. 'We could only (he says) get the loan of a mill, which reminded me of Bishop Broughton's conducting Divine service in the heart of Sydney in a brewhouse. Mr. Coombs would, I could perceive, have much

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preferred some less secular spot for the worship of God: but if a Bishop declined not to officiate in a brew-house, a Deacon ought not to disdain a mill. I myself, a Priest, have ere now been obliged to be satisfied with a cow-house. A well ordered mind naturally loves to have the building and the appointments in keeping with the sacred services in which it is engaged; but every place may be sanctified by the Word of God, and by prayer.'

Of the appearance of the church at Adelaide, as it met Mr. Coombs' eye on his arrival in the colony, the following pleasing account is given. 'The congregation here is large and important, between 500 and 600 in number, amongst them the Governor, the Judge, and principal persons of the place. I observed with much interest sitting round the communion rails—clinging as it were to the horns of the altar—a group of native boys and girls of the Aboriginal school: the boys wear a bright red bush shirt, and the girls a sort of grey dress, made in the European fashion. Their sparkling eyes were fixed on me as a stranger; and their attentive demeanour showed me that they were well instructed in the elementary knowledge of Christianity. I need not say that their appearance greatly reminded me that I was in a strange land, and, as I looked upon those poor simple children of the wild, it was with a silent prayer that they may be brought to know Him, whom to know is eternal life.'

A journey to Gawler is thus described. 'The distance is thirty miles. The day was beautiful. Eight miles on the way we passed through a part called the Pine Forest, where, but a few years' since, many a giant of the forest grew in pristine strength and beauty, but the onward march of civilization has laid them low, and swept all before it. Now, here and there, are the neat and picturesque huts of the settlers, and land reclaimed from the

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wild luxuriance and liberty of nature, which had formerly been only the hunting ground of the savage, and the abode of beasts and birds of the forest. A drive of twelve miles brought us to the half-way house, a small place of refreshment on the banks of the Little Para. Around this was collected a large assemblage of drays, bullocks, and drivers. The sun shining in the greatness of his strength, the dust rising in thick clouds, and flies settling in shoals on man and beast, will afford some notion of Australian travelling. Many hundreds of bullocks and men are incessantly engaged in the transit of ore and wool. The wild life led by these men, constantly travelling to and fro, through the remote parts of the country, encamping, as they do, night after night in the open air, and the vexatious character of their employment, all combine to give them a wild appearance, and to render them, as may be supposed, rough enough in their manners. Oaths, both frequent and fearful, painfully tell a Christian observer the dreadful degradation to which this large class is reduced. Often many of them are prosecuting their wearisome toils on the Sunday: their loud voices, and the cracking whips with which they urge on their unwilling beasts, seem sadly to desecrate the sacred day. From the Little Para, our route lay over a barren plain, where nothing met the eye but the hills on the right, and on the left, in the extreme distance, the skirts of a gigantic forest, which stretches far up the country. The sky, Southey's line would best describe,

'Still the same burning sun, no cloud in heaven.'

'At length the town of Gawler appeared in sight. The entrance to it is through a bend in the dry bed of the river, which, as is the case with nearly all South Australian rivers, only runs in winter. The town is well situated on a gently rising ground. It consists, at present, of one

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main street, in which there are several shops and stores, and many small habitations, which a new comer would hardly venture to call houses. They are only one story, sometimes only one room, built of what is here called wattle and daub; that is, pine trees firmly planted in the ground, the interstices being filled up with small branches bent and plastered over with mud: in other cases, when the timber is put pretty close together, mud only is used. There are, however, many houses of a far more durable and comfortable description, built of stone, which is plentiful in the neighbourhood, and in some instances of brick.'

A first meeting with a party of natives is thus described. 'To day we saw a large party of the Adelaide tribe of natives coming in. They presented on the whole a miserable appearance. The men are thin and lanky, and the women also. The latter carry their children in a sort of knapsack on their backs; and besides, bags containing whatever they may collect. The men lead the way, walking quickly, having their spears and waddies in their hands. In this instance they appeared to have a good supply of weapons, as if they were about to engage in a fight. Their only clothing consists generally of a dirty, torn, blanket, which by no means improves their look.' We add the following description of a venerable old savage, by name, Old Jemmy, whom Mr. Coombs met at Floraville. 'I could not conceive a better personification of uncivilized man; though evidently very aged, he is as upright as a dart, but a certain staidness of gait, combined with his snow-white hair, while it told of the many years which had passed over him, gave an air of majesty to this old son of the forest. He is very cunning; in bursts of passion he has more than once threatened to *waddy* any one who might oppose him. From

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what I could gather, he seemed fully sensible of the marvellous changes which had taken place in his country: his hunting ground invaded, and the prey, he once so skilfully pursued, driven far away. Yet it is surprising with what cold contempt, almost amounting to scorn, the natives look on much that must seem to them the most wonderful. It will be a day of gladness to us, when we shall behold any of them converted to the pure faith of the Gospel of Jesus. Oh that British Christians would now attempt, by self-denying liberality, to do for these savages what ancient believers did for our rude forefathers.'

One more extract from Mr. Coombs' interesting journal, and we must pass on to other details. 'Scarcely anything can be conceived finer than the ride to Mount Barker. Across the Adelaide plains, or up the Glen Ormond hills to the south-east, most grand and lovely views meet the eyes of the traveller. The way is a continued steep ascent through the thickness of an Australian forest, which a short time ago was tracked only by natives. Some way on, we entered the pretty German village of Hahndorf. Everything is German, the habitations, the people, speech, dress, manner. There is a Lutheran congregation, with a pastor. At length we were glad to discern Mount Barker itself, rearing its lofty summit to the clouds; and soon afterwards on a hill, quite as it seemed in the wild, we saw the walls of a pretty church spring up, and near them the parsonage, just completed, and already occupied by our friends.'

'One thing, at first, strikes a European in this colony —especially a Briton: it is, that, day after day, there continues the same seemingly everlasting sunshine: no morning mist to clear away; nay, for weeks and weeks together, not so much as a cloud to dull the face of the sky;

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a clear, dry heat lasts during the live long summer, with now and then two or three days of hot wind—an atmosphere dry and light to an almost inconceivable degree. The earth reflects back, as it were, the sun's burning rays: myriads of flies and insects (the former of which are very annoying) swarming *everywhere*, filling *everything*, buzzing continually around. This will convey a better idea of the climate than anything else. Amid all the various annoyances, which are neither few nor light, yet there is an unsurpassable and indescribable loveliness in many of the sunny days of Australia—a beauty and a charm which neither pen nor pencil can convey.'

'To-day I commenced what was, properly, my first pastoral visit; there was no horse available, so I had to walk. On reaching Gawler, and going from house to house, I received many kind, and sometimes very cordial welcomes. Upon becoming better acquainted with the people, I found a great diversity of opinion: in fact, some of all opinions are gathered together in a colonial community: men of various creeds and countries meet, forming a stranger medley than could be realized at home. An assembly of human beings, who, from their long abode in the Bush, have almost forgotten the Church of their fathers—their children, in many cases unbaptized—their dead buried without Christian rites—themselves ignorant of the Way of Life.' Such are the people among whom a Missionary Clergyman has to labour, and to multitudes of whom, by God's blessing, the Missionaries of the Society have not preached the Word of God in vain. They have carried the Church's ministrations among these rude settlers of Australia, and raised up in the wilderness, temples of the Lord, and made its solitudes re-echo with the glad sounds of prayer and praise. Down many a rough cheek have streamed the tears of contrition, as the

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Missionary has pressed home upon the conscience, 'righteousness, temperance, and judgment to come;' and we trust that the joyfulness with which his approach is hailed, as he pursues his toilsome round of daily services amongst the scattered settlers of this distant land, is only the forerunner of the day, when its vast plains and forests shall, like our own happy England, teem with towns and villages, and the first object which everywhere meets the eye, be the parish church, pointing upwards with its spire to heaven.

All things seems to indicate this result of our Church's labours. The Bishop on his first arrival found a general desire 'for the public means of grace and sound education. We must endeavour (he adds) heartily to satisfy this desire; and I must say, to find myself on Sunday last, preaching to full congregations, in two nice churches, capable together of holding 1300 people, in a spot which was a wilderness eleven years ago, is equally astonishing and cheering.' And again 'to those who had seen the day of small things,' when *one* single Clergyman of our Church struggled with the flood of evil which breaks out in the first planting of a Colony, it was a sight of deep interest to witness a Bishop communicating with *nine* Clergymen at the altar table.' The Bishop's heart was cheered by the unmistakeable signs of sincerity which met him in his first Episcopal ministrations, viz:—confirmations and the consecration of churches. His first confirmation was attended by 68 persons, and was 'a most satisfactory celebration of that apostolic rite, and I trust will tend materially to confirm those, who partook in the service, in their religious impressions, and also prepare the way for a large accession of young people to full Church-membership.' And so, at the consecration of Christ Church, North Adelaide, the most striking sanctuary at that time

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in the colony, an edifice of Anglo-Norman structure, with its stained glass windows, its pulpit, desk, and communion rails of polished cedar, above 700 persons were present, and twelve Clergymen took part in the glad solemnity. 'I have pleasure (writes the Bishop) in mentioning these things, (viz. that no debt remained on the church) as they show the ready mind of our people. I hope that it will not be found less ready when we begin the Cathedral in South Adelaide.' And, a little later, he writes, 'the spirit shown in church building is cheering, and the progress of religion generally, and of our own Church in particular, most satisfactory.' Various proprietors gave land and money for churches, schools, and parsonage houses, and the Directors of the Burra Burra mines came forward liberally for the same objects. It was clearly seen in South Australia, as in all other English colonies, that when the Church is once planted in its integrity, with a Bishop to guide and animate it, there is no limit to its extension, and that it has the power of grappling with, and eventually overcoming, every difficulty which obstructs its progress. We could fill our pages with extracts and details of this kind; but the enumeration of the ordinary labours of a Bishop in our colonies is now happily unnecessary. We now know *what* is sure to follow his appointment, and we see, as the Church sends him forth, almost as clearly as those around him, the *reality* of his work. Clergymen are multiplied, churches built, schools established, the ministrations of religion are carried into every place, and Churchmen are joined together in the spirit of unity and order.

In South Australia these results have been strikingly displayed. A brief account of two of its great Institutions, its Diocesan Synod, and its Collegiate Establishment, shall close our summary. The sudden and abrupt withdrawal

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of all state assistance by the local government, occasioned the development of the first-named important Institution. It became necessary to set in action an immediate organization, to provide for the pressing wants of the Church. A Diocesan Assembly was therefore formed, consisting of the Bishop, the Clergy, and a convention of Laymen, being communicants, appointed by delegation from every parish. The rules for its guidance were framed with great judgment and foresight, and with a due regard to the rights and privileges of each order, so that the Clergy do not trench upon the Bishop's office, nor the Laity upon that of the Clergy, but all are combined together in harmonious action, labouring in their appropriate sphere for the common good. The regulation of all matters of finance, the maintenance of the Clergy, the patronage of the churches, and other details of the kind, are committed to the whole body, while, in things purely spiritual and religious, the authority of the Bishop and Clergy remains intact. A machinery is thus put in motion, adapted to the exigencies of the Church as they arise, and providing for the management of her affairs, by duly constituted members of her own communion. The withdrawal of state assistance has so far been beneficial to her progress, and now, *free and unfettered, she can act upon her own judgment, and furnish from her own resources the means of her legitimate development.* The proceedings of the Diocesan Assembly have hitherto been marked with unanimity and peace, and the union between Clergy and Laity, has been cemented by the circumstances of difficulty, through which the Church has lately passed. The obligation is acknowledged, that every member of her communion is bound to contribute to her support, and we do not doubt, that based upon this principle, the Church will have no difficulty, in not only 'holding her

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own' in South Australia, but in still further propagating her tenets, and increasing her influence. She requires, it is true, foreign aid for her new parishes and her missionary work among the natives, and it will be the duty and the pleasure of the Church at home to supply these pressing needs, seeing that she herself is so faithfully and successfully fulfilling her high commission. Latest advices (March, 1855) speak of the Diocesan assembly and Synod as in full and energetic action, establishing the Church on a constitutional basis, and providing for her government and discipline, and the maintenance of the Clergy.

The other great Institution, to which we alluded, is the Collegiate School of St. Peter, Adelaide; one of the best ordered and most flourishing establishments of the kind in any colony, or even in England itself. Its formation was an early and cherished object of the Bishop. Before he left England he had sketched his plan, and the Christian Knowledge Society had promised £2000 towards its accomplishment. Having, on his arrival at Adelaide, provided for the education of the lower classes in an excellent school, and having seen 400 children availing themselves of its benefits, he determined to carry out his design of the Collegiate Institution. With the prompt and ready decision, which marks his character, he purchased at once an appropriate site, 'on the north-east of Adelaide, on a rising ground, a little removed from the river, and commanding a view of the entire mountain range.' The foundation was laid in 1849, and it excited the liveliest interest in the colony. Donations were made from all quarters, and were most munificent: one individual, Capt. Allen, contributing £4000. A handsome pile of buildings has been erected in the Tudor style, and the Collegiate School is now in active operation, containing from 90 to

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100 pupils. Its advantages to the Diocese cannot be too highly estimated. The Bishop, on his return from England last year, took out with him a distinguished scholar, and an accomplished man, the Rev. G. Farr, as its Principal, and when the ulterior portion of the Bishop's plan viz., a College, shall be developed, St. Peter's School will furnish it with young men, qualified to take advantage of its instructions, and to become hereafter, the leading characters in Church and State, in South Australia. To the College, when established, Capt. Allen has promised a large sum by way of endowment, thereby adding to the debt of obligation, which the rising and all future generations in the colony owe to his Christian zeal and judgment.

We would add that the active mind of the Bishop is, at this time, endeavouring to effect another great object; the erection of a Cathedral Church in Adelaide, 'an edifice of a higher architectural and more costly character, not unsuited to the simple majesty of our Liturgy and Ritual, or morally inappropriate in a portion of the earth, where the Almighty has been pleased to scatter gold among the dust. In the prevailing idolatry of covetousness, a Cathedral Church may lead many to think it not enough to give that which is 'vile and refuse,' mean and cheap, for God's service, while they themselves dwell in cedar, and are clothed in purple and fine linen.'

Our account of South Australia would be incomplete without some notice, however slight, of its native population. So far as can be ascertained, there are resident, within the settled parts of the colony, about 5000 of the Aborigines. The humane policy of the Government has assigned them officers, whose duty it is to protect them against oppression and wrong; and endeavours have been made to civilize and convert them. The result however

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has hitherto been inconsiderable; the Australian savage seems the most hopeless in this respect of the human race; not that he is destitute of faculties and powers, which cultivation would develope and improve. We have already spoken on this subject in our account of Western Australia,* and the remarks there made apply also to the South Australian native. His sad condition has not escaped the notice and sympathy of the Bishop of Adelaide and his clergy. By the aid of the Venerable Society a Mission has been formed for this especial purpose. The Poonindie† Mission at port Lincoln, under Archdeacon Hale, is endeavouring, by means of education, and a removal from old associations and habits, to wean the native from his savage mode of life, and to train him up to a knowledge and practice of better things. Many encouraging instances have occurred of its beneficial influence; fruit small indeed, when compared with the mass of heathenism and brutality which it seeks to remove, but large, when measured by the unpromising nature of the material on which it has to work. Archdeacon Hale's indefatigable exertions are a pleasing contrast to the treatment which the black man too often receives at the hand of the white man, once humane and just, but, by a long residence in the wilderness, deprived of the ordinances of religion, brutalized in his feelings and dispositions, a savage with the responsibilities of a Christian. Many, alas! are the instances of this uprooting, one by one, of all the thoughts and habits of civilised life.'

One fearful instance shall be adduced to show what *even Christian men can be*, when religion, in its outward forms, as well as inward influence, ceases to be pressed upon their notice. It was related by the Bishop, and

* Monthly Record, 1853, pp. 230—240.
† Ibid, p. 238.

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came under his own observation on a visit to Port Lincoln, the same settlement in which he has placed his Mission for a very opposite purpose. We will give the narrative in the Bishop's words, and then leave it, with all the responsibilities which the circumstance suggests, on the minds and thoughts of our readers. 'From time to time, barbarous murders have been perpetrated by the natives at the outlying stations. The case is generally as follows: A settler comes with a flock of sheep, picking out, of course, the best watered and most grassy valley he can find. Huts are built and out-stations formed. The kangaroo and wallaby gradually retire into the scrub, far from the haunts of the white man, and the native finds his best hunting-ground gradually taken from him; while, on the other hand, sacks of flour, tobacco, sugar, and other luxuries meet his eyes and tempt his cupidity, or rather, inflame his hunger. He pilfers at first, and then, watching his opportunity, and coming with a party, he spears the lonely shepherd, or hut-keeper, or white man or woman, who stands between him and the object of his desire. 'What for white fellow take black fellow's country? No good;' asks the scowling savage, and then in some moody fit of passion spears the settler, who has, perhaps, been treating him with kindness. But how often, on the other hand, has the white man taken his gun, and fired from sheer cowardice, and without provocation, on the native? Another, and still more hateful, mode of destroying those who are troublesome, has been to mix arsenic (which is kept for the purpose of cleansing scabby sheep) with flour. The huts, left unguarded, offer easy entrance to the pilfering native, who perishes miserably in the scrub, whither he retires to feast on the stolen food. In the case, which I am now alluding to, we found the bodies of two boys, the remains of a mother and

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infant, eighteen months old, and a man: while the father of the family, and another boy, after recovering from the effect of the poison, still live to tell the tale, and describe the sufferings of the dead. In a sequestered grassy spot near a spring, seven miles from the hut whence the flour was taken, the tragedy took place, and we saw a bottle, which, in her raging thirst, the mother had filled, and left on the edge of the water-hole, whither in her agony she had rolled herself. Such is the account of the natives. It is *suggested* that they themselves mixed the arsenic with the flour, mistaking it for the same, or that they died, from eating flesh drugged with *nux vomica*, intended to destroy the wild dogs. But those who know that the native Australian has been looked upon, in the early days of every settlement in Australasia, *as little better than vermin to be destroyed*, and who can estimate the force of fear, revenge and cruelty upon the untamed heart of 'the natural man' will not marvel, if security has been obtained in New South Wales, or the Tattiara country, or other districts, by the means here alluded to, or others equally unscrupulous. I mention these things only with a view of impressing upon the minds of Christian Englishmen, the need there is of helping to *supply the ordinances of religion in the early stage of a colony*, that is, if the natural propensities of the human heart are not to burst forth in all their wickedness even among those who have been baptized into the name of Jesus.' And then, the Bishop adds, that '*the settlement had not been visited by a Clergyman for twelve years*'; and thus our compassion is excited for the guilty perpetrators of these atrocious murders.

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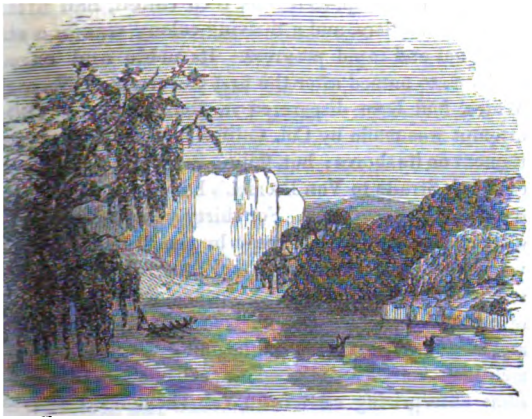
THE
MONTHLY RECORD
OF THE
CIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

AUGUST, 1855.



RIVER GLENELG.

DIOCESE OF MELBOURNE.

province of Victoria, the spiritual oversight of which been committed to the Bishop of Melbourne, is the st and most flourishing of all our Australian colonies. orms the south-eastern portion of the great island- inent, lying between 37° and 39° south latitude, and and 150° east longitude, and embraces within its ts 98,000 square miles, or one-tenth more than the island of Great Britain. It has a line of sea coast of ly 700 miles: its inland boundaries are formed by the

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course of the river Murray, which divides it from New South Wales and South Australia, giving it an extent from N. to S. of 250 miles, and from E. to W. of 500 miles. Its present population amounts to 300,000 souls, of whom 70,000 are resident in the city of Melbourne and its neighbourhood.

Previous to the discovery of its rich and extensive gold-fields, Port Phillip, as it was then called, had attracted numerous settlers, and a thriving colony was in a state of continual and rapid progress. Its noble and capacious harbour, so named after the first Governor of New South Wales, had been discovered in 1802; and in 1804, an attempt was made by Col. Collins to form a convict settlement on its shores; but, failing in his purpose, he crossed Bass's Straits to Van Diemen's Land, and laid the foundation of Hobart Town. For thirty years afterwards the district was unvisited, except by the crews of whaling vessels, by escaped convicts, and other disreputable persons. Reports, through these means, were spread abroad of its capabilities, its fine harbours, its numerous creeks and rivers, its extensive downs and grassy plains, and its rich land, suited for all agricultural purposes. In 1835, some enterprising settlers in Van Diemen's Land determined to transfer themselves, their families, their flocks and herds, to the opposite shores of Port Phillip. Among these, one adventurous individual, Mr. John Batman, was most conspicuous. He sailed for Launceston in a small vessel with seven half-caste natives, and, landing at Port Phillip, induced the native chiefs by treaty to cede to him a large tract of land. Other persons followed his example, and associations were formed for colonizing and taking possession of the country. Here, however, Government interposed. The transaction with the native chiefs was declared illegal. The Crown asserted and maintained its

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rights, and though the original settlers were allowed advantages to the amount of their outlay, the lands, which they occupied became theirs only by purchase. In 1837, the town of Melbourne was laid out on the banks of the Yarra Yarra river. The first land sale took place at the same time; town allotments realizing from £30 to £100 the half-acre. Speculation soon commenced. In 1839, three half-acre sections were sold at public auction for £10,250. Produce and commodities of all kinds rose in the same proportion. The 4lb. loaf was sold for 3*s.* 6*d.*, and ten shillings a day was the ordinary remuneration for the lowest description of labour. 'Vessels hastened to Australia Felix from every place, and, at the port of Melbourne, less than three years after the foundation of the colony, 130 vessels were seen at anchor in one day.' A reaction speedily followed. In 1843, the value of a sheep had fallen from £3 10*s.* to 1*s.* 6*d.*, cattle from £12 to 12*s.* and other things in proportion, and insolvencies were almost universal. The colony, however, surmounted this commercial crisis, and gradually recovered its prosperity. In the beginning of 1851, not 17 years from its formation, it had acquired a population of 77,000 persons, and was rapidly advancing in wealth and importance. At this period an enormous impulse was given to its progress by the discovery of its gold-fields. The wilderness of 1835 has become a great community with a revenue larger than that of many European kingdoms, but still unequal to the gigantic scale of its expenditure, the former being *three* and the latter nearly *five* millions sterling! Its land sales, in 1854, amounted to a million and a half, and its annual yield of gold is estimated at three millions of ounces, valued at twelve millions of money! The Province of Victoria, now independent of the government of New South Wales, has its

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own legislative assemblies—its Upper and its Lower House—and though still an appendage of the British Crown, enjoys in effect the power and advantages of self-government. It possesses within itself all the elements of a great nation, and, if its people continue to act in the spirit which has recently characterized its legislative enactments for the advancement of religion and education, it seems destined at no distant day to exercise a mighty influence over that portion of the globe. It is by the civilizing and controlling power of religion alone, that such a community can become a blessing: its riches otherwise can only be a curse to itself and all within its reach; and therefore we rejoice, that our Church, with her leavening and sanctifying influence, is at work in the Province of Victoria, and we doubt not, that, by God's blessing on her faithful and zealous Clergy, she will so labour, as that the light of the Gospel, diffused throughout the land, may radiate from its shores, and illuminate the many islands of the sea, now lying in darkness and the shadow of spiritual death.

We have* already spoken of the religious destitution of New South Wales, from its settlement in 1787 until the appointment of its first Bishop in 1836. In that year the number of Clergymen, ministering in the whole of Australia, did not exceed sixteen; so little provision did the authorities of that day think fit to make for the reformation of the thousands of their transported convicts, and the maintenance of religion and morals in this vicious and abandoned community. But the consecration of Bishop Broughton was the dawning of a day of better things. On the recommendation and by the assistance of the Society for the Propagation of the Gospel, thirty-one

* Monthly Record, Vol. I., Convict Settlements.

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additional Clergymen had been sent thither before the end of the following year; and, though this number was inadequate to the spiritual wants of an increasing population, the crying evils of former times were, in some measure, remedied. The immense extent of the Diocese of Australia, however, was far beyond the oversight of one Bishop, and a few years afterwards, New Zealand and Van Diemen's Land were separated from the Diocese, and placed under the superintendence of Bishops of their own. But Port Phillip still remained attached to the Diocese; its population at that time not justifying the appointment of a Bishop. Indeed it is probable, that there was not a single Clergyman in the colony, for we find Bishop Broughton in 1838 at Melbourne, 'expressing his satisfaction on learning that the service of the Church was celebrated twice every Sunday; the prayers of the Liturgy and a sermon being read by Mr James Smith, a most respectable layman, whose praise I have sincere pleasure in recording, with all the honor which my testimony can carry with it, in connection with this example of zeal, piety, and faithfulness displayed in the service of God and His Church.' He adds, 'I officiated on Easter day in the small wooden church, the congregations being numerous and attentive; and at the administration of the Holy Sacrament the communicants knelt upon the bare earthen floor, to partake, for the first time in that remote region, of the sacred elements.' By the Society's aid, a Clergyman was immediately stationed at Melbourne, and a year later, in 1840, we hear that 'the zeal of the inhabitants has led them to undertake the erection of a church, the estimated cost of which is nearly £7000.' Of this important step the Bishop's foresight saw the wisdom and necessity. 'It is evident, that within a very short interval, there will be in the colony few stations,

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with the exception perhaps of Sydney itself, which will demand more assiduous care and attention on behalf of its spiritual interests, than that town, whose streets extend over a spot, where not more than three years ago the Yarra-Yarra flowed in almost uninterrupted solitude.' Two more Clergymen were also appointed to other stations, and thus, in 1843, all the ministrations of religion in this province were supplied through the agency of the Society for the Propagation of the Gospel alone. Facts such as these (and they occur in every British colony) ought surely to conciliate the affection of all true Churchmen, and to call forth their prayers and alms on behalf of a Society which is doing so great a work, and whose means of usefulness are only limited by the limited amount of its funds.

On a subsequent visit of Bishop Broughton to Port Phillip, in 1843, he found the Society's Missionaries steadily labouring among the people. Melbourne had become a large town, with 8000 inhabitants; St. James' Church was ready for use, though not for consecration, being still incomplete: the wooden building had been converted into a school room: the rite of Confirmation was administered to 87 persons: a Church Committee was organized: and steps were taken for providing more fully for the religious wants of the population. It was a period of great depression in the colony; but still the principal residents, both at Melbourne and Geelong, gave the Bishop 'the most gratifying assurances of their attachment to the Church, and their sincere anxiety for the blessing of its services.' It was painful for him to witness the neglected state, both of the towns and of the districts beyond its boundaries: he was compelled to refuse many applications for the services of Clergymen from all parts; and he left the colony 'with a profound impression

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of the difficulties under which he laboured, in providing the 'means of grace' for persons so desirous of receiving them,' but still 'fully persuaded, that the Church of England, whether reckoned according to numbers or intelligence, was the Church of the people's preference.' The District Committee of Port Phillip, in an earnest appeal to the Society, state the aggravated circumstances of religious destitution among the Bush population—without the observance of the Lord's Day—without the celebration of public worship—without the ministrations of religion—without even an occasional visit of a Clergyman—as entitling them to its cordial sympathy and aid. But the Society was powerless at the time. It was making extraordinary efforts to supply the religious necessities of other parts of Australia, in many counties of which there was neither church nor Clergyman, and in eighteen districts of which it was maintaining, unassisted, the ordinances of religion, and keeping alive the knowledge of the truth, while Government was looking on with indifference, or making provision only for the security of flocks and herds, and replying to the good Bishop's pertinent question, 'How much is a man better than a sheep?' with heartless levity and contempt. Nothing therefore could be done for the Church in Port Phillip. It was left to struggle with its difficulties, and the three overtasked Clergymen of the Society were the *sole* Ministers of the Church amongst its scattered and increasing population.

From Bishop Broughton himself came the first promise of hope for this neglected district. Anxiously casting in his mind his responsibilities as a Christian Bishop, he arrived at the conviction, that the subdivision of his extensive Diocese was absolutely necessary. He urged, therefore, upon Government, with unwearied pertinacity, the immense importance of such a step, and, after many

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discouragements and much indifference, received for answer, that it was only to be effected by the sacrifice of his own income! With a ready self-devotion, worthy of the brightest age of the Church, he offered at once to relinquish one half of his Episcopal stipend. So large a sacrifice was not, however, demanded. Means were provided from other sources, and £500 annually, or one-fourth of his income, was all that was required by the Secretary of State, as the Bishop's contribution to the new Sees of Melbourne and Newcastle. So noble an instance of Christian liberality on the part of Bishop Broughton forms a striking contrast to the meanness of the State which could demand such a sacrifice at his hands.'

On St. Peter's-day, 1847, the Rev. Charles Perry, D. D., was consecrated Bishop of Melbourne, and, from that day, dates the full establishment of the Church in the province of Victoria. Its religious aspect at that time was disheartening. With a population of 35,000 souls, daily increasing in consequence of the continuous flow of emigration, there were within the province only *three Clergymen and churches*: a second church was in course of erection at Melbourne, but there was no Clergyman to officiate in it when completed. Eight Clergymen, at least, were required for existing wants, with further additions yearly, to keep pace with the rapid growth of the community. A powerful appeal, made through the Society for the Propagation of the Gospel, to the Church at large, on behalf of the newly constituted Diocese, was liberally responded to, and the Bishops were sent on their way with earnest prayers and commendations, furnished also with the means of providing, in some measure, for the spiritual welfare of their people.

The Bishop of Melbourne arrived in his Diocese in January, 1848, accompanied by three Clergymen and

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several lay teachers and assistants, and was welcomed with cordiality and respect by Mr. La Trobe the Lieut. Governor, the Mayor, and the chief members of the English Church. His first impressions of the religious state of the colony were unfavorable. A large congregation indeed assembled on the day on which he landed in St. James' Church, but 'few remained to receive the Holy Communion, except the Clergy and his fellow-passengers.' A further inquiry disclosed an apparent want of activity in the members of our own communion, when compared with that of various dissenting bodies, especially in the town of Melbourne itself. That this was the necessary consequence of previous years of neglect, and not of any indisposition on the part of Churchmen to co-operate with the Bishop in his mission, may be inferred from the readiness with which they afterwards entered into his plans, and contributed to the various objects which he submitted to their notice. It became manifest that it was only the presence of a directing and controlling mind which was required to call forth the best feelings and energies of the Churchmen in Port Phillip, and that, as soon as the Church was planted there in her integrity, and her system fairly put in action, whatever might be the activity and however ostentatious the profession of other religious bodies, the sober and steady principles of the members of her communion were fully equal to the occasion; and the result has proved the reality of their religion, and their interest in its advancement. We think that the zealous mind of the indefatigable Bishop may have led him to form an unfavorable comparison between the Church and Dissenting communions. The former, it should be remembered, can have little vitality and development without a head, the latter multiply themselves as often and as irregularly as they please. The

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cry from every part of the colony for the ministrations of the Church proved, we think, the existence of some religious convictions amongst its members; and the fact, that the three Clergymen of 1848, have now become *forty* in 1855, supported in a great measure from local resources, and that the services of as many more are required, who will receive the like support, shows pretty clearly what Churchmen, even under the most adverse circumstances, can do, when their energies are judiciously directed by such men as the Bishop of Melbourne. They are not indeed loud in their profession, neither do they adopt an affected religious phraseology, but we believe that there is much deep-seated piety among them, even in the Bush, and, to use the Bishop's words, 'there only needs on our part the power of supplying their wants, to call forth, on their part, the expression of their spiritual necessities.'

The first months of the Bishop's residence were dedicated to a careful and personal inspection of his large Diocese. Traversing it in every direction, he carried his ministrations to the scattered settlement and sheep-station, holding occasional services throughout his journey, thankfully received everywhere, 'quickening some, reviving, strengthening, comforting others, enforcing upon all the duty and privilege of reading the Sacred Scriptures, and of daily prayer, of remembering the Sabbath-day to keep it holy, even when dwelling in a spiritual wilderness.' But his chief attention was necessarily directed to Melbourne, Geelong, and other populous and rising towns. By great personal efforts and much unwearied perseverance, he was enabled to provide, in some degree, for the services of the Church in the most important places, and at the close of 1849, we find sixteen Clergymen zealously at work. The two large churches at Melbourne had been completed, and school-rooms and other places licen-

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sed for public worship—all attended by numerous congregations. Considerable progress had been made in the establishment of schools of different descriptions. In Melbourne and its vicinity an admirable system of parochial visitation had been set in motion: wanderers from the Church had been recalled to her fold, and provision had been made for diffusing more widely the ministrations of religion. The eye of the Bishop was everywhere, and his personal superintendence was felt in every part of the colony. Of Melbourne he could write at this period, 'on a fine Sunday—for our congregations here depend, I regret to say, on the weather—both our churches were quite full, and not only were many, as we knew, prevented from attending, because they could not obtain sittings, but many actually came to the doors, and were obliged to go away for want of room.' Two large rooms were also filled with attentive worshippers every Sunday, and the Sunday schools, which on his arrival numbered only 150, had increased to as many as 700 in favorable weather. 'You see then, (he adds,) that there is some cause for encouragement, though we have much matter for grief, in respect to the mass of the people in this city. I am thankful also to say, that there is much to encourage us in the general tone of feeling and reverence for religion manifested by the higher classes. I am disposed to think, that although from circumstances, peculiar to this country, there is less regularity in attendance on the services of the Church, yet there is as strong a sense of moral and religious obligation, as great propriety of conduct, and I trust as much sound Christian principle, as is commonly found in the same class of society in England. Last year I gave a course of lectures on Wednesdays, preparatory to my approaching Confirmations. These lectures were especially intended for such as were candidates for that

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ordinance: but any others who were disposed to do so might attend; and it was very encouraging to observe the number, and apparent interest, of those who were usually present. The same remark will apply to our monthly meeting of communicants. A large number of the gentry, including his Honour, Mr. La Trobe and his lady, attend whenever the weather will permit. I am happy also to testify to the readiness of the people to assist, at least in an equal proportion as at home, both by their contributions, and by their personal exertions in every good work. Many are now engaged in district visiting and in Sunday school teaching: and many are active upon committees, or as trustees, in promoting the various religious and charitable undertakings, which are in progress.'

The 'fine weather,' alluded to in the foregoing extract, which had such an effect on the Melbourne congregations, must have had reference to the peculiar state of the town itself at that time. 'There are (writes one of the Bishop's party.) but six yards of pavement in all Melbourne, and these are divided between two shops in Collier (the principal) street. The middle of the streets is diversified with numerous hillocks and declivities, which make a drive through them intensely interesting, unless you happen to have a headache.' 'Do you remember our laughing at the story of children being drowned in the streets of Melbourne? I assure you, it is by no means impossible. In streets, which are at present merely marked out and named, and perhaps two, or it may be three, cottages standing in them, are large cracks, the dimensions of which are such, as to entitle them to the name of gullies: they are now perfectly dry, (as is every thing else but the sea and the Yarra Yarra,) but, in winter, they form deep pools, and numbers of children play about

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from morning to night, when they can scarcely avoid being drowned. If a few of the dogs, which are found here by thousands, might be drowned instead, it would be a very happy thing for Melbourne. In the street, you can scarcely walk for dogs: in fact they haunt you from morning till night.' We doubt much, whether in such 'a pursuit of religion under difficulties,' the attendance on public worship in our own land, would exhibit a more favorable appearance, than that of our brother Churchmen in Melbourne.

During the first 18 months of Bishop Perry's residence in the Diocese, he had expended nearly £5000 on the maintenance of the Clergy, and the establishment and management of schools, chiefly from the funds supplied by the Society, and his own friends in this country. It was a wise and beneficial expenditure: for an effort was to be made commensurate with the emergency. The opportunity of establishing the Church in the affections of the people was not to be lost, and the Bishop was convinced, that every £100 laid out, at that time, would be equivalent to double the same sum, two or three years afterwards. It was a most effectual mode of stirring up in the colonists a spirit of self-denying liberality. The good was soon perceptible. The supply of religious ordinances increased, as it invariably does, the demand for their further extension; an infant Church, supported liberally in the first instance from external sources, soon becomes independent of foreign aid, and provides, eventually, for its own maintenance and increase. The Diocesan Church Society, and local committees in the scattered settlements of the colony, were, by this means, called into existence and encouraged in their exertions, and, such was the eagerness with which the services of the Church were required, that the Bish op was unable to find the requisite

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number of Clergymen for the purpose. It is gratifying to reflect, that they have gone on from the beginning in an uninterrupted increase, and that at this moment there are twenty or thirty places, in which a Clergyman could be located with advantage, and assured of a moderate income, beside the various gold-fields for which the Bishop is most anxious to obtain the ministrations of the Church. 'I am afraid (he says) to name the number of Clergymen wanted for those: but I would say, that if they were men of the right stamp, faithful, earnest, active, self-denying and cheerful, we could scarcely have too many.'

We pass over, from want of space, the various arrangements made for the religious improvement of the town populations. It is gratifying, however, to be able to state, that in Melbourne, 'St. James' Church has been completed and consecrated; St. Peter's repaired and enlarged at a cost of £10,000;' 'St. Paul's so far completed as to be used for public worship—a very handsome edifice, holding 1040 persons, the cost of which cannot fall far short of £1200; and that a portion of a fourth church, to be called St. John's, costing £5000, has also been opened for Divine Service. In Collingwood, a handsome stone church is fast approaching completion, with 1000 sittings, which will cost £14,000. And in North Melbourne, a large, well-built, weather-boarded school-room has been erected, in which the services of the Church are performed every Sunday.' Facts such as these are striking indications of the progress of the Church, and of the willing mind of her members. The same remark applies to Geelong, and other settled places, where the difficulties in the first establishment of the Church are in a fair way of being surmounted by the voluntary efforts of the people themselves. At Geelong, indeed, the enlargement of Christ Church, and the erection of a se-

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cond church, St. Paul's, were for a time delayed by the crisis occasioned by the discovery of the gold-fields. 'The unfinished works for many months, created in every attached member of the Church a mingled feeling of grief and shame. Now, however, that feeling has been exchanged for one of thankfulness and joy: for, through the liberal co-operation of the people, both buildings are so far completed, as to be fit for Divine Service; and many hundreds, who before were unable to obtain admission to the house of God, can now assemble themselves every Lord's Day, to worship him in the familiar language of our beautiful Liturgy.'

The chief difficulties, which the Church has to contend with in such a province as Victoria, arise from the scattered nature of the population in the Bush, and at this particular moment from the thousands collected together at the gold-fields. For the spiritual oversight of the former, provision only can be made by means of itinerating Clergymen, who, fixed in the centre of a district, shall go from station to station, and carry the good tidings of the Gospel to every remote hut. Their labour is most difficult and arduous: though not without its own peculiar encouragements. One of them, the Rev. W. Bean, the Society's Missionary in Gipp's Land, thus writes, 'My tour in the country was highly gratifying to me, from the beauty of the scenery, the salubrity of the climate, and the kindness and hospitality of the inhabitants; and especially from the great desire of all to meet me in a religious point of view. My congregations on the Mitchell River were very satisfactory in all respects. They averaged from 40 to 50 morning and evening. My congregation at Flooding Creek was about 40, very respectable and devout. My other Sundays being spent in small establishments were less in apparent consequence,

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though of equal interest: the congregation consisting almost entirely of the family and servants, and a neighbour or two.' Again, 'I cannot express to you the heartiness with which I have been received everywhere by rich and poor, high and low.' The Bishop, too, after a visit to this unsettled district, thus expresses himself. 'We had been greatly pleased both with the country and the people. The distant mountains, the rivers, and the lakes, are features which distinguish the scenery of this district from that of every other which we have visited: and as to the people, I saw no reason to form a more unfavourable opinion of them than the corresponding classes in any other part of the country. On the contrary, if the ministry of the Gospel be provided for them, I have a good hope that the Word will, at least be as gladly received, and made as effectual for conversion and edification for them, as among any others.' 'A poor sick woman, (it is the Bishop who writes) in one of the cottages, hearing of my arrival, sent her husband to beg me to go and see her. Of course I went, and I was much pleased to find that, as it were in the wilderness, there were some sheep of the Lord's flock. The woman, who had been suffering for a long time, told me that she had been a regular attendant upon the ordinances of the Gospel at home, and she hoped a true believer in Christ: but that since her arrival in this country, through the want of the means of grace, she had become a backslider. Now, however, in her illness, she had been led to humble herself before God, and she had providentially found in the woman, in whose cottage she was living, not only a kind nurse, but also a Christian friend. When I visited her, they were in the habit of reading the Scriptures together, and meeting in prayer at the Throne of Grace: and her husband, when at home, joined them in these exer-

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cises. It was a pleasant duty to minister to her under such circumstances, and I trust that the Lord made my visit the means of imparting strength and consolation to her soul.' Surely we should have compassion on these poor dwellers in the wilderness, and minister, through our Venerable Society's Missionaries, to their crying spiritual wants!

But the great point of urgency, at this time in the colony, is the provision for the religious welfare of the masses collected in the vicinity of the Gold Districts. The Society has already two Clergymen stationed there; viz., the Rev. J. H. Gregory at Bendigo—and the Rev. J. Cheyne at Mount Alexander. There is also a Clergyman, Rev. J. Thackeray, at Ballarat. 'The mission of Mr. Gregory (Bendigo) comprises an area of 100 square miles, containing a number of *gullies* or mining grounds, of the aggregate length of about seventy miles. The population is considered, in June 1853, to be about 60,000, the majority of whom are members of the Church. The only accommodation at present, (1854) for public worship open to this vast multitude, consists of three tents, containing respectively 150, 70, and 40 sittings. Mr Gregory considers the population as, on the whole, quiet and orderly; but the little interest, which, in consequence of their unsettled state and temporary stay in any particular locality, they take in any matters of a public nature, renders it difficult to obtain from them the co-operation and assistance in making arrangements for religious purposes, which are readily afforded in other cases.' 'Mr. Cheyne (the other Missionary of the Society) represents the gold-fields at Mount Alexander to extend about ten miles each way, which would give an area, in square miles, equal to that of the Bendigo district. The population was supposed to be 25,000, of whom the majority professed to belong to the Church. The accommodation for

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public worship is somewhat better at this gold-field, than at the other, Mr. Cheyne having at his disposal two tents capable of holding about 100 persons each, and a weather-boarded dwelling, admitting a congregation of 300.' 'A church is in course of erection at Castlemaine, and a parsonage has been built for Mr. Cheyne. It is the first permanent church building in any gold-field.' We must not omit to notice the efforts made by a lay member of the Church, for the religious welfare of these masses of our fellow creatures. 'We inspected (says a zealous Clergyman) Mr. Sheridan's Bible-cart; and a most curious affair it is, very neatly and ingeniously fitted up—the back part for books, and below cooking, &c., utensils: while in front he sleeps and sits. He found much difficulty in the cooking part of the business, and therefore when he is stationary for a time, he gets his meat at a neighbouring store. But his greatest difficulty is in wet weather: he has no where to go to change his clothes, and then he must sit wet and miserable. He drives two horses in his cart. When he fixes himself for a time in a certain spot, he turns his horses into a neighbouring settler's paddock, (the price of hay being £20 a ton) where at present there is nothing for the poor creatures to eat, so that they can scarcely be said to live. Each day he takes as many Bibles as he can carry, and goes round to the different diggings with them. He has sold great numbers, but there is little or no demand for other books. It is a life of much hardness and self-denial. Mr. Sheridan has given up very fine prospects to devote himself to the good of his fellow creatures.'

The conduct of the people generally has been far better than could have been anticipated; and though there has existed among them a great amount of profligacy and crime, yet the ordinances of the Church have been joy-

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fully welcomed by many, and a good hope may be entertained that their influence has not been entirely thrown away. It is probable, that, as the first excitement passes away, the search for gold will gradually subside into a settled occupation: that individuals and companies will conduct the operation on a large and systematic scale, and that the vagabond adventurer will, in process of time, disappear. A settled community will thus be formed in the neighbourhood of the principal stations, around which houses will be built, and all the appliances of civilized life introduced. It is highly desirable therefore that no time should be lost in making provision for the Church, in these important districts, but that the Bishop's hands should be strengthened in his endeavours to lay the foundations of regular ministrations there before *it be too late*. It is somewhat our fault to wait too long before we act. We do not send forth our Bishops until irregularities and neglect have made their course more difficult: we do not even send forth our Priests and Deacons before the ground has been pre-occupied. In religion, as in every thing else, 'the time' of action is all-important: we may make perhaps equal efforts and be equally in earnest at another time, but, if these be not made at the *right time*, we may have perhaps to mourn over our failure, but we must not omit also to blame ourselves. We say, therefore, to Churchmen, that this is the time for throwing their means into the Society's treasury, if they wish to aid the Bishop of Melbourne in his endeavours to establish the Church in the gold-fields of Victoria.

The discovery of the precious metal, in 1851, disarranged all his plans for the Church's progress. It emptied the populous towns, and caused an influx of emigrants, of every sort, from every quarter. It was a most trying period for the Clergy; the necessaries and common com-

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forts of life were with difficulty to be obtained by them, and 'many who were husbands and fathers, had to endure themselves, and saw their wives and children compelled to endure, many hardships, and to suffer many privations.' The erection of churches and schools was at once stopped, and half-finished buildings everywhere testified the general rush to the gold-fields. Society was completely disorganized: in fact, turned topsy-turvy. 'The immediate result was, the transformation of thousands of every class and profession and trade, into diggers or carters: the increased cost of all articles of consumption and every kind of labour: the almost total destruction of the class of men-servants, and the difficulty of procuring females: and the abounding robbery, drunkenness, and every kind of vice, the necessary consequence of a proximity to the convict settlements.' 'I was all but mobbed to-day (says a Clergyman) in the street. After the mob came a carriage and four, dashing past, full of white veils and white satins. It is most amusing to see how the tables are turned—there is now a stand of some eighteen or twenty carriages in Collin street, and these may be seen careering about all day long, in parts of the town and suburbs, full of diggers, varied occasionally, as I have said, by white veils. Fancy some of those inexpressibly awkward Irish girls, from the Unions, dressed out in the best satin, lace, and flowers which Melbourne can produce. It is, indeed, an every-day occurrence, and they are not unfrequently to be seen waiting in front of a public-house, the *gentlemen* having gone in for a *wobbler*, (did you ever hear such a word before?) and I fear it is only the dread of spoiling their finery, which prevents the bride and her bridesmaids from following them. It is not only on occasion of a wedding that these people drive about, but it seems an every day's amusement; just as people in London go out to drive in the Park.'

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But these Saturnalia began by degrees to subside, and Melbourne and other places returned after a time to their propriety. The hopes expressed by the Bishop, that, out of all this chaos of social confusion, good, by God's Providence, would eventually arise, were more than realized. The enormous fortunes made by merchants and tradespeople, and even by squatters and labourers, the extrication from difficulties of all classes, and the ample maintenance provided by them for their families, told at once on the prospects of the colony. The Church too came in for her share in the general welfare. Many, on their return from the diggings, with a feeling of gratitude for their success, were glad to make an offering to God out of their unprecedented gains, and the Diocesan Fund, and the various other charities, felt the immediate effect of this state of general prosperity. There was no longer a stand-still, but a visible progress in all the Church's work. About this period too, the colony was relieved from its dependence on the government of New South Wales, and placed under its own authorities. The first consequence to the Church of this proceeding was the application of a portion of the public revenue to her maintenance, in common with that of other religious bodies. 'By an act of council, passed in January, 1853, the sum of £30,000 was set apart, of which the Church of England receives more than half, towards the erection of places of worship and ministers' dwellings, and towards the payment of ministers' stipends, which gave an impulse to voluntary contributions, and, together with the great wealth that has been acquired by liberal-minded men, has produced effects hardly to be anticipated.' A like provision has been made in 1854, by the legislature of Victoria, the sum of £50,000 having been appropriated to religious objects: an appropriation, strange to say, strenuously resisted by the *dissenters* in *England*; they

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thus arrogating to themselves the right of dictating to their colonial fellow-subjects on a point of their own self-government, and endeavouring, through the Imperial Legislature, to interfere with the appropriation of taxes, not one farthing of which has been paid by themselves. Happily they have entirely failed in their object, but still the endeavour shews the spirit of dissent, which would leave religion without any, except voluntary, support, simply because, in the impartial administration of the public funds, the Church would receive the greater share, the members of her communion being more numerous and more energetic than others! The same resistance has been shewn to the proposal for obtaining a legal constitution for the Church in Victoria, that is, the undoubted right of her own Bishop, Clergy, and Laymen to manage their own concerns, without interference from, and without interfering with, any other religious body. We trust that in this object the Dissenter and the Roman Catholic (for they have combined for this unholy purpose) will also be defeated, and that the justice of the Victoria Legislature, as well as that of the British Parliament, will not deny to the Church those rights which all other religious communions claim, and exercise without let or hindrance. It is a miserable and a petty love of power, on the part of the rulers of this country, to retain any portion of the Church in thraldom: but it would be downright tyranny and injustice to place fetters on the Colonial Church, which is unconnected with the State, which arose, exists, and is supported, entirely independent of its aid.

The Diocese of Melbourne has already been divided into three Archdeaconries, viz. Melbourne, Geelong, Portland; and a fourth is contemplated for the interior, comprehending the principal gold-fields. 'The office of archdeacon in a new Colonial Diocese is one of very great

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practical importance, for his duty is to keep a constant oversight of the district under his jurisdiction; to obtain information concerning, and if possible personally to inspect, new villages which are forming; to observe the enlargement which is taking place in towns; to ascertain where churches and schools are wanted, and where additional Clergymen or lay-readers should be placed; and to suggest to the Bishop, or the people, such steps as may be necessary for carrying out his plans of Church extension.' The Bishop has also 'constituted a Dean and Chapter of four Canons for the Cathedral Church of St. James', Melbourne; though as yet the Dean only has been appointed, the Bishop not having fixed the precise duties which the Canons ought to perform, and being unwilling to make the office merely honorary.' But a more important step has been the introduction of the parochial system into the colony, thereby allotting to every Clergyman his appointed sphere of duty, and providing for the orderly arrangement of ministerial labours. The financial position of the Diocese seems at the present moment satisfactory. We say the present moment, because we must not forget, that a considerable portion of the stipends of the Clergy is dependent upon an annual vote of the Legislature, and may, as in South Australia, be suddenly discontinued.

The 'Annual Stipend Board,' and the Church Endowment Fund, will, in some measure, provide for this emergency, should it arise, and the grant of £500 per annum from the Society for the Propagation of the Gospel, for general purposes, in addition to its maintenance of Clergymen in the Bush, will be available for a like purpose. Still the additional Clergymen required for the Colony will draw largely upon all its resources, and considerable sums must be raised by private contributions. 'In the case of most of our parochial ministers, (the Bishop

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writes,) I do not anticipate much difficulty; for those who attend the services of their Church, appear in general sensible of the great desirableness, for their own sake, of procuring to the Clergy here, the same rank which they hold in England; and of the necessity, for this purpose, of providing for them sufficient incomes. But for some who have the charge of districts, where the people are comparatively poor, or where there is, as will sometimes happen, a want of Christian liberality, it will not be easy to make a due provision; for there is a strong feeling among the people; and they very commonly consider that if they provide for their own minister, this is all that can be expected of them, and are in no way willing to make up for the short-comings of their neighbours. Now it is in just such cases as these, that Clergymen of England, *who do not provide at all for their own Pastors, but who have all 'the means of grace'* within them, should strengthen the hands of Colonial Bishops, and enable them to fulfil the Church's Mission. I do not know of no better way of effecting this Christian purpose than by the formation, in every Parish, of an Association of the Society for the Propagation of the Gospel. Whose funds are, by a judicious and impartial distribution, spread over all our foreign dependencies, according as each has need, and not profusely lavished on particular colonies or Missions, to the detriment or neglect of those which have no zealous or influential friends in England, and whose crying necessities would, except for the Society, be in great danger of being disregarded. All the members of our Church, throughout the land, would thus be found united in the promotion of one common object, bearing witness to the reality of the tie which binds them together as one body, under one Head, even Christ Jesus our Lord.

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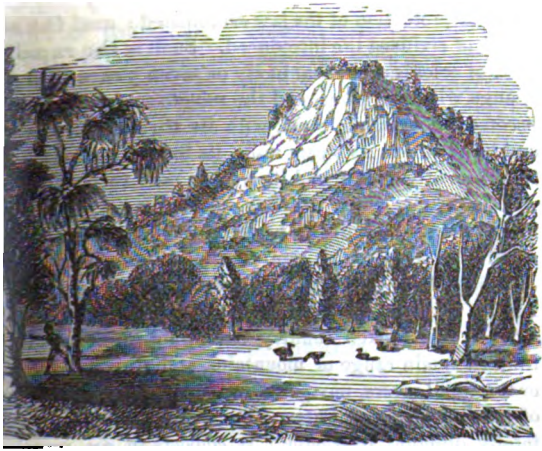
THE
MONTHLY RECORD
OF THE
IETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

SEPTEMBER, 1855.



THE PIC OF TANGULDA.

DIOCESE OF NEWCASTLE.—AUSTRALIA.

IE extensive district, comprehended under this desig-
ıtion, consists of the northern counties of New South
Vales, lying between 26° and 33° 30' S. latitude, having
r its eastern boundary 800 miles of the sea-coast of the
outh Pacific Ocean, and stretching inland 700 miles.
he greater portion of this large tract of land is at pre-
ent beyond the limits of location, though even here is to
e found the adventurous colonist, tending his flocks and

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herds in the wilderness, three or four hundred miles from the nearest town, and fifty or sixty from the adjoining station. The country bordering on the sea-coast, the banks of rivers, and the parts of more easy access, have however a settled population; and as the lands are surveyed and sold, the sheep station becomes a village, and the village a town; the county is marked out; the authority and protection of the law established; and the social habits of civilized life introduced. Such is the rapid progress of colonization, that in six or seven years this great change will take place, and the remote squatting station become a flourishing town, with its thriving tradesmen and large stores, its steam mills, its inns, its court house, its places of worship, and its weekly post to Sydney.

This district (says the Rev. J. Wallace,*) is divided into two unequal portions by the Liverpool Mountains or Australian Alps, which run parallel to the coast. The *eastern* portion, lying between the mountains and the sea, has an average width of 100 miles, and is a thickly wooded and broken country, cut up by numerous spurs from the main range of mountains, and drained by nine or ten small rivers, navigable for some distance by craft of small draught of water. The *western* portion is of a totally different character. It consists of an immense tract of land falling gradually to the westward, and as yet only explored to the distance of 500 miles. This district is drained by numerous water-courses, resembling deep ditches, cut in the soft soil, which are for the most part dry in summer, or contain only pools of water at irregular intervals. These water-courses are fringed with the only large timber in the district, and form the natural boundaries of the grassy plains, of which the rest of the country is composed. Of these two large districts,

* The Society's Missionary at Ipswich, now in England on furlough.

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the eastern or coast district is by far the most thickly inhabited. With the exception of two or three, all the villages are built on the eastern slope of the mountains, three-fourths of the population being located on the river Hunter, at the south-eastern corner of the Diocese. At the mouth of this river is situated the town of Newcastle, from which the Diocese takes its name.' It is the maritime port of the county of Northumberland, and is fast rising into importance, not less by reason of its position at the commencement of the navigation of the Hunter, than from the locality of the coal mines, now actively worked by the Australian Agricultural Company. Twenty-five miles from Newcastle, and 127 miles from Sydney, at the junction of the Hunter river with Wallis creek, is situated the town of Maitland, divided into East and West, the seat of the county executive, and a very flourishing settlement. Morpeth also, picturesquely situated on the navigable part of the Hunter, and twenty-nine miles by water from Newcastle, is a town of some importance. There are many other rising towns in various parts of the Diocese, and at its extreme limit, near Moreton Bay, is the town of Ipswich.

The oversight of this immense district was, previous to 1847, committed to the charge of the Bishop of Australia. At that time there were only 17 Clergymen there, and extensive districts were entirely destitute of religious instruction and religious ordinances. The population, at that period, was estimated at 40,000 souls, widely scattered over the face of the country, many of them beyond the boundaries of location, and, in some instances, lapsing into a state of practical infidelity. Bishop Broughton had visited the district, and laboured, as far as his strength and means would permit, for its spiritual improvement. And it was the deep conviction which he felt, that no per-

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manent good could be effected until it was placed under the care of its own Bishop, which led him to that noble sacrifice of self, which we have already recorded, issuing in the consecration, in 1847, of the Rev. William Tyrrell, D. D., as Bishop of Newcastle.

Bishop Tyrrell reached his Diocese in 1848, and his arrival was hailed with the liveliest feelings of Christian thankfulness and gratitude to God. Addresses of welcome and congratulation were presented to him, and he entered on his arduous duties, cheered by the persuasion that the sympathies and prayers of many true-hearted Churchmen were with him in his work. Greatly indeed did he stand in need of such encouragement, for the religious aspect of the Diocese was far from favorable. He writes in August, 1848, 'I have now seen the greater portion of my Diocese, having travelled about 2,000 miles, and more than half of this distance on horseback; and immediately after my next Ordination, on 24th September, I commence another short ride of about 1400 miles, by which I shall be enabled to inspect every inhabited part not yet seen by me. My reception everywhere has been most gratifying, but the witnessing of such fearful spiritual destitution most distressing. In many places the sole ministerial superintendence is a visit from a Clergyman, once in three months, from a distance of forty, fifty, or sixty miles; and in many places a Clergyman has never been seen.'

We subjoin a graphic account of a portion of these two *short* rides, which could only have been accomplished by a man of the Bishop's energy of mind and body.

'On the second of this month, I left home for the long absence of two months; myself on horseback, and my servant Anthony on another powerful horse, with all my luggage, — robes, clothes, linen, books, writing things,

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&c., for two months, packed in a valise and pair of saddle bags. We set off at twelve, and at Black Creek (twenty-two miles from Morpeth) we stopped to rest the horses, and I inspected the rooms we are building for school and church. I received a hint about the school, and, after a searching inquiry, found that the wife of the schoolmaster, who teaches herself the greater number, is a Roman Catholic, which accounts for three-fourths of the children being of that creed. This school is now under the care of my chaplain, Mr. Irwin, and this discovery was very vexatious to him as well as to myself. We reached the parsonage at Singleton just as the sun set, to the delight of Anthony; for the last time we went this same day's journey, we had three long hours in the dark, walking our horses in a drenching rain. On Tuesday morning Mr. Irwin rode eighteen miles with me, as guide to the house of the next Clergyman, Mr. Cooper. There I visited the school; and a gentleman, who has the largest estate in the neighbourhood, rode also eleven miles to meet me, took me to his house to dinner, where I met another gentleman, who took me nine miles further to his house to sleep. Wednesday, Thursday, and Friday, were days full of employment and fatigue. On Friday evening I arrived at Collarry, the estate of Mr. Hamilton, the brother of the Canon of Salisbury. He had sent me a kind invitation, and came some miles to meet me. This visit was a real treat to me. On Sunday I confirmed at Cassilis, and had another great treat in visiting Mr. Denison, the brother of the Bishop of Salisbury. You may imagine the delight of talking over with enlarged, and cultivated, and really religious, minds, what is best to be done, and shall be done, for the spiritual good of those around them.

'This is the busiest time of year at these estates—the

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preparing for shearing; so I would not allow either Mr. Denison or Mr. Hamilton to ride on with me, as they kindly proposed to do; but Mr. Hamilton sent his overseer to guide me to his head station, Liverpool. This station was my first night really in the Bush. Imagine the very roughest cow-shed you ever dreamt of in England—the upright slabs an inch wide between them, covered at the top with large pieces of bark, stripped from the trees; the floor, earth, and in one corner, a shepherd's bedstead, a piece of bark supported on four sticks. On such a bedstead, and in such a room, I slept on Tuesday night; having first, at half-past eight, while a lovely moon was shining, had the tent full of shepherds and hutkeepers, when I read a large portion of the Evening Service, baptized a child, and then explained to them, amid the deepest attention, the 32nd Psalm. It was a wonderful scene: *no Clergyman had ever been there, and one of the men said, he had 'heard nothing of that kind,' for the last eleven years.* On Wednesday morning, the overseer of the Liverpool station guided me eight miles, and then I dismissed him, while he most earnestly hoped and prayed, that I should not lose my way. I had then twenty miles to ride over the vast Liverpool plains, where there is no surface water: the few stations are supplied with water by wells, and if you do not find the station to which you are going, *you may (and some do every year,) perish from thirst.* I feel that it is a duty, and only a wise precaution, in this country, *to learn to depend upon myself;* as I shall have so much travelling, I must expect sometimes to be left to my own resources. So when the overseer had left me, I summoned Anthony, told him what directions I had received about the way, and the consequence of missing it, and cautioned him to look out. We arrived in safety at Werrak, the cattle station of the Australian Agricul-

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tural Company, and found they were just finishing shearing the flocks of sheep they had there. I had therefore a full company at service in the evening, slept in somewhat greater comfort than the night before, and came on to this place, thirty-eight miles across the Bush, yesterday evening. Remember, that with all the anxiety and fatigue which I have gone through this year, you must never think of me as otherwise than happy—supremely happy, indeed beyond all that I have ever enjoyed amid my duties among you at home. The body is still well and strong, though thinner—the mind often indeed on the stretch—often engaged in conflict with other minds as strong as itself—delighted to follow the wild fancies and extreme views of others, and quietly guide them back from those extremes to the wiser and safer mean; and above all, that real improvement of heart and spirit, which must ever arise from feeling that your labour, though on earth, is not for earth; that your work is the Lord's work, not your own; and that for its accomplishment you require, and must continually seek, strength and guidance from above.'

'Follow me now from a place called Grafton to Armidale, Grafton being on a fine river, the Clarence, not many miles from the sea, and Armidale 140 from Grafton on the highest level of what is called New England. My companion (a Clergyman) and myself have four days to accomplish the 140 miles, no real road, and about ten or eleven cottages or huts, at intervals on the line. We divide the days into thirty, and fifty, and sixty miles, with one day of rest between. We leave Grafton early in the morning, and ride to a station about eight miles, where we are to have service. After service, and a most hospitable meal, we ride twenty-two miles to the hut where we are to pass the night. The hut is of the most primi-

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tive kind: three rooms, all with earth floors, not a chair, but two or three rough stools. The poor woman—Irish—is dismayed at the high company that have come so unexpectedly upon her; for though we sent a man early in the morning with corn for our horses, and to announce our coming, that the place might be clean, he had lost his pack-horse by the way, and we overtook him on our road. One of the rooms is made ready for me; some tea, bread, and one egg. I tell the poor woman this is amply sufficient for us,—in fact, we settle not to eat the egg, but to have it hard boiled, that we may take it with us, and divide it in the middle of our long day's ride on the morrow, when we expect to get no food.

'After tea, all the persons in the place, and all that have heard of our coming, assemble for service; and what a sight you would esteem those faces! some, old convicts, that may not have been present at any religious service for years, and as I explain a parable to them, they listen with an intense, motionless, gaze, and you see the tear rise in the eye of one, and then another, as they are convinced of sin, and told of the promised pardon for all who repent. They leave the room; and after preparing everything for an early start before sun-rise in the morning, I lie down on the bed; but the mind is so full of thought, that, while my good Clergyman is sleeping in the next little room, I do not close my eyes. Before dawn I rouse them: the poor Irish woman prepares for our breakfast, what she thinks a treat indeed, a dish of mashed potatoes; and before the sun is up, myself and Clergyman are leading the way on horse-back, with my good Beaulieu servant Anthony following with his pack-horse behind.

'We call at two huts on our way, to speak a few words of kind advice to the inmates—one, a party of shepherds,

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the other, of sawyers: and then, without rest during the day, as the sun sets we are approaching the station, where we are to rest. We find the house with some difficulty after a ride of sixty miles, over what you would call indeed mountains; and here we are uncertain whether they have had notice of our coming. The Clergyman at Armidale promised to send word: and though we learn on the way that the proprietor is absent, yet, as we come within sight of the cottage, we hear the dogs bark, and see the candles moving, and find at the door the overseer, who has made everything as comfortable for us as he could.

We have earned a good night's rest, and enjoy one; and here we rest a day, that all the shepherds and settlers in the neighbourhood may assemble for service the next evening. The day is rainy; but at seven in the evening the largest room is full. Three children are baptized. A poor woman has brought two, many miles. Her husband was away on a journey, and how could she manage with her four children—two, at all hazards, she will take to be baptized, and what will she do with the others? There is no servant, no neighbour, in whose care she can leave them; so she locks them up in her hut, comes to the service, and rejoices with tears to see the Bishop himself baptize her little ones, and then sets off for her home again, almost beside herself with alarm, lest anything should have happened to her children during her absence. The next day we accomplish the remaining fifty miles, so as to consecrate the church at Armidale on the Sunday.'

It is gratifying to add, that the result of the Bishop's visit into this important district of New England, was 'to persuade almost every settler or squatter to have family prayers in the evening—to have service on the Sunday,

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and read a sermon out of a book approved by himself—to superintend a lending library for all the men and shepherds on his station—and to unite with all other settlers for some common Church purpose; which this year was for building a church in the township of the district, Armidale.'

Of the state of the Diocese at this time, we may form some estimate from the following remarks of Mr Wallace, to whom we are indebted for much interesting information on the subject.

'The first want which pressed itself on the Bishop's attention, was the miserable insufficiency of the existing staff of Clergy. In the south-eastern corner of his Diocese alone had parishes been regularly organized, to the number of fourteen or fifteen, and of these, three were vacant at the time of the Bishop's arrival. Two, however, were immediately occupied by the Bishop's chaplains, and the third was supplied by the Bishop himself, until, after his first Ordination, he was enabled to place a Deacon there. Let the reader imagine a Bishop landing at Corunna, in Spain, and, finding just sufficient Clergy for the square block of country lying to the north of Portugal, going forth to evangelize the rest of Spain with but one solitary Deacon at his command, and he will have a just picture of the situation of the Bishop of Newcastle, on commencing his first journey.'

'Of the urgent need there is for more labourers, (writes another Clergyman) you may form a guess, when you consider that I have a population of about 300, scattered within a radius of four or five miles: that I have another regular service in the little township of Merton weekly; another at a small township at Gammon plains, forty-six miles off; another at Cassilis, containing sixty people, twenty-five miles beyond that; which two places

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I have just arranged to visit twice a quarter, and my Deacon once; that, through all this space, and for ten miles in the opposite direction, there are sheep-stations and settlers, who require separate visiting, as they cannot get to the places where divine service is held; and that, beyond that, to the western coast of Australia, there is not a single Clergyman; though, in that direction, and to the north, there are settlers and stations for four hundred miles. The tide of emigration is setting in upon us from England and Ireland very strongly, but though hands and mouths are thus sent out, the Government seems to forget that it is not shipping off horses and oxen, but immortal and responsible beings: for not a word have I yet heard of one single Clergyman being sent out to confirm or reclaim, or minister to these poor emigrants. They are sent out here that their bodies may be fed and their souls starved.'

'Again,' (adds Mr. Wallace) 'If the Clergy were few, when the Bishop first set foot in his Diocese, the churches were still fewer. Two or three only were really completed. One had been so far commenced as to have the foundation stone laid, but its site was forgotten. To supply the place of the church, a wooden building had been erected, but this had neither doors, windows, nor floor, and the service was performed in a hut, a mile off. Another church had been raised as far as the window sills, but want of funds, and a superabundance of apathy, was made apparent by the grass that grew on the walls. A third, after being run up six feet from the base course by a dishonest contractor, had been condemned by the Government surveyor, and stood only because no one would be at the expense of pulling it down. A fourth was completed as far as its walls were concerned, but there was no roof, and why? It was commenced at the in-

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stance of families who intended to surround their houses with villagers; but times changed; the families were ruined; the place forsaken; and there stood the unfinished church, useless because there were no worshippers. Travellers, as they passed the lonely spot, exclaimed, 'Who put this church in the wilderness? All the churches in use stood in need of repair, and all the funds the Bishop brought with him, would not have sufficed to put the places of worship, finished and unfinished, in a satisfactory condition. This was the state of things in the south-east corner of the Diocese, and beyond this corner, next to nothing was done. Colonists had spread themselves 600 miles north, and 400 west; but the Church's ministrations did not extend more than 75 miles in one direction, and 150 in the other. As regarded parish schools, matters were not in a much better condition; Government gave an annual sum towards their support, but they had become so indifferent, that steps were taken to supersede them by national schools, in which *the Bible was not to be read*, and over which the Clergy were to have no control; and it is not to be wondered at that this proposal was well received by the colonists, as it seemed scarcely possible that a change could be for the worse. Every thing in fact was in disorder.'

The Bishop himself thus describes the state of things as they were on his arrival, and three years subsequently. 'You know accurately perhaps the extent of my Diocese, its 800 miles of coast from north to south, and its 700 miles stretching inland from east to west: but of its ruinous depression, and religious destitution, you can have formed no adequate idea. The state of universal bankruptcy; the heavy debt hanging over every finished church; the number of churches just begun, and then, in anger or despair, left as monuments of past folly; the

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vast districts of my Diocese without the ministrations of the Church or the sound of the Gospel; and the confirmed habit in the members of our Church of depending, for everything they want, on the Government or the Bishop, after the Government fund had been long appropriated and the Bishop's resources had entirely failed—these things were indeed sufficient to fill the most resolute mind with anxiety and alarm. My first work was to find out the extent of existing evils, and probe them to the bottom. For this purpose, I have visited every part of my extensive Diocese, journeyed and preached where no minister of the Gospel has ever been heard or seen before: and my visitation rides on horseback have been frequently 200, 300, and 500 miles; once 1000, at another time, 1200, and last year, one ride to the extent of 1500 miles with the same horses. Thus in three years I have, by encouragements and assistance, freed every church from debt: feelings of disappointment and anger have been turned into delight and gratitude, by the completion of works which had been given up in despair, and above all, throughout the whole peopled portion of my Diocese, extending 500 miles in length, and 200 or 300 in breadth, the Gospel is now preached, and the Sacraments administered, by the Clergymen whom I have appointed. In three years, fifteen have been appointed to their several districts; and of these fifteen, eleven have been *prepared* and ordained by me, and four have come from England. Upon the training of the eleven, whom I have ordained, I have bestowed the greatest pains, and have continued my influence and guidance, by constant communication and correspondence, up to the present time; and the happy result has been that we are working together with one heart and mind and spirit.' The present state of the Diocese may be gathered from Mr.

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Wallace, who gives a well merited tribute of respect to the labours of his truly Apostolic Bishop.

'The number of Clergy has been since nearly trebled. The whole Diocese is divided into parishes; every parish has its minister; every minister has his parsonage; and if every parish has not its church, yet it has a decent place of worship in its school-room, and in many parishes money is forth-coming to commence a church. Every church is in good repair; those which were unfinished at the time of the Bishop's arrival are completed; new ones are built or building; parish schools are everywhere provided with the best masters to be had, they have plenty of books and apparatus, and are successfully contending with the national schools, which the Government, backed with the colonial purse, are trying to force on the Diocese. Two grammar schools, superintended by competent masters, are now in full operation, and are preparing young men for the higher studies at the University of Sydney. If it is asked how the Bishop has contrived to effect so great an alteration in so short a time, and with such small means? the answer is, because possessing great powers of mind and body, he has given both wholly to the work. He has a single eye, and a soul that is in earnest. He has a firm faith that Providence will help those who help themselves, and, as a consequence, he thoroughly oversees his Diocese; he takes nothing for granted; does very little at second hand. He knows the condition of every parish; the face of every Clergyman; the value of every schoolmaster, and regularly visits the most influential laymen, when passing through their several districts. He does *not require candidates for confirmation to be brought together, from a dozen different parishes, for his convenience, but meets them in their own churches, and confirms them in the midst of their family and friends.*

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tantly on horseback, visiting the nearer parishes, y second year he starts for the far west and far north is Diocese, and traverses in the saddle upwards of) miles. To preach in the morning, and to ride 60 s over a broken country for evening service, is not ncommon day's work; and to effect all this, in a Dio- 800 miles long, and 700 broad, involves no trifling ly labour; there is indeed no *rusting* in all this, and ough there must be some *wear*, yet, thank God, the op *wears well*; there are more lines in his face, and e is more snow in his hair, than when he first came ng us, but we trust he may live long enough to en- us to say, what he will never say of himself, '*Fa- he has finished the work Thou gavest him to do!*' In name of such a Bishop, I would ask, are there none will come over and help us; and who, having food raiment, will be therewith content? I have been d if the Diocese of Newcastle is a good field for a gyman, the above short sketch is perhaps the best ver I can give to that question. It will be seen that e have no blanks, so we have no prizes; as we have urates at £50 a year, so we have no dignitaries at 00. I have seen a large family brought up on the me of a Clergyman, where there was little or no pri- fortune; and private pupils are always to be had. act, if a man desires to do Christ's work in Australia, will be supported in doing it, but certainly he will not ible to lay up much goods for many years.'

But how, it may be asked, has the Bishop of Newcastle lt churches, and multiplied and maintained Clergymen, nis scattered, and far from wealthy, Diocese? We an- er, simply by reminding Churchmen of their responsi- ties, teaching them that they are members of 'one ly', and calling forth their energies by unwearied

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personal exertions and sacrifices. The Society for the Propagation of the Gospel, has, according to its means, placed funds at his disposal, and we may safely assert, that from this opportune and wisely apportioned assistance, the first spring of the Church in Newcastle took its rise. On the arrival of the Bishop in the colony, he found the small portion of the Government grant, already appropriated, absorbed by the fourteen or fifteen parishes in the south-eastern corner of the Diocese. For the remainder of the people, in other districts, there was no provision.

'Where (asks Mr. Wallace) was the Bishop to look for that pecuniary aid, without which the very parish, in which he lived, could not be provided with a resident minister? He looked, and not in vain, to the Church which sent him forth a missionary into the wilds of Australia. The Church of England, though struggling with her own manifold difficulties, did not fail to give him, through the instrumentality of her venerable Societies, considerable pecuniary assistance; and, in addition to this, the donations of individuals placed in his hands a capital, large in relation to those who gave it, but small indeed, when measured by the work to be effected. So judiciously, however, was this small capital expended, that the properties, purchased on behalf of the Diocese, have already tripled in value, and the annual grants from the Church Societies have enabled the Bishop to draw equal, if not larger, sums from the laity of his own Diocese. Notwithstanding this aid, however, it was evident that a difficult future had to be provided for. The amount subscribed in England would necessarily soon be expended; the Societies' grants, even if extended beyond the time specified, could only be a temporary assistance; and the temper and opinions of the colonial legislature shewed

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plainly that the annual grant might be withdrawn without notice. The Bishop had before his eyes an instance of this, in the neighbouring Diocese of Adelaide; and no man is more able and willing to profit by experience than Bishop Tyrrell. It was necessary, however, to proceed with caution, and no plan was laid before the Churchmen of his Diocese till after two years. During this time, the visitations of the Bishop to different parts of his Diocese, both far and near, were incessant. At length, having made himself thoroughly acquainted with the materials he had to mould, he commenced his plans. The temper of the imperial, as well as of the colonial, legislature made it evident that the colonial Dioceses would soon have to support and rule themselves; and Bishop Tyrrell felt, that if these duties were suddenly, and without preparation, thrown on his people, the Church might, for a considerable time, be involved in a state of complete anarchy. His object then was to prepare his Diocese for these duties, and he commenced by establishing, in his own and and the neighbouring parishes, a society called the Newcastle Church Society, in which the Bishop, Clergy, and Laity have analagous duties and privileges to those which will fall to their lot, when self-support and self-government are forced upon them. When that time therefore arrives, all the necessary machinery will be in actual operation, and the Newcastle Church Society will, by an easy transition, become the Church in the Diocese of Newcastle.

'The objects of the Society, as stated in its annual reports, are five:—

1. Support of the Clergy
2. Building of Churches and Schools
3. Supply of Books
4. Education in Primary and Grammar Schools
5. Missions

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'The governing body consists of the Bishop, the Clergy, and the most influential laymen in the several parishes; and the entire control of the funds rests with the committee. By this Society, the great evils of the voluntary system, which tends to subject the minister to a few wealthy people in the parish, are entirely done away. The Bishop, backed by the committee, guarantees to every Clergyman when appointed, his annual income; to Deacons, £150, to Priests, £200, and after 20 years' service, £300. These sums, without any deduction, (for there are no direct taxes whatever in the colony) are regularly paid by the Bishop, and are exclusive of fees, of parsonage, of glebe, and of Easter offerings, and are temporarily raised, during the present dear times, to two, three, and four hundred pounds respectively. An income is raised in each parish by voluntary subscription, but with this the minister has nothing to do. The district treasurer collects all monies, and forwards whatever is due to the Parent Society, keeping the balance for local uses, so that although every Clergyman is in a great measure supported by the voluntary contributions of his own parish, his income is never allowed to vary with the changing humours of his flock. He can do his duty as fearlessly as any beneficed Clergyman in England, but he cannot neglect his duty with the same impunity; for carelessness in his parish is sure to produce a falling off in the money forwarded to head quarters: and this fact, together with the cause of the diminished subscriptions, will reach the Bishop, through the central committee. So that the plan adopted avoids the evils of both the voluntary and beneficed systems of support. It protects the Clergyman from those individual members of his flock, who too often withdraw their subscriptions in a capricious manner, but yet does not shelter the inefficiency, or want of zeal, of any minister.

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'As yet the principal exertions of the Society have been directed to the support of additional ministers, but considerable aid has been given to several parishes in support of their schools, and a large depôt of books has been established; not simply of the Societies' publications, but of standard works of all kinds, and these can be obtained by the subscribers at a cheaper rate than any colonial bookseller would supply them. Funds are also lying in the Society's hands for the benefit of the aboriginal natives, but their evangelization seems a difficulty not to be overcome by the wit of man.

'The financial part of the scheme has answered admirably; and with regard to the more difficult matter of accustoming Churchmen, eventually, to rule their Church without ruining it, something considerable has been done. The laity are beginning to understand the wants of the Church, and feeling the difficulty of efficiently supplying them, are giving up the notion that every thing would have gone perfectly right if the Bishop and Clergy had done their duty. They are beginning to feel that the Church is a Society in which they are to work in their measure, no less than a Priest or a Deacon. Men really in earnest for the welfare of the Church have a definite work offered them in their own parishes, and with the exercise of power, they are beginning to recognize their responsibility. The annual meeting of the Society, while it brings before them the general condition of the Church, gives them the opportunity of discussing in public questions, which are frequently arising, of interest to all.

'This Society, at first only embracing Morpeth and the surrounding parishes, has gradually extended itself all over the Diocese; so that whenever self-support and self-government are forced upon the Church, the transition

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will be easy: every thing is prepared for an event, the shadows of which are now plainly discernible.'

We gladly add, that, among the first fruits of this Church Association, was a contribution of £200 to the Australian Board of Missions to the Heathen of New Holland and the Pacific, of which the Bishops of Newcastle and New Zealand are the Missionary Bishops. It does not fall within our purpose, in the present number, to advert to this great undertaking, and we therefore direct our readers to the interesting narrative of the Melanesian Mission, recently published by the Bishop of New Zealand. It is very cheering to find the Church thus reproducing herself on the other side of the globe, and we can never be sufficiently thankful, that our great Church Propagation Society, should have been the instrument, in the hand of God, for the furtherance of this mighty work. To its energy and zeal, and judicious apportionment of its resources, may be ascribed the origin of a movement, which we trust will only end, when there remains no single heathen unconverted throughout the whole of this vast hemisphere.

We close our imperfect sketch of the Diocese of Newcastle, with an extract from a letter of a Missionary, sent out by the Society, who was nurtured in its noble institution of St. Augustine's.

Of Bishop Tyrrell he writes, 'my love and respect for him increase every day. The palace is a very nice, but not very grand, residence. The church is only at a short distance, with the parsonage on one side, and the school on the other. In course of time, the Bishop hopes to have a college between the palace and the church. His style of living is particularly simple—at half-past seven in the morning, prayers; a few minutes afterwards, breakfast; dinner at one o'clock, and tea at six. The fare is some-

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what like what we had at St. Augustine's: the meals are soon over, and then without any pause to *work*. Indeed he works so hard, that the question is asked, 'Does the Bishop ever sleep?' He preached twice last Sunday, and certainly I never heard more effective sermons: his manner is exceedingly winning, and his voice melodious, and his sermons extempore, and without the slightest hesitation. It is quite necessary to acquire the habit of speaking extempore; for a Clergyman will often have to ride some distance into the Bush, to read prayers to five or six people, with whom it would seem out of place to produce a written sermon. I have not been regularly licensed to any district, but last Sunday I began my work in a new district, between Singleton and West Maitland. The Bishop met me in the morning at Black Creek: he had ridden from Morpeth, a distance of 19 miles, and I from Singleton, 15 miles. I read the Morning Service, and his Lordship preached.

'We then went to another township, Lochinvar, where we had afternoon service. After this service I returned, while his Lordship actually endeavoured to get back to Morpeth for evening service. What would some of the good people in England think of such a day,—a ride of forty miles, three full services, and in the height of an Australian summer? This, however, is comparatively not a large district: in those up the country, which are more thinly populated, the Clergyman rides from station to station, holding a service at each, and returning home after an absence of one, two, or even five or six months, as the case may be. His Lordship tells me he will let me know, in a few weeks, whether my appointment to Black Creek and Lochinvar will be permanent or not, so that I am still in doubt as to whether I shall have to go up the country. His Lordship is rather in a strait at present,

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for three of his old Clergy have been compelled to resign, and since he wishes also to form other districts, he is rather puzzled how to act. May we not expect some more men from St. Augustine's? let them not be discouraged by the prospect of such hard work,—this is what we ought to expect; and in this we shall find our truest comfort. The gold-diggings make everything very dear indeed, so that the Clergymen are really the poorest. It is almost impossible to get servants; an English emigrant will unblushingly ask you £40 a year, and will do very little for it. Many people employ Chinese, a large number of whom have been imported, but they run away, and often give a great deal of trouble. I have not as yet begun the duties of householder, being still with Mr. Blackwood; but here we have only one woman-servant, who has been ill for months, and upon whom, therefore, we have to attend; we have also a little boy about as high as the table, and who is beginning to know which is the right and which is the left hand. Surely this state of things cannot last; I groom my horse entirely; and I met a Clergyman a few days ago, who told me that he himself had put the shoes on his horse. The country is looking very well indeed; the harvest is good, and is being gathered in as fast as the people can do it, considering the want of hands. I have been very fortunate, and have not yet experienced one east wind. I find it very difficult to believe that this is Christmas; the cloudless sky and burning sun seem flatly to contradict such a notion. We are revelling in delicious fruits; the apricots are just out; figs in full perfection; peaches and grapes just coming in. I hope my old fellow-students will excuse me for advising them to make the best use of their time at St. Augustine's; there is very little time for reading now, and it is very necessary that we should have read ex-

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tensively, especially in ecclesiastical history, so that we may have large and sound views, for the judgment of the Clergyman here is continually being taxed, in a way that never could occur in England.'

The Society for the Propagation of the Gospel has, for many years, contributed to the extension of the Church in this Diocese. Before the appointment of the Bishop, its Missionaries were almost the only Clergymen there, and, since that time, its annual grants have been productive of the happiest consequences. 'I can truly say, (writes the Bishop) that I have used the grant made by your Society, really for the propagation of the Gospel, i. e., for supporting Missionaries in new districts, which were destitute of all means of grace. When I came here, your grant was expended in the districts of Brisbane, Moreton Bay, and the Clarence River. The inhabitants of these districts now support their Clergymen almost by their own voluntary offerings; and thus the Society's grant has been available for the support of Missionaries, in the two more distant districts of Ipswich and Darling Downs, which have been reclaimed from the spiritual wilderness. Besides these, three other new ones have been settled with most efficient Clergymen, and this year I hope to settle three more.' And thus the work goes encouragingly on; the Society's aid being applied successively to the newly-formed districts, where the people are unable to provide the ministrations of religion for themselves; and then, as these districts become independent of its assistance, passing on to other places in the wilderness, and diffusing to the most distant spots the Gospel of light. It is cheering to the Society's friends to mark of what extensive and permanent good their contributions have been, under God, the blessed means; creating or reviving religion in the hearts of the colo-

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nists, and leading them to establish the Church on a self-supporting basis. 'Members of our Church, (the Bishop states) in the long-settled districts, have cheerfully admitted the justice of the claim made upon them to contribute towards the support of the Clergy elsewhere. In almost every place, this claim has been responded to by parochial contributions. Thus at Newcastle, Morpeth, and Singleton, the half of the offertory collections has been wisely set apart for this purpose. At West Maitland, there were specific collections; and at East Maitland, Muswellbrook, and Stroud, considerable sums have been contributed. The justice of this claim has therefore been admitted, and the golden rule of Christian brotherhood—the bearing of one another's burdens—has been carried out into practice.'

In 1854, the Diocesan Church Society had an income of £2424 applicable to these purposes, exclusive of the sums contributed in the different districts for local Church objects. We can hardly make the same statement with regard to many of our wealthy English Dioceses. The Churchman at home, who has all the means of grace provided for him without cost, and who counts his income by thousands and ten thousands, sometimes grudges his small offering to the Church's work in our distant colonies, or looks upon the solitary guinea, which importunity extracts from him, as a *great sacrifice*, the full measure of his responsibility. When will the members of our Church deem it their highest privilege to be, as it were, fellow-workers with God in this glorious object, the propagation of the Gospel of His blessed Son throughout the world? '*As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.*'

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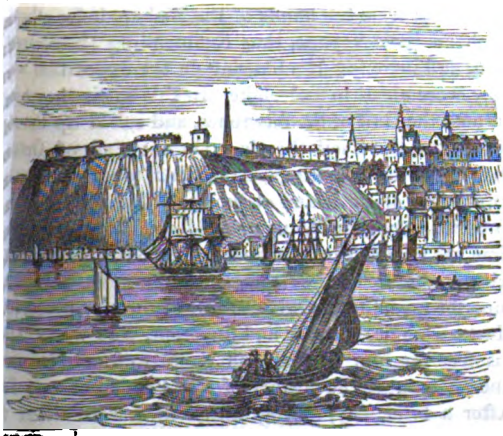
THE

MONTHLY RECORD

OF THE

IETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

OCTOBER, 1855.



QUEBEC.

THE CHURCH IN CANADA.—PART I.

HOUGH the shores of Canada were visited by Sir John ot. in 1497, and the country taken possession of in name of England, yet to Jacques Cartier belongs the ur of its complete discovery, and to the French na- the establishment of its first settlement. The spirit lventure was, in those days, sanctified by the spirit of ion, and men set forth to discover new lands, ani- d by the noble ambition of enlarging the Redeemer's lom, as well as extending their country's greatness.

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It was not the mere sordid hope of gain, which actuated men like Columbus and his successors in their career of enterprise: they deemed themselves called by the Almighty to a high destiny, and from Him they always sought a blessing for the prosperous issue of their undertaking. In the Cathedral of St. Malo, in May 1535, Jacques Cartier and his companions received the Holy Sacrament from the hands of the Bishop, before they set forth on their voyage, thus commending themselves to God, and invoking His blessing on the expedition which they were about to undertake. In this spirit they boldly entered the Gulf of St. Lawrence, and sailed up the river which empties itself therein. On the 2nd of October, they came to Hochelaga, a fortified town among rich corn-fields, on an island at the foot of a high mountain, to which they gave the name of Mount Royal, but which time has changed to Montreal. Received by the natives with cordiality and welcome hospitality, as beings of a superior race, the Christian soldier could only bless, in his Master's name, the sick and impotent, who were laid at his feet for him to heal, and recite to them, in an unknown tongue, the history of the Passion of our Lord. After a brief stay, during which they were filled with admiration at the beauty and fertility of the country, Cartier and his companions returned to France, conveying with them Donnaconna, king or chief of Saguenay, and nine other natives who had been forcibly put on board the fleet. Four years afterwards, the Sieur de Roberval, accompanied by Cartier, landed at the mouth of the St. Charles' river, but was met by war instead of peace; and at the present village of Charlesburgh, four miles from Quebec, the French built their first stronghold to guard themselves from the vengeance of the natives, whose hostility their conduct had provoked. In

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1549 the colony was abandoned, and we hear no more of any further expedition until the close of the 16th century, when Henry the 4th granted a charter of exclusive trade with Canada to Monsieur Chauvin and his associates. In 1603, De Monts, a rigid Calvinist, received a further patent, and fitted out a large armament under Pontgrave and Champlain, which sailed up the St. Lawrence as far as St. Louis, and established trading ports at different places. In 1608, Champlain founded the city of Quebec, the future capital of the province, to which he gave the name of Canada. An attempt was now made for the conversion of the natives, Champlain, in 1612, bringing with him from France four Recollet priests. 'Ten years later, the Duke de Ventadour, having entered into holy orders, undertook the government with the hope of being able to Christianize the native population. With this object in view, he engaged the services of some Jesuits, whom he sent to Canada. In 1635, the Marquis de Gamache, who belonged to that Society, established a College of their order at Quebec. The next year an institution for the instruction of the Indians was founded at Sillery; and, not long afterwards, the Duchesse d' Aiguillon sent three nuns to superintend the Hotel Dieu, which she had founded; while Madame de la Peltrie, having provided a vessel at her own charge, and engaged some sisters from the convent at Tours, embarked with them for Quebec, and founded the convent of the Ursulines. The same year, the order of St. Sulpicius sent a Mission to Canada, and a seminary was founded at Montreal, for the endowment of which, the whole island, whereon that city is built, was granted by the King. In 1670, the Roman Catholic Bishopric of Quebec was established, and the Mission of Lorette at the same time. These facts suffice to show the zeal for the propagation of their faith

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which was manifested by private individuals, as well as by the Governor of the colony, and the Sovereign of the mother country. They may well shame the indifference and neglect of *our own Government and people.*' *

It is not our intention to narrate the difficulties and disasters in which the French settlements were soon involved. The usual causes of offence, between civilized and uncivilized people, produced tyranny and oppression on the one side, and vengeance and cruel retaliation on the other. Adventurers poured in from the mother country, and wars and fire-water wasted the strength, and thinned the numbers, of the natives. Some powerful tribes sought the French alliance, and aided them in that arduous contest with the Iroquois, which, for nearly a century, checked their progress and prosperity. In this season, Montreal, Niagara, and other towns were founded, and Quebec was strengthened into the Gibraltar of the west. In 1629, David Kirtch, a French refugee, was placed in command of an English armament, with which he defeated the French admiral, captured his whole fleet, and took possession of Quebec—a brilliant conquest, little appreciated at the time, and subsequently relinquished, together with all other rights in Canada, at the peace of St. Germain, in 1632. From this period hostilities were constantly breaking out between Canada and the English settlements in America, carried on in the most barbarous and revolting spirit, with unheard-of atrocities on both sides. An unsuccessful attack was made upon Quebec by the English, in 1691, and a second, in 1710; but France retained possession of her stronghold until the first William Pitt ruled the councils of England, and found a ready instrument of his bold designs in the energy and daring of the illustrious Wolfe. Then it was that

* Hawkins' Annals of the Diocese of Quebec.

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the victorious arms of England triumphed over the hosts of France on the heights of Abraham, and Quebec, and with it the whole of Canada, passed away from the dominion of the French King. On Sept. 13th, 1759, was fought the battle, which even now is remembered as one of the most heroic of our country's deeds of arms, dearly purchased, as it was, by the death of Wolfe, whose gallant bearing found a noble rivalry in that of his brave adversary, the Marquis de Montcalm. The capitulation of Quebec was ratified by treaty at the general peace, 1763, at which time the European population of Canada was estimated at more than 50,000 souls. Quebec and Montreal were already flourishing towns, though their onward progress can only be said to have commenced when the country passed under English sway.

In the great contest with the disaffected provinces of North America, which ended in their independence, in 1783, the Canadians remained firm in their loyalty to England. Montgomery, who had served under Wolfe on the heights of Abraham 16 years before, and who had successfully reduced Montreal, Chambly, and other posts of importance, fell on 31st Dec., 1775, in a fruitless assault upon Quebec, and the Canadian militia, reinforced by troops from England, finally expelled the American army from Canada. On the termination, and during the continuance, of the contest, many royalists sought refuge in Upper or Western Canada, where lands were allotted to them on the borders of the great lakes. In 1791, a representative constitution was granted to Canada, the country being divided into two provinces, each with its separate Houses of Assembly. It was on the occasion of the passing of this Act, that the final disruption of political friendship took place between Mr. Fox and the great statesman, Edmund Burke. Unfortunately, the con-

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cessions which were granted to the French Canadians, and the predominance given to their religion and seigniorial laws, raised feelings of discontent in the minds of the British inhabitants; the unity of the colony was thus destroyed; two opposing interests were created, and the struggle for supremacy commenced between the Upper and the Lower Province. The struggle was for a time suspended, when the country became again the scene of war. The Canadians then rose as one man, in a noble spirit; and forgetting the injuries, and remembering only the benefits received from England, prepared to defend their territory from American aggression—a decisive proof of the mildness and equity of English rule, acting on the generous nature of a high-spirited people. The military enthusiasm of the day pervaded all classes, and throughout the war, from its commencement in 1812 to its termination in 1815, the loyalty of Canada remained stedfast to England.

The causes of irritation, however, still remained; exaggerated and misrepresented by the violence of party spirit, they kept the Canadian people in a perpetual state of agitation. Concessions were made, from time to time, without success: one by one almost every vestige of Imperial control was taken away. Successive Governors, of energy and talent, failed in grappling with the difficulty. Some fresh demand followed every fresh concession, until the right of governing themselves, subject only to the veto of the British Sovereign, has been conferred upon them. Looking back upon this struggle of nearly fifty years' continuance, we must candidly confess that the people of Canada were not altogether wrong in the object which they sought to attain. We cannot but condemn the means used for its attainment, though possibly it was only through the use of such means that the

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object was finally attained; the mother country often conceding to turbulence and rebellion, that which she denies to peace and loyalty. A colony, when able to manage its own affairs, can no more be kept in leading strings than grown-up men, and will submit reluctantly to the rule, frequently vexatious rule, of the subordinates of the Colonial office. It is the wisest as well as the most generous policy, in such cases, for the mother country to relinquish an authority which can only be maintained by force, and not to drive a dependency into rebellion on points of merely local concern. That the heart of the Canadian people was sound, the abortive result of the rebellious outbreak, in 1837, plainly testifies; and if, instead of rewarding traitors and rebels, and placing them in offices of trust, and committing to their hands the supreme rule, the English Government had upheld the authority of the loyal subjects of the Crown, the future of Canada might probably have been very different from that which it is now likely to be. All has been done that could have been done by the Imperial Legislature to destroy the British connection, and if it continues, as we trust it may, undissolved, it will be owing to the influence of those principles of religious patriotism, inculcated by the teaching of the ministers of the Church. In the great contest with the United States, the bond of the Church was the last link that gave way. In the outbreak of 1837, not a single Churchman was found in the ranks of the disaffected. It is the Church which now unites the great American nation with us, in ties of amity and peace: and it will be through the influence of the Church that Canada will remain an integral portion of our mighty Empire; or if independent of our sway, and placed, as we could wish, under the rule of a monarch of the blood-royal of England, our most faithful and attached

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ally. 'In the various political troubles which have arisen' (says the lamented Elliot Warburton*) 'at different times in England and in her colonies, there is one quality in which the members of the Church were always conspicuous—that of loyalty. Wherever they are found; they are, as it were, a garrison against sedition and rebellion; every holy spire that rises among the dark pine woods of Canada, stands over a stronghold for the British crown; and every minister who labours in his remote and ill-rewarded calling, is a faithful and zealous subject. The feelings and interests of loyalty are actually interwoven with the system of the Church.'

Canada, under the dominion of France, was governed as one province, and after its conquest by England, in 1759, was considered as such, until 1791, when it was divided into two provinces by an order of Council; viz., the Lower or Eastern, in which the French population resided, and the Upper or Western, to which the refugee loyalists from the United States, and the British emigrants, chiefly resorted.

After the rebellion of 1837, the provinces were re-united, and on the passing of the Act of Union, in 1840, the administration of affairs was placed under one Legislative Assembly. The whole province extends in a S. W. direction from the island of Anticosti, in the Gulf of St. Lawrence, to the S. extremity of Lake Erie, a distance of 1000 miles. From Lake Erie, to the N. W. boundary of the colony, in the parallel of 50°. N., the distance is 600 miles, and from Quebec to the N. W. limits of Lake Superior the distance is nearly 1000 miles. The largest portion of the province is situated between the parallels of 45° to 50° N., but the fine districts between Lakes Ontario, Erie, and Huron, extend from 45° to 41° 30' N.

* Hochelaga, Vol. 1, p. 272.

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in a S. W. direction, for nearly 400 miles, with a breadth varying from 50 to 150 miles. The population of the whole province nearly approaches two millions; that of the Eastern Division being principally composed of French Canadians; that of the Western, of families of English, Scotch, and Irish origin; though in both divisions, the races are found intermingled, together with emigrants from continental Europe and the United States.

In Eastern Canada are situated the important cities of Quebec and Montreal; while Kingston, Hamilton, and the city of Toronto, are the principal towns of the Western Province. The chief population is gathered in these towns, and clustered along the banks of the noble river, St. Lawrence, which, for 3000 miles, holds its course, passing through lakes of the size of inland seas, to the great Atlantic Ocean. Of the country, it is difficult to speak in terms sufficiently descriptive of its beauty and fertility. From '100 miles below Quebec, (says Dr. Rolfe,) to 100 miles above Montreal, on both sides of the St. Lawrence, there is a most beautiful country, not only cleared, cultivated, and thickly settled, but actually adorned with a continuous line of villages on either bank. There is not a point, from which the spire of a spacious and elegant parish church does not greet the eye, and frequently there are many to be seen in the same view. The eastern portion of Canada, and probably the eastern townships, contain the greatest variety of beautiful scenery; mountain, rock, hill, dale, plain, forest, waterfall, lake, and river.'

The agricultural capabilities of Canada are of the highest order: there are no limits to its productive powers, but those placed by its limited means of cultivation. Its mines, only partially worked, promise an abundant return for the employment of capital, while its vasts forests could supply Great Britain, for years, with the finest timber in

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the world. For the development of its internal resources, Canada possesses the most splendid water communication, its lakes and rivers connected by canals, the works chiefly of the Imperial Government, being available for this purpose. Its climate alone seems a drawback to the comfort of the settler, though this too is modified by many counteracting circumstances. Notwithstanding the intense cold, varying in degree according to the distance from the equator, and the contiguity of mountains and forests, the climate of Canada is remarkably salubrious, and winter brings with it its own peculiar enjoyments. Man then appears to rest, in some measure, from his toils, and gives himself up to social intercourse and pleasure. There is as much real enjoyment of life in Canada, as in any other portion of the globe, and in no place are health and wealth more likely to be ensured, by industry, energy, and good conduct.

We must now speak of the religious condition of this thriving community. We have already noticed the great interest taken, both by the French Government, and by individuals of that nation, in the promulgation and extension of the Roman Catholic faith in Canada. It is one of the points on which the members of that Church have been anxiously solicitous. No fresh colony has ever been formed by a Roman Catholic nation without provision having been made, in the *first* instance, for the ministration of its religious rites. Such zeal may put to shame the professors of a purer faith. On the conquest of Canada, England guaranteed, in perpetuity, the rich endowments of the Romish Church. The inhabitants, at that time, of French descent, were almost entirely members of that Church, there being only 'nineteen Protestant families in the two capitals of Quebec and Montreal.' Soon, however, this number was increased, and though

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the increase, in the first instance, was caused by the followers of the army, disbanded soldiers, and persons of whom Governor Murray says, in 1765, 'they are the most immoral collection of men I ever knew—little calculated to make the new subjects enamoured with our laws, religion, and customs,' yet, within a very short period, this character could not fairly be applied to the British Canadians, whose numbers were rapidly augmented by the refugee royalists of America, who were, to a man, attached Churchmen, and whose principles of religion and loyalty had driven them into exile. From them the Canadian Church may fairly trace its origin—a Church which now numbers three Bishops and two hundred and fifty Clergymen as its officiating ministers, and includes within its fold a far larger portion of the inhabitants, than can be counted among any other denomination of Christians.

There were indeed, previous to this period, Clergymen ministering in the colony—the Rev. Mr. Brooke, who officiated in Quebec soon after the conquest, and subsequently, three other Clergymen, of Swiss extraction, placed there by the Government, with a view of performing the Church of England service in the French language. It is a singular circumstance, and speaks well for the harmony existing at that time, that the British settlers, having no church of their own, were generously permitted to use, during the intermitted hours of service, the chapel of the Recollets, 'so that the first regular Church services in Canada were performed in a chapel belonging to a Franciscan order of the Church of Rome. After every English service, however, the chapel was subjected to a regular lustration, for the removal of the pollution which it was thus supposed to have contracted.'

In the Upper Province, the first English Clergyman

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was the Rev. John Stuart, called by the Bishop of Toronto, 'the father of the Church of Upper Canada.' A Presbyterian by birth, he became convinced of the scriptural doctrine and discipline of the Church, and after enduring the long-continued opposition of his father, a rigid Calvinist, he joined her communion, and sought admission into her ministry. Employed by the Society for the Propagation of the Gospel, as one of its Missionaries, he laboured among the Mohawk Indians, at Fort Hunter, from 1770 to 1781; and such was the effect of his teaching and his apostolic life, that he had raised among them a Christian congregation, 'whose deportment, (he says,) is such as is rarely seen in religious assemblies that have been better instructed.' Mr. Stuart was a sufferer for his Church and Sovereign during the war of independence. His Mohawk congregation, who would have protected him from violence, joined the British General as allies, and Mr. Stuart was made prisoner, his house plundered, his property confiscated, and every indignity offered to his person. On his release from prison, he was denied the privilege of keeping a school for his support, and therefore, with his wife and three small children, he sought refuge in Canada, having previously witnessed the plundering of his church, afterwards converted 'into a tavern, and a barrel of rum placed in the reading desk.' He adds, 'the succeeding year it was used as a stable, and is now converted into a fort.' He fixed his residence, in the first instance, at Montreal, but subsequently removed to Cataraqui, now Kingston, which his warm and affectionate interest in the Indian tribes induced him to select as the scene of his ministrations. We record with pleasure the following extract from a letter written by him, in 1784, both because it shows the devoted character of the man, and the reality of the Missionary work which the Society was at that time doing.

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'On the Sunday after I landed, I preached in the garrison; and to satisfy the eager expectations of the Mohawks, I proceeded on horseback the afternoon of the same day, to their village, nine miles distant, and officiated in their church. After a short intermission, we returned to the church, and I baptized twenty-eight infants and twenty-five adults; the latter having previously been instructed by my Indian clerk, who regularly reads prayers on Sundays, and lives a very sober, exemplary life. The whole ceremony was concluded with a discourse on the nature and design of baptism; and, I must acknowledge, I never felt a more pleasing sensation than on this solemn occasion—to see those affectionate people (from whom I had been separated more than seven years) assembled in a decent, commodious, church, erected principally by themselves, behaving with the greatest seeming devotion, and a becoming gravity; and even the windows crowded with those who could not find room within the walls. The concourse of Indians, on this occasion, was unusually great, owing to the circumstance of the Oneidas, Cayugas, and Onondagas being settled in the vicinity (all these people speak different dialects of the same language). Before I left their village, I baptized, at different times afterwards, twenty-four children, and married six couple. On my way home, being determined to visit every settlement of loyalists, I remained some time at Cataraqui, baptized all the children that were presented for that purpose, and buried one. And, this service performed, I proceeded next to the Bay of Quinté (forty-two miles distant from Cataraqui), and was kindly received by the Mohawks lately settled there; we found them busied in building houses and laying the foundations of their new village, called Tyondaroga; their school-house was almost finished, and is, ere this time, ready for the reception of the

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master and scholars. The situation of their settlement is really beautiful; and as there are, at present, as many loyalists at Cataraqui as will occupy the coast as far as the Indian boundaries, there is the greatest probability that it will shortly become a place of consequence. I must not omit to mention the anxious desire of those loyal exiles to have Clergymen sent among them; and they look up to the Society for its assistance in their present distress.'

Again, in 1788, he speaks of a visit to an Indian settlement on the grand river above Niagara, where he preached, administered the communion, and baptized 72 persons; and of subsequent visits, in succeeding years, to the scattered congregations of English, as well as Indians, within his reach, going to the eastern part of the province, as far as Cornwall, 140 miles distant, preaching and baptizing in every township, and to the west, as far as York, (now Toronto,) 150 miles in an opposite direction, preaching there five weeks, on week-days as well as Sundays. Mr. Stuart's own congregation, at Kingston, was attached to him by the strongest ties. They lived together in harmony undisturbed by political or religious differences. There was every sign of his ministry being blessed and prospered. 'He lived among them (says one who knew him,) as a father among his children, and he was loved the more, the better he was known, for his life was a living example of what he preached.' He died in 1811, at an advanced age, but 'he still lives, (adds one of his contemporaries,) in the hearts of his friends, and he shall be had in everlasting remembrance.'

The state of religion, at the close of the last century, in Upper Canada, was most deplorable, owing principally to the want of Clergy. The words of Mr. Stuart are a stinging reproach to the Church of England at that period.

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'If so much zeal is not left among the English Clergy, as will induce men of competent abilities to come to this country, in order to promote the cause of religion, and to extend the boundaries of the Redeemer's kingdom, I cannot expect that any will be found willing to undertake the charge of the poor savage Indians.' Two Clergymen, however, had been added, both Missionaries of the Society for the Propagation of the Gospel, so that *three* Clergymen were labouring at that period, among a population then estimated at 70,000 souls, exclusive of the Indian tribes! The Rev. John Langhorne, a man of eccentric manners, but of deep and earnest piety, and of the strongest devotion to the principles of the Church, laboured for twenty-five years in this portion of Christ's vineyard, and has left behind him the following well-merited tribute to his sterling worth. 'The name of this 'man of God,' in the circle of the Bay of Quinté, is really as ointment poured forth. Branches of the families, who composed his various congregations, are now scattered throughout its length and breadth; and in every settlement, the Missionary will perceive some gratifying trace of his godly labours, and is encouraged by friends, whose affections are stirred up by the recollections of the benefactor, and spiritual instructor, of their youth. It is pleasing to witness these traits, even in the minds of those, who have long since united themselves with some of the various denominations of dissenters. How often have I and my brethren received the kindest attentions from persons of this class, from the respect they entertained for the Church, through her pious and single-hearted Missionary's labours in these parts. Of the many I have conversed with, I never heard any speak of him, as other than a truly pious and most devoted servant of his Master. Eccentric, indeed, he was, but

'E'en his failings leaned to virtue's side.'

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'During his ministry, he was instrumental in procuring the erection of a neat and commodious church at Bath.—A village on the margin of the Bay of Quinté, about 18 miles from Kingston. He also contrived to erect, chiefly at his own expense, two or three log chapels, one of which was 'St. Werberg's,' at Fredericksburg. The population of this district has rapidly advanced since the time to which we refer, and many villages have sprung up. But while the forest has been yielding to cultivation, the spiritual husbandman has not been idle; and it is a gratification to know, that, within sight of Mr. Langhorne's former station in the bay, seven additional churches have been built, for the service of which there are five Clergymen, besides his successor.'

The third Clergyman, whose labours were carried on in Upper Canada, previous to the close of the last century, was the Rev. Robert Addison, also a man of unaffected piety and zeal, and of high literary attainments. He too, relinquishing ease and comfort, and the prospect of advancement in England, gave himself to a life of toil and privation, and was appointed by the Society to the charge of the Niagara Mission, in 1791. His ministrations were continued until 1829. 'My mission (he says) is very laborious: I must either neglect my duty, or make a circuit, several times in the year, of more than 150 miles, through a wild country'; and he adds, that he had performed his duty, 'with humble and conscientious assiduity, and had struggled with very narrow circumstances.' His periodical visits among the Indians were attended with very gratifying success; he commonly baptized about twenty. Among the number, in 1806, was a chief of the Cayuga nation and his wife. The next year the congregation of the six nations, that assembled to hear him, was uncommonly large; several from the other tribes,

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besides the Mohawks, have become Christians, and many of them had overcome the fatal habit of spirit-drinking.'

While the Church was thus struggling against overwhelming difficulties in the Eastern Province, her condition in the Western was not more encouraging. There she had to contend against a powerful and well-endowed religious community, bound together by the tie of kindred and of race, as well as agreement in faith. But small assistance was given or expected from Government. The Society for the Propagation of the Gospel alone seems to have cared for her destitution and privations. Its first Missionary was sent in 1784, and a Mission established at Sorel, on the river Richlieu. 'The people were of various denominations, but all attended church, and the Lutherans claimed to be considered as members of the Church of England.'

It is probable, that had the spiritual wants of the people been supplied as the occasion needed, we should not now have to deplore the divisions and religious distractions of Canada, beyond those necessarily arising from the existence, in the same colony, of the Protestant and the Romish Church. To Canada, however, was soon accorded the inestimable privileges of episcopal control. Placed, for a few years, under the oversight of the Bishop of Nova Scotia, who, in 1789, held his first episcopal visitation, confirming in Quebec, 130, and at Montreal, 170 persons, it was, in 1793, erected into an independent See, and its care committed to the hands of Dr. Jacob Mountain, a man of no ordinary mental powers and acquirements. He was descended from a Protestant family, which was driven from France at the revocation of the Edict of Nantes, and was born in 1751. Educated at the grammar schools of Wymondham and Scarning in Norfolk, he proceeded to Cambridge, and became a fellow of Caius College, and

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visitation, and it seems necessary to ask the reader use awhile, and consider what an episcopal visitation ed, in such a country as Canada, fifty years ago. It the duty of the Bishop to inspect the scattered hes, and hold confirmations along a line of country, ing, in one direction, from Quebec to the upper end ke Erie, 800 miles; and again, in another, to Gaspè, nore. These visitations, which were repeated pretty arly, every three years, continued to extend thems as the population increased, and as new Missions formed, till they comprised a circuit of at least 3000 .'

he Bishop of Quebec might be seen on his visitations, his companions; at one time, mounting or descendrapids in the bâteau of the voyageur; at another, ing the vast inland waters in a bark canoe, with armed ans—frequently travelling in wagons, over roads rend almost impassable by fallen timber, or by mud holes pid thaws; forced often when belated by the badness ie roads, or baffled by winds, when on the water, to refuge in some wretched hut, where, possibly, he d not even spread the bedding which he carried. etimes he has passed the night under a tent, or in a , and it has happened more than once that he has e so in the open air.'

he state of the Diocese, at this period, may be gathered the report sent home to the Society for the Propaon of the Gospel by the Bishop, at the close of his t visitation.

The country between Montreal and Kingston is enly settled, including a distance of 100 miles along the th bank of the St. Lawrence.'

From the Point au Baudet, which separates the two vinces, the progress of cultivation and population is onishing. Almost on every lot is a commodious farm

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house and barn; but the people are entirely destitute of the means of religious instruction, and observe no forms of public worship. Between Montreal and Point au Baudet (fifty miles) the majority of the people are Roman Catholics, and have two churches; but there are no other places of worship. But above the Point (150 miles) they are all Protestants, with the exception of a small body of Scotch Roman Catholics; and in the whole distance between Montreal and Kingston (200 miles) there is no Clergyman, and no place of worship, except a small Lutheran chapel, and one or two, still smaller, belonging to the Presbyterians. The Lutheran minister is a German, and speaks English very imperfectly. The Presbyterian is a very respectable man, but his congregation is not very considerable.'

'There are a few Methodists, of the worst description, wandering about the country, but much discouraged by the discerning part of the people, and in no great credit with the rest. Besides our two Missionaries there is great need of another.'

'At Niagara there is a very respectable congregation. At York, (Toronto) the north side of Lake Ontario, there is a settlement without a minister. Another at Detroit, without a minister, to which some laymen read the Liturgy, and a printed sermon on Sunday.'

In this destitute condition was every portion of this vast Diocese, with settlers beginning to flock into it in increasing numbers, and without any provision for their religious well-being. The Bishop's earnest efforts were most anxiously employed to supply this grievous deficiency, and by his application to Government, and the aid of the Society, he was enabled, in some measure, to grapple with the difficulties of his position: difficulties, not only occasioned by the want of funds for the sustentation of the

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Clergy, but, in a greater degree, by the want of men, willing to endure hardness as good soldiers of Christ Jesus, in such arduous and trying situations. There were indeed found some of the highest qualifications ready to devote themselves to the work; the Bishop's brother, Dr. Jehosaphat Mountain, being one, and the Hon. Charles Stewart another, of those illustrious examples of self-devotion, among the English Clergy. Men of eminence and piety, were also found by Bishop Mountain in the colony, foremost among whom, we may name the present venerable Bishop of Toronto, who was ordained to the Mission of Cornwall, in 1803, thus commencing a career, distinguished no less by piety and Christian zeal, than by the uncompromising firmness and sound judgment, which mark and dignify the discharge of his high office.

The Church in Canada owes a lasting debt of gratitude to its first Bishop. He first infused into its people a spirit of activity and earnestness about its progress, and called forth their energies in its first development. Churches and parsonage houses began to rise in the new settlements, and Missions were opened, wherever circumstances allowed a hope of their practicability. The Bishop was nobly aided in his efforts by the Society, whose funds were always at hand to minister to the necessities of his Diocese. During the thirty-two years, over which his episcopate extended, the number of Clergymen had increased from *nine* to *fifty-three*, of whom *forty-eight* were Missionaries supported by the venerable Society. The number of churches had increased to twenty-five in *each* province, and twelve more had been commenced, chiefly in the Upper Province, in the hope of maintaining resident Clergymen. A Mission also had been established, for the conversion of the Mohawks, in Upper Canada.

To the indefatigable exertions of the Society, in this

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work of evangelizing Canada, the following honorable testimony was borne, before the death of Bishop Mountain, by Dr. Stewart, afterwards his successor, in the See of Quebec. 'The progress and effects of its exertions have already been very great and beneficial. Its offer of aid has been embraced, and, in many places, churches have been built and ministers established. Under its fostering care, the Church of England has widely extended her influence, and is rapidly increasing her congregations. Many persons, of different persuasions, have already united with her in worship, and belong now to her communion. Emigration from this country to Canada has lately increased to a very great extent, and appears likely to continue, affording every inducement to the Society to redouble its efforts. Upwards of 12,000 emigrants arrived in Quebec, in 1816, and this year (1820) the influx has not been diminished. Those poor people are particularly worthy of our charity; and to them especially we are bound to impart that most inestimable treasure, the bread of life. It will be well bestowed, and will produce much fruit, to our mutual comfort and advantage. Our opportunity of doing good is enlarged: our obligations to perform it are increased; the cause prospers, and the Society is blest. The Lord has much people in Canada, and it is to be hoped that, ere long, great will be the company of the preachers; 'the harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that He would send forth labourers into His harvest.'

We close our number with the following admirable remarks of Mr. Hawkins in his 'Annals of the Diocese of Quebec.' 'Little more remains to be told of the first Bishop of Quebec. Age and infirmity were now fast bringing his strength to the grave. He had already

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passed the age of man; and, for thirty years, he had borne the burden of a Canadian Bishop's office. What were the demands upon his physical powers, may, in some degree, be estimated by bearing in mind that the visitation of the two provinces comprised a circuit of, at least, 3000 miles.

'But there were other trials more wearing, perhaps, than any bodily labour: the difficulties and discouragements of his position, as first Bishop of the Church in Canada. To these may be added the perplexities which presented themselves, under such circumstances—the novel cares which arise in applying, to an infant country, the rules which have grown up with ancient constitutions—in deciding where it may be lawful or expedient to deviate—and in providing for the spiritual exigencies of the Diocese, in its state of destitution with regard to academical and other establishments.

'It was not a regular course of ecclesiastical functions—it was not a prescribed routine of duties, sheltered by precedents, and sustained by full authorities, that the Bishop was called upon to discharge: but he was called upon to supply expedients, and to choose between difficulties—to direct the movements, and to cover the weak points, of a half-organized body of men, who had to struggle to maintain their ground.

'Much must always depend on the *first* occupant of a See. He has to lay the foundations, on which his successors are to build. In a colony, his duty is more especially important. His acts and his decisions are sure to be quoted as precedents. With but few authorities to guide him, he has to adapt ecclesiastical rules and Church discipline to the condition and wants of a new country. He is chargeable with the well-understood responsibility of *beginning well*. The first Bishop of Quebec was fully

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alive to the gravity and importance of his position. He had, in a manner, to bring order out of chaos; to collect such elements of religious principle and feeling, as presented themselves, and to shape them in the model of the Catholic Church of England. This was, of course, not to be done in a moment, nor without meeting and overcoming many difficulties. But the Bishop set himself zealously to the work, and succeeded, to a great extent, by resolution and perseverance. A cathedral, which though not to be compared with the glorious buildings of the mother country, is yet the best specimen of architecture in Quebec, and which was probably, at that time hardly inferior to any church in North America, was built in 1804, by the bounty of King George the Third, in consequence of the representation of the Bishop. This Cathedral was justly entitled to its name, not merely as containing the Bishop's chair, but by authority of Letters Patent from the Crown. Although no endowment could be procured for the support of a Dean and Chapter, nor any provision for the maintenance of a daily service, the Bishop introduced the choral service, and imported from England the very first organ which was ever heard in Canada.

'These facts are mentioned as indications of the loving care which he devoted to the work of the Church, and which shewed itself more fully in his exertions for the spiritual interests of the people, and the establishment of a sound system of education—labours and exertions which entitle him to the grateful remembrance of the Church, both at home, and in the colonies. He died at Quebec, on June 16th, 1825, in the 75th year of his age, and the 32nd of his episcopate.'

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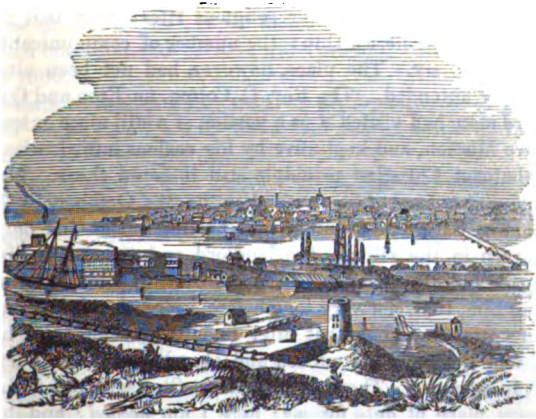
THE

MONTHLY RECORD

OF THE

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.

NOVEMBER, 1855.



KINGSTON.

THE CHURCH IN CANADA.—PART II.

Of the Christian heroes, who have dedicated their lives and energies to God's work, the name of Bishop Stewart must ever stand in the foremost rank. He was a younger brother of the Earl of Galloway, and was actively and usefully employed as a beneficed Clergyman in England, when he gave himself up to the labours of a Missionary life. His first thoughts were directed towards India, but being greatly moved by an account, which he heard at a meeting of the Society for the Propagation of the

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Gospel, of the deplorable condition of one of the stations in Lower Canada, his resolution was at once taken, and he offered himself for a Mission, which no one else would undertake. The post which he had selected was St. Armand, a large district near Lake Champlain, on the borders of Canada and the United States. The reputation of its people for morality and religion was discouraging. They had little regard for religious rites; they had no place for public worship: the number of communicants was only six. The place, however, had not been altogether untended. The Rev. C. Cotton, an Eton and Oxford man, had visited it as a portion of a still more extensive Mission, and kept alive by his zealous ministrations whatever Christian principle still lingered there. Mr. Stewart arrived at St. Armand on the 21st October, 1807. It was Saturday evening, and putting up at the only tavern in the village, the landlord endeavoured to dissuade him from his purpose of ministering there, informing him, that, not very long before, a preacher had come to settle there, but, that after remaining some time, he found the people so wicked and abandoned, that he left it in despair. 'Then,' answered Mr. Stewart, '*this* is the very place of *duty* for *me:* here I am *needed;* and, by God's grace, here I will remain, and trust to Him, in whose hands are the hearts of all people, for success.' For a few Sundays he officiated in the inn, but subsequently removed to a small school-house. He found numerous Methodists and Anabaptists in the Mission, but they were not illiberal or factious, and the Church service was 'wonderfully well attended.' In the April of the next year, Mr. Stewart could inform the Society, that 'the people had begun to build a church, and that the Mission might be considered a flourishing one.'

Undertaken and carried on in this spirit, 'with faith

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in Christ, and gratitude to God, under the continuance of His blessing,' the Mission soon began to show the fruits of Mr. Stewart's earnest labours. The people were not so bad as had been represented, or at least his loving spirit led him to regard them more compassionately. In little more than a year, the communicants had increased from six to fifty-four, and at the opening of the first church in the eastern district of his Mission more than one thousand persons were present. He was able, in 1809, to present 60 candidates to the Bishop for confirmation, and in July, 1811, 'a great concourse of people' were assembled in the second church which he had built, in the western district.

The labours of Mr. Stewart at St. Armand were continued until the autumn of 1815, at which period he re-visited England, for the purpose of seeing his aged mother, as well as of raising an interest in the Missions of the Church in Canada. The great success of his devoted ministrations stimulated others to take a share in the work, and amongst his own friends a subscription was commenced, which materially assisted in the erection of twenty-four churches in the poorer settlements of Canada.

It is a sad tale to recount, and it reflects discredit both on the Government, and the Church of England, that the district, in which Mr. Stewart commenced his Missionary life, contained, at that time, upwards of 40,000 people, who were thus left without pastoral superintendence, no man caring for their souls.

In 1817, we find him stationed by his own desire at Hatley, another neglected spot, 60 miles from St. Armand. His former parish, now settled and flourishing, he had committed to other hands, and he threw himself resolutely forward into the great spiritual wilderness around him. 'At Hatley, he says, 'I have Missionary duties to

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perform, though they are for the most part confined to a space about twenty miles in circumference. I have not only got to make people Christians, but also Churchmen, for they are, in general, prejudiced against our Church, and embued with Baptist and enthusiastic notions. Here he built a church, and gathered a congregation, at what personal cost and sacrifice may be collected from the following description of his abode. 'I found him, (says Dr. Mountain, the present Bishop of Quebec,) in the occupation of a small garret or wooden house, reached by a sort of ladder, or something between that and a staircase: here he had one room, in which were his little open bed, his books, and his writing table; every thing of the plainest possible kind. The chamber, which he occupied, was twelve feet by fourteen, the roof, on one side, coming down within two feet of the floor: during part of the time, the opposite chamber in the same house was used as a shoemaker's shop. The farmer's family who lived below, boarded him and his servant. Here, buried in the woods, and looking out on a dreary landscape of snow, some thousands of miles away from all his connexions, many of whom were among the highest nobility of Britain, this simple and single-hearted man, very far from strong in bodily health, was labouring to build up the Church of God, and advance the cause of Christ, among a population, who were yet to be moulded to anything approaching to order or uniformity, or settled habits of any kind, in religion, utter strangers to the Church of England, with I believe, the exception of a single family, and not participants, in the great majority of instances, of either of the sacraments of the Christian religion.' The success of Mr. Stewart's ministrations was most remarkable. He gained the love and respect of his people by his simple-minded earnestness and sincerity, by faith-

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fully exhibiting the truth as it is in Jesus, as it is set forth in the teaching and ministrations of the Church, and by his saintly life and character. His Christian munificence was such, that he devoted the greater portion of his income to works of piety and love, living at one time on a dollar, (4s. 6d.) per day, himself and his servant, and limiting his personal expences to £250 a year, in order that he might appropriate £400 a year 'to public and private beneficial purposes.'

After residing two years at Hatley, Mr. Stewart undertook the responsible and laborious office of Visiting Missionary for the Diocese, an office for which his previous experience and habits eminently qualified him. For nearly seven years of his life, he was thus actively employed, passing from one Mission to another, at all seasons and in all weather, sometimes on horseback, sometimes on foot, sometimes in a sleigh, or wagon, sometimes in boats and canoes, the thermometer ranging from 10 degrees below zero, to 100 degrees of heat, resting at the log house of the lumberer, or the rude abode of the new settler, and at times passing the night in the open air. During these long journeys, his constant occupation was to administer the Sacraments, and perform Divine service wherever he went, carrying the blessings of the Gospel and the ministrations of the Church to many families, which for years had been deprived of all religious ordinances.

Such was the man who succeeded Bishop Mountain in the See of Quebec. He was consecrated at Lambeth, on January 1st, 1826, and for ten years was permitted, by God's providence, to exercise his Episcopal office in Canada. Those years were of vast importance to the concerns of religion in that province. The Church at home was awakening from her lethargy: her members were

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becoming alive to their responsibility, and the claims of the Colonies, and of the heathen subjects of England, on their sympathy and aid, were beginning to be more generally acknowledged. A Clergyman was no longer looked upon as a visionary enthusiast, who pressed the duty of Missionary efforts on his people. Bishop Stewart's own example and statements had contributed, in some measure, to these results, and he returned to his Diocese full of hope for the future, and furnished, in a degree, with the means of carrying out his plans for the establishment of the Church in Canada. We need not add that the chief assistant in this great work was the Society for the Propagation of the Gospel, which was at that time maintaining, either wholly or in part, twenty-eight out of the thirty-six Clergymen in the Lower Province, and an equal proportion of the fifty-six who were ministering in Upper Canada.

That such assistance was of essential moment the letters and reports of Bishop Stewart clearly prove. It would have been impossible otherwise to provide for the religious welfare of the people in the peculiar circumstances of the country. We must not forget that at this time the Roman Catholic Church was in the possession of nearly the whole of Lower Canada, and that her rich endowments enabled her to extend her influence even in the Upper Province. It is true that the influx of Protestant emigrants was daily diminishing her comparative superiority in point of numbers; but these emigrants were for the most part poor in circumstances, and scattered widely, in their solitary habitations, over a vast extent of country. It was not possible for persons so circumstanced to provide for themselves the ministrations of religion. If provided for them at all, must it not have been from some extraneous source? This was the Bishop's

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work and responsibility, to see that these Christian people should not live and die without the voice of God's ministers, consoling, warning, and encouraging them; to call upon the members of the Church in England, as well as in Canada, to take care of these destitute ones, until some change in their worldly condition should take place, and they should be enabled, out of their own means, to establish the Church among themselves.

And the manner in which this first great object of a religious settlement, the building of a church, is accomplished, is thus graphically described by one of Canada's best and most energetic, but ill-used, Governors, Sir Francis Head, 'One of the first wants, like a flower on in the wilderness, that springs up in the mind of a backwoodsman, is to attend occasionally a place of worship. As soon as this want has taken firm root in the heart, it produces its natural fruit. The emigrants meet, consult, and arrange with each other, subscribe according to their means, a few dollars, a few pounds, or a few hundred pounds; (one of the most powerful *axe-men* in Upper Canada expended on this object upwards of a thousand pounds) the simple edifice rapidly grows up, is roofed in, is furnished with benches; until at last, on some bright Sabbath day, a small bell, fixed within a little turret on its summit, is heard slowly tolling in the forest. From various directions, sleighs and wagons, each laden with at least one man, a woman or two, and some little children, are seen converging towards it; and it would be impossible to describe the overwhelming feelings of the various members of the congregations, of both sexes and of all ages, when their selected and respected minister, clad in a decent white surplice, for the first time opens his lips to pronounce to them those well-known words which declare, that 'when the wicked man turneth away from

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his wickedness, and doeth that which is lawful and right, he shall save his soul alive.' The thunder and the hurricane have now lost their terrors, the sunshine has suddenly become a source of legitimate enjoyment, the rude log-hut an abode of happiness and contentment; and thus the emigrant more and more appreciates the blessing which is rewarding him, for having erected in the wilderness his own Established Church.'

To foster and encourage this religious feeling, and to provide for its legitimate development, was the one great labour of Bishop Stewart's episcopate. For ten long years, did he bear the heavy burthen of his vast Diocese, listening to the cries for spiritual assistance from every quarter, and answering them, as he had opportunity and as the occasion needed, by supplying them to the best of his ability. At length, worn out by unremitted toils; pressed down by the cares and responsibilities of his high office; prematurely aged; but with a mind and heart still warm and active with religious zeal, he returned to England for the recovery of his health, having committed the care of his diocese to Dr. George Jehosaphat Mountain, son of the first Bishop of Quebec, who, in Feb. 1836, had been consecrated Bishop of Montreal, with authority to administer temporarily the affairs of the Diocese of Quebec. Bishop Stewart was not however permitted to revisit Canada. He lingered for a few months in England, and died in July, 1837.

It had long been evident that the Diocese was far too large and onerous for *one* Bishop's care. Its enormous extent, and the difficulties of travelling, severely taxed his physical energies, as well as occupied a great portion of his time. The work of the Church was also daily increasing; new settlements were springing up in every direction, especially in Upper Canada: villages were

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growing into towns, and towns into cities; new Missions were being opened; provision had to be made for their pastoral oversight; and the Bishop, as the centre of all influence and motion, was overwhelmed with the constantly increasing duties of his station. But it was not until 1839, that a division of the Diocese could be effected. At that time, Upper Canada was formed into a separate See, and Dr. Strachan consecrated Bishop of Toronto. Eleven years afterwards, in 1850, a further change took place in Lower Canada, and Dr. Francis Fulford was consecrated Bishop of Montreal, (the endowment of the new See being provided for from the Colonial Bishoprics' Fund,) while Dr. Mountain retained under his charge the Diocese of Quebec. At this period, 1855, there are three Bishops in Canada, and a further division of the Diocese of Toronto is contemplated. It is proposed to erect two new Sees in Upper Canada; one at Kingston, for the seven eastern districts; and one at Woodstock, for the seven western districts, as soon as the consent of the Crown has been obtained, and the necessary endowment provided. For this latter object, a large sum, amounting to £8000, has already been raised in the Province, and there is little doubt that whenever arrangements can be made with Government, the moderate and humble income, on which a Colonial Bishop is willing to subsist, will be forthcoming. It is now proved to demonstration, that wherever a Bishop has been established in a Colony, there the work and increase of the Church has been multiplied ten-fold; and the members of the Church now feel that her vitality can only be assured in any land by a strict adherence to her Apostolic constitution, *by placing a Bishop at the head of every Mission which she sends forth.* Upper Canada bears ample testimony to this remark. When the present venerable Bishop

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commenced his labours, under the auspices of the Society for the Propagation of the Gospel, there were *three* Clergymen in the Province: the increase, under the Bishop of Quebec, raised the number, in 1839, to seventy-one; while, in the present year, one hundred and fifty-eight are reported as exercising their ministrations there. An increase, as large in proportion to the numbers of Churchmen, but not to the same extent, has taken place in the other two Canadian Dioceses, the Clergymen in Montreal being fifty-four, and those in Quebec, forty-eight.

These are cheering facts, and looking at the population of Canada, and remembering how numerous in the Lower Province are the Roman Catholics of French and Irish origin, we might think that the religious requirements of Churchmen were fully satisfied, and that no farther exertions were needed. We should be altogether mistaken in our conclusion. Let us take for example the Diocese of Montreal, and compare it with the Episcopal city, in the neighbourhood of which we are writing, viz., Norwich. The Church population in both cases is probably of the same amount—among the former, there are fifty-four ministering Clergymen, among the latter, including the Cathedral Clergy, not far less than fifty. The area of the Montreal Diocese is larger than that of England—the area of the city of Norwich does not exceed six square miles. The population, in the one case, is scattered over a wide extent of country, inaccessible, in a great measure, except at a vast expense of time and labour; the population, in the other, is collected in a single place, and visited from house to house with little toil or difficulty. And yet no one can say that the number of the Norwich Clergy is more than sufficient for the ministrations which they have to perform, or that their earnest and energetic labours are able to overcome the amount of un-

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godliness and irreligion around them. What then must be our conclusion as to the wants of a Canadian Diocese, where churches have to be built, and congregations gathered, and infidelity and dissent are the prevailing features of its widely scattered community? Here is a description of ministerial work, which may be looked upon as favourable rather than otherwise, and as not requiring so great an amount of labour as is elsewhere needed.

'Mr. Falloon has full service every Sunday, in Clarendon Church, except that about eight times in the year he goes down to the front of the township, where he has also two services in the day, one in Mr. Heath's mill loft, the other in the school-house, distant respectively five, and seven and a half miles, from his residence. He has two stations at Lichfield, which he visits, each about once a quarter, on week-days. Both are twelve miles distant from him. He has twice a week held service at Bristol, distant fourteen miles, since his establishment in the Mission, eighteen months ago. There are one hundred and forty communicants in the Mission, of whom ninety have been present at one time. There is a large Sunday school with diligent teachers, and the solicitation has been received from another, five miles off, to be taken under the wing of the Church. After this statement, (it is the Bishop who writes,) the Society may judge what need there was of church ministrations, before the opening of this Mission, at which time the nearest *Clergyman was distant fifty miles,* There is, in Clarendon alone, a population of 1017 souls, of whom between 800 or 900 belong to the Church.'

Here again is a second Mission, in the same Diocese, Montreal, viz., that of Lapairie. 'There are four places in my Mission, at which Divine Service is statedly held; two are churches and two are school-houses. Every al-

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ternate Sabbath I hold three services and ride twenty miles. On the other Sabbath there are two services, and a journey of twelve miles. So that, during the year, my Sunday duties require me to travel 850 miles, and as my charge extends over twenty miles in length, my weekly visits require me to travel at *least* as many miles more.'

A third Missionary writes, 'I have commenced Sunday services a few miles from Frost Village, (his station) literally in the very woods. We have an attentive congregation, coming together under circumstances apparently little calculated to promote reverence. A small table serves as pulpit and desk; planks, placed on inverted buckets, serve as seats; and the wooden building, in which we meet, is as yet unfinished. Many other Missionaries might be employed, for there are numerous settlements like this, without any religious ministrations whatever.'

'My field of labour (says a fourth) extended over a tract of country, 90 miles long and 50 wide. My duty was to visit every house containing a Protestant, and to preach wherever and whenever I could collect a congregation. Here, at the extreme verge of civilization, you would see, on a fine sunshiny morning, every forest path, for miles round, pouring out its scattered inhabitants, to assemble once more in the House of God, and join in praise to the Giver of all good. I have known, on such occasions, women walk thirteen miles to such a meeting, and as many back; in heavy snow roads, and under a drenching rain. If any man wishes to see the power of our Liturgy, let him stand, as I have done, in some half-ruined school-house, built of unhewn logs, admitting little light by its window, and plenty of rain and snow through every crevice, but filled to overflowing with such a congregation, and I shall be surprised, if he does not confess its beauty and adaptation to all our wants.'

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The Mission at Gaspè Basin, Diocese of Quebec, is a further illustration of the labour required from its Minister, and of the benefit of his ministrations. 'I have lately been engaged in taking the census of the Protestant population in the Mission, and I find, that there are upwards of 700 souls under my care, 450 at the Basin, and 250 at Malbay. About 70 are regular communicants, and I trust I shall soon be able to report at least double that number. I perform service regularly every morning at St. Paul's Church, and every evening at St James.' Every third Sunday, weather permitting, I travel to Malbay, a distance of twenty-eight miles, where I officiate in a miserable building, called a school-house. A church has been commenced here.'

And in the Diocese of Toronto, we have an account of a fortnight's regular ministration of a Clergyman, comprising twenty religious services, *four of them performed at different places every Sunday*, visiting Schools, and catechising, besides pastoral visits, and other ministerial duty, accomplished by means of a journey of 250 miles, with the thermometer below zero.

In the same Diocese, a few years ago, the Bishop had the pain of stating 'there are two districts, Victoria, containing twelve townships, *(each township is equal to about twenty average English parishes,)* and Ottaway, containing ten, with only *one* Clergyman in each. The Wellington district is worse, for it contains *twenty-seven* townships, and has only *one* resident Minister, and *one* travelling Missionary. In the Huron district, there are only *three* clergymen, for *twenty-one* townships. In short, out of *three hundred and fifty* organized townships, into which the province is at present divided, there are *two hundred and thirty-seven*, or more than TWO THIRDS OF THE WHOLE DIOCESE, *with no resident Clergyman*; while

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it is computed, that a Clergyman might find ample employment in *each*, and in *many* of them, the services of *three or four* are required.'

This statement was made in 1847; since which time, by the help of the Society, and of the Church also in Canada, this destitution we trust, has been, in some degree, alleviated. But the very statement proves the truth of our assertion, that however encouraging the comparison may seem, between the number of the Clergy and the population of Canada, yet that they are utterly inadequate to provide the ministrations of the Church for the people of that extensive province, and that they deserve the sympathy and assistance of all true-hearted Churchmen in their struggles for the establishment of true religion within its borders.

To the difficulties and exertions of the Clergy, let the present Bishop of Quebec bear his favourable testimony. 'I could mention such occurrences, as that one Clergyman, upon a circuit of duty, has passed twelve nights in the open air, six in boats upon the water, and six in the depths of trackless forests with Indian guides; and that another has performed journeys of 120 miles in snow shoes. I could tell how some of these poor, ill-paid servants of the Gospel have been worn down in strength before their time at remote and laborious stations. I could give many a history of persevering travels in the ordinary exercise of ministerial duty, in defiance of difficulties and accidents, through woods and roads almost impracticable, and in all severities of weather; or of rivers traversed amid masses of floating ice, when the experienced canoe-men would not have proceeded without being urged. I have known one minister sleep all night abroad, when there was snow upon the ground. I have known others answer calls to a sick bed, at the distance

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of fifteen or twenty miles in the wintry woods; and others who have travelled all night to keep a Sunday appointment, after a call of this nature on Saturday. These are things which have been done by the Clergy of Canada, and, *in almost every single instance which has been here given, by Missionaries of the Society for the Propagation of the Gospel in Foreign Parts.*'

Another testimony to their labours and their worth is from the pen of the author of Hochelaga. 'The labours of the Missionaries have been ceaseless, and they are rewarded with success in their sacred calling, though not by their own worldly advancement. Their lives are hard, toilsome, and full of privation: often they live with their families in bare and humble dwellings, unable from their poverty to keep up the outward appearances that conduce to worldly consideration, and deprived of the comforts and enjoyments to which their place and education entitle them. Wherever one of these worthy men is established, he is a centre, and acts as a stimulus of improvement, as far as his narrow means allow. The Church, in the influence of her fixed and steady principles, is a happy barrier against the wild and turbulent enthusiasm of dissent: in many instances, various sectarians have joined her fold, to save themselves from their own extravagancies.'

Of the extravagancies and evils of dissent, and of the consequent difficulties of the Clergy, some notion may be formed from the following extracts. The first relates to a sect, called the Millerites; its apostles being men of little education or character, but many of their followers fervent and sincere in their belief, 'acted upon by the vehement proclamation of close approaching judgment; who, goaded on by the usual expedients in such cases, fall into what are technically called the *struggles*, and roll on

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the floor of the meeting-house, striking out their limbs with an excess of violence. This is to be understood as *an act of devotion* with regard to some unconverted individual, who is immediately sent for, if not present, that he may witness the process designed for his benefit. Females are thus prompted to exhibit themselves; and I was credibly informed that, at Hatley, two *young girls* were thus in the *struggles*, the objects of their intercession being *two troopers* quartered in the village! Revolting as such scenes may appear, yet, when mixed up with the awful realities of future judgment, they take a prodigious effect in the wilder and more sequestered part of a country upon a large portion of the popular mind.'

Our next extract exhibits the deplorable effects of schism in a new country. 'Here, in the village of Huntingdon, in a spot scarcely reclaimed from the woods, is a little collection of houses, a good mill, a tavern or two, some few tradesmen, and some commencing indications of business; one good spacious church might contain all the worshippers; one faithful pastor might tend them all; and their resources for the support of religion, if combined, might provide for all the decencies of worship in a reverent manner, and for the comfort of the minister and his family. They might, in laying their foundations for the future, exhibit, in the article of religion—which should be their all in all—the picture of a little Christian brotherhood; and the village, not drawing, or drawing comparatively little, upon the bounty of the colonial cities or Societies at home; the aid, derivable from these sources, might the more largely supply the unprovided tracts of country in the wilderness. But here are *four* Protestant places of worship—altar against altar—all ill-appointed—all ill-supported; and while discordant preaching is going on, or unholy leagues are made of two or three

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irregular sects against the Church, and violent excitements are resorted to—like the getting up of the steam—to force on a particular interest, at a particular conjuncture, many a ruder and more remote settlement is supplied only at wide intervals by the extraordinary efforts of this or that minister, and these again marked often by a mutual jealously, heightened, where the Church is the object of it, to an acrimonious and unscrupulous hostility.'

One of the evils here alluded to, viz. the prevalence of dissent, is of a magnitude inconceivable even by people in England. Sects, with names as strange and novel as the doctrines they propagate, spring up day by day at the bidding of some fresh enthusiast or impostor. Their name is legion; the bare enumeration of them, as described in the census of 1848, is overpoweringly painful to any Christian mind. In that public document, besides the usual distinctions of Presbyterians, Methodists, Baptists, and Independents, in all their varieties of division and sub-division, Nonconformists, Congregationalists, Lutherans, Moravians, Quakers, Roman Catholics, and Jews, we find Tunkers, Menonists, Universalists, Restorationalists, Unitarians, Latitudinarians, Free Thinkers, Irvingites, Mormons, Reformers, Society of Peace, Bible Christians, Disciples, Millerites, and a host of others claiming the name of *Churches*, and maintaining the exclusive purity of their faith. And when we add to this fearful list the fact, that, at that time, no less than 29,301 persons returned themselves, in Upper Canada alone, as having *no religious creed*, we may form some estimate of the difficulties against which the zealous Clergymen of the Church have to struggle. In every township and every settlement are they met by some new phase of religious imposture, and the combined hostility of multiform dissent is directed against their efforts to spread the truth

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among the people. Still, amidst all these difficulties and discouragements, the Church has remarkably won her way, and held on her onward progress, evangelizing by the force of the truth which is in her, and by her Apostolical constitution and order, these rude and almost heathen masses, and moulding them into a holy temple, a habitation meet for the Spirit of the Lord. The Church is the real barrier against infidelity and Romanism in the land; and, were her influence removed, Canada, humanly speaking, after passing through the various stages of fanatical delusion, would either fall under the dominion of Rome, or settle down in the hopeless stagnation of unbelief.

We hope and believe that no such consummation will be her lot. Through the agency and energies of the Church, much has already been accomplished in an opposite direction. True religion is on the increase amongst the people, and, as education progresses, and men become more intelligent, the Church will make her way and leaven the whole land with her principles. It is satisfactory to reflect upon the advances which she has already made. In every city, her churches meet the eye, and the Gospel is preached by able and zealous men, men in no respect inferior, in mental power and acquirements, to their brethren in England. In Quebec, Montreal, and Toronto, she has Cathedrals, which would not disgrace an older country, and her educational establishments are on a scale commensurate with her position and her wants. By vast exertions, by assistance from the Societies in England, and by large and general benefactions among her own people, these great objects have been effected. We may instance the Church of England College at Lennoxville, in the Diocese of Montreal, and Trinity College, Toronto, as striking proofs of her energy in this respect. The lat-

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ter Institution must have entailed an expense of £60,000 on its founder, the Venerable Bishop Strachan, the largest proportion of which he derived from Canadian Churchmen, whom his zeal had animated in the undertaking. Again, the Church Societies which have been established in every Diocese, for the purpose of maintaining existing Missions, and opening new ones, as new settlements are formed, may be cited as another cheering proof of the vitality of the Canadian Church, and of the spirit of harmony which actuates her members. The liberality, too, of individual Churchmen, and the efforts made for the supply of religious ministrations in their own localities, may be mentioned as pleasing indications of the reality of their affection for their Church. The poorest settler will take his part in building the House of God in the forest, and will cheerfully contribute to the maintenance of his appointed pastor. Much, however, remains to be done, and we fear that a season of trial is coming on the Canadian Church. The assistance, which she has hitherto received from the Society for the Propagation of the Gospel, has been gradually lessening, and must, in a few years, be altogether withdrawn. The scanty funds of the Society, and the more urgent calls from other colonies and dependencies, render necessary this painful step, and will throw on the members of the Church in Canada, the whole burden of her maintenance and extension. We know that she is preparing for the emergency; that her Bishops and Clergy are resolved manfully to breast their difficulties, and ready to make sacrifices, and submit to privations, rather than draw away the Society's helping hand from other and more destitute colonies. They have hitherto nobly borne their manifold trials, and have not succumbed under circumstances which would have daunted and subdued less resolute and religious men. The hardships and privations of the great body of the rural Clergy in Ca-

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nada have been almost beyond belief: their dwelling, a log-hut; their food, the coarsest and most homely fare; these pioneers of the Church have lived and toiled in the wilderness more hardly than the rude settlers around them, intent only on their Master's work, and looking only for their reward hereafter from His hand. It has indeed been graciously permitted to them, in many instances, to see the flourishing village rise around them, with its Church and school, its orderly congregation and its faithful communicants. And these things have cheered them amidst their arduous toils. But they have been destitute of all worldly comfort and advantages, and, though labouring to advance the welfare of the State, by making its subjects loyal, peaceable, and contented, they have, for many years, been the objects of its hostile aggressions, and at last have been robbed of the poor remnant of the property, which was expressly set apart for their maintenance.

We allude to the recent Act of the Canadian Legislature, which has received the sanction of the Crown, for the confiscation of the Clergy Reserve Fund, and its appropriation to secular purposes. It is the last of a series of injuries, which, for more than five and twenty years, have been inflicted on the Canadian Church. In 1791, the piety of George the Third provided for the maintenance of a Protestant Clergy in Canada. By the terms of the capitulation, the Roman Catholic Church retained her endowments, and it was only a measure of justice, as well as policy, to place the Church of England on some permanent footing. Accordingly, through the influence of Mr. Pitt, an Act passed the Imperial Parliament, authorizing the setting apart of certain portions of the waste land of the colony, for the maintenance of the Protestant Clergy. For many years, these reserved lands were mere tracts of forest and wilderness, and the right

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of the Church of England was not called in question. They were in fact profitless, or nearly so. But when colonization began to make progress, and land in the neighbourhood of the reserves became valuable, then the complaint was made that these untilled tracts hindered the advance of cultivation, and inconvenienced the settlers in the adjoining districts. Claims were also made by other bodies of religionists for a share of their proceeds, and the agitation then commenced, which has now ended in their confiscation. The wording of the Act of Parliament was unfortunately vague and indefinite. There was no question about the intention of the Legislature at the time. The Church of England was the only body named in the discussion, and it was plain, that neither the King nor Mr. Pitt, ever contemplated the appropriation of the reserves to any other than the Clergy of the Church of England. But the words 'Protestant Clergy' were used, and the Church of Scotland claimed the privilege of being included in the terms. The decision of the law officers of the Crown, in 1819, was in its favour, excluding, however, decidedly the 'dissenting ministers,' who had also set up their claim. For several years the agitation continued, and no settlement was obtained. The waste land remained uncultivated and unproductive. In 1827, an Act was passed, authorizing the sale, annually, of a portion of the reserves, with a view of meeting the objections with respect to their unproductive state. Meanwhile, in the Colonial Legislature, many abortive attempts were made for their appropriation to other purposes. In 1836, it was proposed by the Colonial Assembly to divide them among five religious bodies, viz., the Church of England, the *Church of Rome*, the Church of Scotland, the *Methodists* and the *Baptists*; thus erecting these last-named religious communities into *Churches*, by authority of an Act of Parliament. Another proposal was,

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after guaranteeing certain payments to the Churches of England and Scotland, to divide the *remainder among the other religious bodies, or denominations of Christians, according to their respective numbers;* which, had it been allowed by the Home Government, would have given *fourteen* religious denominations, at that time in the colony, a share in the property; and added, in every subsequent year, some new claimants, whose piety and fanaticism, might lead them to the formation of new sects, thus dignified by Parliament by the name of 'Churches.' At length, the question it was thought was set at rest by a sacrifice consented to by the friends of the Church. By an Act of the Imperial Parliament, in 1841, provision was made for the gradual sale of the Clergy reserves, and the division of the proceeds into six parts; two to be appropriated to the Church of England; one to the Church of Scotland; and the remainder to be applied by 'the Governor of Canada, with the advice of the Executive Council, for purposes of public worship, and religious instruction, in Canada.'

This compromise, if such it could be called, which was thus forced upon the Church, or rather, to speak more plainly, *this spoliation* of two-thirds of her property, we might have supposed would have satisfied the most hostile of her opponents. Far otherwise: she was yet to undergo further injustice and humiliation. The settlement of 1841 was cast to the winds, as soon as the enemies of the Church gathered strength for their ulterior objects, and, in 1853, the Imperial Legislature gave to that of Canada the power of dealing with the matter at their pleasure, in the full persuasion, that the latter would at once confiscate the reserves, and summarily settle the question, which, for a quarter of a century, had been such a fruitful source of contention. Nor has the Canadian Legislature failed in the anticipated act of sacrilege.

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It has appropriated the whole fund to secular purposes and reluctantly submitted to the only restriction, which a feeling of shame must have forced on the Imperial Parliament, the guarantee of a life interest in the income, to such of the Clergy, as are at present supported from this source.

One act of grace the Canadian Legislature has indeed performed. The Clergy have been permitted to commute their annuities for a present money payment, and those high-minded, unselfish men, have, without an exception, readily sacrificed their own means, for the good of the Church, and submitted to a large reduction of their incomes, with a view of securing a permanent provision for their successors. The sum, thus saved from the general spoliation, amounts to about £220,000, and probably will be available hereafter for the sustentation of the Church in Canada. We say *probably*, because, in a community which could perpetrate unblushingly such deliberate, systematic, robbery, we have little or no security for the continuance of any rights, or the fulfilment of any contract. Of the conduct of the Canadian authorities, we cannot speak in terms of sufficient reprobation and disgust. The injustice which they have committed will re-act upon themselves. They have done all in their power to destroy the influence and extension of the only religious body, which can propagate among their people, the soundest principles of loyalty and order, and render their country great, and honourable, and respectable, in the eyes of other nations.

The next ten years will be years of trial and endurance to the Canadian Church. The abstraction of so large a portion of the income of the rural Clergy will inflict upon them much suffering and privation; and the means, which should have been available for the extension of the Church, must, in some measure, be diverted

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to its present maintenance. The Bishops of the several Dioceses naturally look, in their necessity, to the Society, which for so many years has ministered to the spiritual wants of Canada. But the Society itself is also about to undergo a grievous wrong. The probable withdrawal of the Queen's Letter will cripple its funds to a large extent, and it cannot guarantee anything like the amount of pecuniary aid so greatly needed. In a few years, its assistance must be wholly withheld, and with whatever pain it may be compelled to give up its promising and increasing Missions in the British Provinces of North America, the one great consolation will remain, that they will be committed to the hands of Bishops and Clergy, animated with one mind, whose highest ambition it is to perpetuate and extend the blessings which the Society has bestowed upon them. The future of the Church of Canada, we still hope, will be bright and glorious. Now that, by a resolution of the Legislature, 'all semblance of the connexion between Church and State has been dissolved,' she will be able, free and unfettered, to plant her standard in every place, to make regulations for her own growth and progress, and, by the union and harmony of her members, become independent and self-supporting; sending forth, it may be, in after times, her Bishops and her Priests, and emulating the Mother Church in the establishment and success of her great Missionary Institutions. Of her debt of obligation to the Society for the Propagation of the Gospel, let the Bishop of Toronto speak:—'The Society found Canada a wilderness nearly seventy years ago, but now, a populous and fertile region, sprinkled throughout with congregations, churches, and Clergymen, fostered by its incessant care, and carrying the blessings of the Gospel, across this immense continent, to millions yet unborn.'

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THE
MONTHLY RECORD
OF THE
SOCIETY FOR THE PROPAGATION OF THE GOSPEL
IN FOREIGN PARTS.

DECEMBER, 1855.

CANADIAN RIVER SCENERY.

INDIAN MISSIONS IN CANADA.

IT is painful and dishcartening to the Christian philanthropist to contemplate the results of the intercourse of European natives with the uncivilized nations of the world, since the discovery of America by Columbus. In almost every instance, oppression, cruelty, and wrong have followed close upon the footsteps of the white man; and vice and disease, as well as the sword, have strewed around him millions, who have perished during the extension of his dominion. Populous tribes and nations have

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disappeared before his face, and his boasted civilization has only tended to the deeper barbarism of the unhappy beings, who still drag on a miserable existence in the lands of which he has taken possession. The vices of the colonist have given a darker hue to the degradation of the savage, quickening into ruinous activity the evil propensities of his nature, and resulting in the destruction of entire tribes under the influence of the moral pestilence. It would seem, in short, as though the contact of civilized with uncivilized man were an unmitigated evil to the latter, and that it is altogether impossible for both to exist in the same community.

And so, indeed, it would be, except for the influence of religion. Whatever mitigation the curse of civilization, brought suddenly into contact with barbarism, has received, has been derived from this source, and the sole friend of the savage tribes of the earth has been the Minister of God. The Clergy of the Romish Church, with laudable benevolence and zeal, uniformly endeavoured to alleviate the sufferings, and raise the hopes of an injured and oppressed race; and the stern vengeance of the New England settler was often stayed by the counsels of his spiritual pastor. In our own time, and by our own Church, a still more enlightened view has been taken of our responsibility in this respect, and the experiment is being tried, in New Zealand and South Africa, of making the Gospel the basis of civilization, and thus saving from further degradation, and eventual extermination, the native tribes, in whose borders our countrymen have settled. This is the great object of the heathen Missions of our Church in those lands, an object meriting the sympathy and support of every true Christian.

This object, though not always pursued with the zeal

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and vigour which its importance deserved, has never been lost sight of by the Church in any of our colonies. On the first settlement of Englishmen in Virginia, we find Sir Walter Raleigh, when he assigned his patent to a company of merchants, contributing £100, 'in especial regard and zeal of planting the Christian religion in those barbarous countries,' and in the Charter of 1606 it is expressly provided, 'that the true word and service of God, be preached, planted, and used, not only in the colonies, but also, as much as might be, among the savages bordering on them, and this according to the rites and doctrines of the Church of England.' A collection, amounting to £4000, was made about this time in all parish churches throughout England, for the same purpose; and the 'saint-like Nicholas Ferrar' contributed £300, as a fund for the maintenance and education in Bermuda of three native children of Virginia, 'who were either to be put to some proper business,' or to be 'sent back to Virginia to convert their brethren.' Cromwell, likewise, lent the weight of his authority to a scheme for the conversion of the natives, 'both on the continent, and in the West Indian islands;' and, on the Restoration of Charles II, the Charter was renewed, under the title of the 'Society for the Propagation of the Gospel in New England, and the parts adjacent in America,' whose express design it was, 'to endeavour the good and salvation of their immortal souls, and the publishing the most glorious Gospel of Christ among them.' Clarendon and Robert Boyle were among the governors of this Institution, whose Missionaries—English and Indian—sixteen in number, were chiefly Clergymen of the Church of England, who had been deprived for their refusal to assent to the Act of Uniformity. Among these was the celebrated John Eliot, 'the Apostle of the Indians,' by whose exertions many

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congregations of Indians were gathered together, and so far instructed in the faith, as to be 'able to practise and manage the whole instituted public worship of God among themselves, without the presence or inspection of any English among them.' At his death these Missions, unhappily, were not taken up by the Church, so that, in a few years, they altogether died away.

The minds of Churchmen were, notwithstanding, still turned towards this important object. It is well known that the age was one of deadness in religious feeling, and that the great Missionary Institution of the Church, the Society for the Propagation of the Gospel in Foreign Parts, originated rather in the pious wisdom of a few devoted Bishops and laymen, than in the hearty concurrence of the great body of the Church. It was a witness, however, so far, to the reality of the conviction, that the Church was bound, by her commission, to preach the Gospel to the heathen in the British Colonies. The terms of the Charter of William III, in 1701, clearly establish this point, expressly providing 'both for the instruction, of the King's loving subjects in the Christian religion,' and also 'for the *propagation* of the Gospel in those parts.' And though it was the opinion of Bishop Burnet, and Dr. Willis, the Dean of Lincoln, who were the first preachers before the Society, that 'our designs upon aliens and infidels must begin in instructing and reforming our own people,' yet the conversion of the natives was never lost sight of, or even put in abeyance, at the outset of the Society; inasmuch as, so early as 1704, resolutions were passed, for the maintenance of two Missionaries to the 'praying Indians of Canada, for the establishment of a Mission among 'the Yeomansee Indians' to the south of Carolina,' and of others in the West Indian islands. So great, indeed, was the anxiety of the Society for the con

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version of the natives, that, in 1710, it resolved to put a stop to sending any more Missionaries to the colonists, until ample provision had been made for 'the conversion of infidels and heathens,' and, with this view, 'itinerant Missionaries' were immediately sent forth, 'to preach the Gospel amongst the six nations of the Indians, according to the *primary* intentions of King William of glorious memory,' in granting the Charter to the Society. And, although this noble and beneficent scheme was not carried out so fully as its pious originators desired, on account of the lamentable lukewarmness and indifference of Churchmen at that period, yet in all the records of the Society's operations we meet with indications of its progress, and the reports of its Missionaries continually mention the baptism and instruction of 'Indians and negroes,' as among the ordinary incidents of their ministrations. Dr. Le Jau, who succeeded to the Mission in South Carolina, in 1707, speaking of the Indians, says, 'Those I have conversed with do make us ashamed by their life, conversation, and sense of religion—quite different from ours. I hope they will soon worship Christ.' And Mr. Rainsford, who went out in 1712, 'preached at an old Indian town to great numbers,' and on another occasion, 'by great importunity prevailed on Mr. Martin, to let me baptize three of his negroes.' Mr. Stewart, another Missionary, soon afterwards mentions an excursion, which he had taken from his station to a place 120 miles distant, where he remained a week among the Indians, 'praying, preaching, and administering the rites of the Church.' In short, it may be remarked, that, in almost every report received by the Society, notice occurs of the baptism of Indians and negroes, and the promulgation of the Gospel among them.

The claims of these unhappy beings seem to have been

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strongly impressed on the minds of most of the Society's Missionaries. John Wesley made many attempts to leave his station, with a 'view of preaching the Gospel to the Indians, though his design was always frustrated.' Dr. Johnson, who was stationed in New England, says, 'I have always had catechetical lectures, during the summer months, attended by many negroes and some Indians, about seventy or eighty in all; and, as far as I can find, where the dissenters have baptized one, we have two, if not three or four, negroes and Indians, and I have four or five communicants.' The results, however, of these exertions, were sadly insignificant. The direct Missions to the Indians, undertaken in conformity with the Society's resolutions in 1710, do not appear to have made any favorable progress. The first Missionary, Mr. Moor, relinquished his post, after three years disheartening labour and Mr. Andrews, who was placed in Albany in 1712, though received by the Indians with joy and welcome,' became discouraged after a few years residence among them, too hastily pronouncing all labours for their improvement ineffectual.

There were indeed serious obstacles to the progress of the Gospel at this time; the chief of them, sad to say, arising from the contact of the Indian tribes with the English settlers, whose vices they eagerly superadded to their own. 'As to the Indians, the natives of the country, (says a writer in 1708,) they are a decaying people. We have not now, in all this parish, twenty families; whereas, not many years ago, there were several hundreds. I have frequently conversed with some of them, and have been at their great meetings of 'pawawing,' as they call it. I have taken some pains to teach them, but to no purpose: and when I have told them of the evil consequences of their hard drinking &c., they replied,

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that Englishmen do the same, and that it is not so great a sin in an Indian as in an Englishman, because the Englishman's religion forbids it, but the Indian's does not. They further say they will not be Christians, nor do they see the necessity for so being, because we do not live according to the precepts of our holy religion. I am heartily sorry that we should give them such a bad example, and fill their mouths with such objections.'

The Missions of the Society were not, however, fruitless. The influence of Mr. Miln among the Mohawks was so great, and he had taken such indefatigable pains in instructing them, that, according to the testimony of the commanding officer of the garrison at Albany in 1735, 'the Indians had been much civilized of late, which he imputed to the pains and industry of the Rev. John Miln, and that many of them were very orderly, and observed the Sabbath.' And his successor, Mr. Barclay, reports in 1741, that he had a congregation of 500 Indians, in two towns, thirty miles distant, and 58 communicants.' Two years later, he could state, that 'two or three only of the whole tribe remained unbaptized,' and as a proof of their advance in religious knowledge, that he had appointed Mohawk schoolmasters at the two towns; 'Cornelius, a Sachem, at the lower, and one Daniel, at the upper town, who are both very diligent, and teach the young Mohawks with surprising success.' His successor Mr. Ogilvie, continued the good work, though the progress of it was interrupted by the war with the French, in which the Mohawk Christians under General Braddock highly distinguished themselves—six of their chieftains, *who were communicants*, falling in the day of battle. It is remarkable, and speaks highly for them and their pastor, that during the whole of this war, which ended in the conquest of Canada, an Indian catechist 'the good old

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Abraham, one of their Sachems, regularly performed for them *morning and evening prayer.*' Mr. Ogilvie himself attended as chaplain on the expedition to Niagara, and his account of the behaviour of these Christian soldiers is most interesting.

'The Mohawks were all upon the service, and almost all the Six Nations: they amounted in the whole to 940, at the time of the siege; I officiated constantly to the Mohawks and Oneidas, who regularly attend Divine service. I gave them exhortations suitable to the emergency, and I flatter myself, that my presence with them contributed, in some measure, to keep up decency and order among them. The Oneidas met us at the lake near their castle, and, as they were acquainted with my coming, they brought ten children to receive baptism; and young women, who had been instructed in the principles of Christianity, came likewise to receive that holy ordinance. I baptized them in the presence of a numerous crowd of spectators, who all seemed well pleased with the attention and behaviour of the Indians on that solemn occasion; and, indeed, I must do them the justice to say, that whenever they attend the offices of religion, it is with great appearance of solemnity and decency.'

It is sad to contrast the efforts of our Church, at this time, with the zeal and activity of the Roman Catholics in this respect. Mr. Ogilvie goes on to say, 'During this campaign, I have had an opportunity of conversing with men of every one of the Six Nation Confederacy, and their descendants, and *of every nation I found some, who have been instructed by the priests of Canada*, and appear zealous Roman Catholics, extremely tenacious of the ceremonies and peculiarities of that Church: and, from very good authority, I am informed, that there is not a nation bordering upon the five great lakes, on the banks of

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the Ohio, and the Mississippi, all the way to Louisiana, but what is supplied with priests and schoolmasters, and have very decent places of worship, with every splendid utensil of their religion. How ought we to blush at our coldness, and shameful indifference in the propagation of our most excellent religion. The Indians, themselves, are not wanting in making very pertinent reflections on our inattention to these points.'

Such was the work which was going on, through the instrumentality of the Society's Missionaries, in America, at the time of the conquest of Canada. The chief men of the colony, for the most part, kept aloof, if they were not altogether hostile to its object. There were, however, honourable exceptions. We must not omit to name the strenuous encouragement, afforded to every religious design for the welfare and extension of the Church, by Sir William Johnson, the Governor of New York. He took a deep interest in the conversion of the Indian tribes, and lent the weight of his influence to those, who were engaged in its furtherance. Through his suggestions, Mr. Stuart 'prepared a Mohawk translation of St. Mark's Gospel, with a compendious history of the Bible, and an exposition of the Church Catechism, in the same language.' But his removal by death in 1774, and the breaking out of the civil war about the same time, put a stop to all further progress in this important work. The Mohawk tribes, as we have already stated,* continued faithful in their allegiance to the Crown; and, at the termination of the war, established themselves in Canada. The other Missions of the Society were broken up, and the progress of the Church among the Indians entirely stopped. Small, indeed, when compared with the vastness of the object, had been the labour bestowed on this portion of the

* The Church in Canada, Part 1, p. 228.

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wide field of heathenism: but it is due to the Venerable Society to say, that whatever was undertaken and accomplished on behalf of the Church, in this respect, was at its suggestion, and through the instrumentality of its Missionaries. Upwards of a century before any other body of Christians was stirring in the work, the conversion of heathen tribes had engaged the Society's attention, and was going on under its countenance and support. From the very outset of its career the Society has had this object in view, and, if judged by the limited amount of the means placed at its disposal, its labours, as a Church Missionary Society to the heathen, will bear a comparison with those of any kindred institution. First in the field it did its work well; and if it did not work more, and more successfully, the cause must be sought in the shortcomings of Churchmen, and not in the lukewarmness and neglect of the Society for the Propagation of the Gospel and its devoted Missionaries.

The Mohawk nation remained stedfast in their attachment to England throughout the American war, and, on its conclusion, having previously fled to Niagara, under the guidance of the celebrated Indian Chieftain, Capt. Joseph Brant, finally settled in 1784, on the Bay of Quinté, in the Upper Province of Canada. There they were visited by Dr. Stuart, who had formerly ministered to them on the Mohawk river, and there their descendants continue unto this day. Here was formed the first of our Missions among the Indians in Canada, and, for the use of this people, a church was built, and the rites of the Church of England solemnized in the Mohawk tongue.

'The Church was originally a square wooden building, used both as a school-house and place of worship: but, as the congregation increased, it was lengthened, and a spire and belfry added: since which, it has been confined

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to sacred uses exclusively. It stands on a gentle elevation, on the borders of the Bay of Quinté, and affords accomodation to two hundred persons. The spot selected for its location does credit to the taste of its founder. Its white walls and tin spire among the trees, present an interesting spectacle to the eye of the Christian, testifying that even here God is not forgotten, and that the red man of the forest is taught to worship the God of the Christians, in spirit and in truth. The church is furnished with a neat altar-piece, containing the Creed, the Lord's Prayer, and the Ten Commandments in the Mohawk language, surmounted by the royal arms of England, handsomely carved and gilt, as well as with a fine toned bell, cast in 1787. These were the gift of George III. Besides this church furniture, the Mohawks possess a portion of the communion plate given by Queen Anne, and even the fair white linen cloth for the communion table, beautifully inwrought with devices emblematical of the rank of the Royal Donor, which is now unfit for use, in consequence of its having been buried during the revolutionary war, to prevent its falling into the hands of their enemies. The Book of Common Prayer was also translated expressly for their use, and has been a blessing to all the Mohawk tribes.

Such was the account of this interesting remnant of poor Indians in 1842. They had been previously visited by Bishop Stewart, who had ministered among them before his elevation to the Episcopate; and who in 1830 consecrated the Mohawk Church on the Grand River, "the oldest but one in the Diocese," and, at the same time, confirmed eighty-nine persons, of whom eighty were Indians. "The scene (he says) was pleasing and encouraging, particularly when the congregation joined in singing. The voices of the Indians are peculiarly melo-

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dious, and they, who have not heard them, can hardly conceive the really affecting manner in which this part of their public worship is performed." Archdeacon Strachan (now Bishop of Toronto,) has spoken of them in similar terms. 'Missionaries, (he says) from the Society for the Propagation of the Gospel, have been settled among them, for upwards of a century, and they have attained to a considerable degree of civilization, and to some knowledge of Christianity. Many of them speak the English language with propriety, have good farms, and live comfortably. They have schools for the instruction of their children, the teachers of which are supported by the Society.' His testimony, when he afterwards visited the Mission as Bishop, is to the same effect. 'It exhibits abundant evidence of the zeal and success with which, by the Divine blessing, the labours of Mr. Eliot have been crowned. The church, which has been just enlarged, having been found too small for the increasing congregation, was well filled with a body of worshippers, reclaimed, for the most part, from paganism.' 'Contiguous to the church are schools, which are carefully visited after the services. In these schools, a great number of promising Indian children, both boys and girls, are taught the rudiments of a common education—carefully founded on religious principles. Very favourable specimens of their proficiency in reading, writing, and arithmetic, were exhibited; and nothing could be more gratifying than the sight of so many of the rising generation of an ancient and warlike people, who had once commanded the greater portion of North America, receiving instruction to qualify them to read the Scriptures in the English tongue, and to enable them to impart the same knowledge to others. It is a tardy, but becoming remuneration, for the manifold injuries inflicted

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on this unfortunate race.' 'Annexed to the schools is an institution for the instruction of the Indian young women in housewifery and sewing, and of the young men in the various mechanical arts. To this institution such boys are transferred as evince a taste and desire for different trades; and the articles thus manufactured are readily disposed of, being fully as good, and somewhat cheaper, than can be furnished at the shop of the best mechanics in the vicinity.' 'Many pagan Indians (he concludes) have, through the ministration of the Missionaries, been brought over to the truth; and every reasonable hope may be entertained that, in a short space of time, not one Indian will remain unconverted to Christianity.'

Of the reality of the religious conviction, thus wrought in the hearts of this people, the affecting death-bed scene of Mr. John Hill, a native catechist, in the employment of the Society, will furnish a pleasing illustration. He was born, of Mohawk parents, during the sojourn of his tribe in La Chine, and came to the settlement in 1784, and, being a young man of exemplary character, was appointed by Dr. Stuart to the situation in 1810. His abilities were humble, and his attainments limited, yet he was so sincere and faithful in the discharge of his duty, that he was enabled, during thirty years, by the blessing of his Divine Master, to witness a good confession before his brethren. He cultivated a small farm, as the means of his support, his stipend being only £10, and, subsequently, £20 per annum. By industry and good management, he maintained himself and his family in comfort, and brought up his children, in the fear and admonition of the Lord. For the last years of his life he suffered from severe illness, though he persisted, in spite of remonstrance from his pastor, in performing his

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duties, and exposing himself to the inclemency of the weather. His wife and himself were laid on their death-beds at the same time, affectionately ministered to by their devoted sons. She was first called away, expressing her strong hope in her Saviour, and exhorting her husband not to lament her loss, in the assurance that they would soon meet again. At last the summons came for him also. 'He was unable to speak to me, (says the Missionary,) and life was fleeting fast. On entering the apartment, the scene that presented itself was worthy of the pencil. On a bedstead of simple construction lay the swarthy patriarch, conscious of his situation and the change that momentarily awaited him. Beside, and at the foot of the bed, sat his two sons, in silent sorrow, watching every breath and trifling motion of their beloved parent. Around the bed, and in different parts of the room, were sitting or standing eighteen or twenty Indians, engaged in singing, in a sweetly subdued tone, meet for the ears of the dying, hymns suited to the solemn occasion. When I thought that his end was at hand, I called upon all present to join in commending our dear brother's soul into the hands of his 'faithful Creator, and most merciful Saviour.' Short as that prayer is, and though he was breathing very hard at the commencement, ere its termination, the ordinary indications of death were visible, and, without the slightest struggle, he had ceased to breathe. A solemn interval of silence ensued, during which each seemed buried in his own reflections. The Indians then sung a hymn, and, before leaving the room, deeply affected as I was, I offered up the last collect of the Burial Service—so full of comfort and edification on such occasions—but, before I had finished, the touching scene moved me to tears. The Indian, whose stern nature, has, in some measure, been softened by Christianity, how-

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ever deeply he may feel, weeps but seldom: in his savage state, never, as it is deemed a weakness, unworthy of a warrior; but, on this occasion, no sooner was the tear of Christian sympathy seen to flow, than every one in the apartment yielded to the impulse. It was, indeed, an affecting sight: I doubt not each thought within himself, 'it is good for us to be here.' May God bless it to our spiritual improvement, for His dear Son's sake.'

In other parts of Canada, and among other Indian tribes, the Society pursues its labours of love, and as the race of red men is, day by day, diminishing, its anxiety is all the more earnest, that the offer of salvation should be made, and a Saviour preached to them, before their final extinction as a people.

In 1838, the Bishop of Montreal, Dr. Mountain, could represent to Lord Durham, the Governor General of Canada, 'that two Clergymen were stationed among the six nations on the Grand River, and that a Missionary had been sent to the Manitoulin Islands, and another to the Sault St. Marie, at the upper extremity of Lake Huron; and that there were two other Clergymen, who combined the charge of Indians with that of congregations of whites—one in the Bay of Quintè, where a branch of the Mohawk tribe is established—and one who resides in Caradoc, and devotes part of his time to the Munsees and Bear Creek Chippeways in his neighbourhood.' As the fruits of their exertions the Bishop could add, 'I have never seen more orderly, and, to all appearance, more devout worshippers, than among some of these Indian congregations, which I have visited: and I have the fullest reason to believe, that the ministry of the Clergy among them has been attended with very happy effects. A great and promising field is here open to Christian philanthropy. A long debt is due to the Indians from the

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inhabitants of European descent, and it is by means such as these that the reparation must be made. They have been uniformly loyal.' In confirmation of this last remark, we may add, that, in the rebellion of 1837, when fears were entertained from 'American sympathizers,' 500 of these 'loyal' Indians offered their services to the British Government, as defenders of the country against invasion.

Of the efforts made by the Society, for their conversion and civilization, a few short details will be of interest. At Sault St. Marie, on the waters between Lake Superior and Lake Huron, a Missionary was many years ago located. 'The Indians of the Sault belong to the Chippeways or Ojibways, the oldest residents in Canada. The name *Ojibway*, indeed, implies that they are the original stock: *ojeebik* in their language signifying a *rock*. Their settlements are scattered, and the numbers in each settlement are few, though they are numerous in the aggregate. The only intercourse which the white man holds with them, is to purchase furs, and to distribute presents to as many as congregate annually at the Great Manitoulin island. To all those who lie to the West, the Sault is the key.' Here, as early as 1831, a Mission was formed, and we soon find the Missionary, Mr. M'Murray, reporting 'that many of the Indians, both old and young, are beginning to think seriously of religion,' and that 'the principal chief, with his two daughters, had actually abandoned idolatry, and that several persons had received baptism, and many more had offered themselves.' A school had been established, and regular instruction given to the adults, who had placed themselves under the Missionary's care. He could state, a short time subsequently, as the result of his labours, that 'three Sundays ago, I baptized thirteen persons, and the Sunday following twenty-six,' and that the total number of 'baptisms in the year was

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one hundred and twenty nine,' and that the number of 'communicants, was sixty six.' In both these numbers, must be included, of course, a small proportion of white inhabitants of the Sault; still the success was most encouraging. 'It is truly astonishing, (writes Mr. M'Murray,) to see the thirst there is for Scriptural knowledge. The Indians, like the men of Macedonia, are calling for help—for Missionaries—from all quarters. Five or six could be most profitably engaged here. Very recently, two bands of Indians came to me, from a distance of more than four hundred and fifty miles, for the express purpose of being instructed in the Great Spirit's Book, as they call the Bible, and being baptized. They stated that they had long heard of this Mission, and had now come to see 'the black coat,' their usual designation of the Clergyman, and to hear him speak the good news, of which they had heard a little. I hope to see the time, ere long, when Missionaries will go in search of these poor sheep, instead of seeing them travel so far in search of Missionaries.'

Mr. Murray's pious wish has been, in some measure, realized, though at the expense of the place of his own zealous labours. From ill-health he was compelled, after a few years, to relinquish his post, and his charge passed into the hands of an equally zealous successor, the Rev. F. O'Meara, who, after carrying on the good work for a time, was likewise removed to another, and a wider, sphere, as Missionary to the Indians in Manitoulin Island. The consequence to Sault St. Marie has been deplorable, and a visit to the deserted station excited sorrowful feelings in the breast of Dr. Beaven, the Principal of Trinity College, Toronto. He found about 100 Indians, still lingering round the graves of their fathers, sadly fallen away, indeed, from their former religious habits, and contaminated by the bad example of those around them, but still

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retaining an attachment to the Church, and resisting the exertions of Sectarians and Romanists to seduce them from communion with her. 'I found the little church raised by Mr. M' Murray, a neat frame structure with a bell. It had desks all round its sides, being intended for a school-room: but the benches were taken away to be preserved from injury. In the enclosure were a few graves of Indians: one quite recent, marked by a covering of pine logs, laid longitudinally, supported and kept together by six short posts of the same description. It is these graves, as much perhaps as anything else, which attach this little tribe, both to the Sault and to the church, with which their grave-yard is connected.' Dr. Beaven was told, that there were Indian settlements all along the north coast of Lake Superior, at intervals of 50 miles, and from his observation and enquiries, he was led to the conclusion, that the Mission ought to be revived, and that, if established on the principle of an industrial, as well as religious and educational institution, and properly supported in the outset, its effect upon the Indians, socially and religiously, would be speedy and permanent. In fact, Dr. Beaven's suggestions, made in 1846, are exactly those which have been acted upon in New Zealand, and are now about to be tried in Grahams' Town and Natal; and they seem to be the only principles, humanly speaking, by means of which the savage tribes of men can be civilized and brought at the same time to the knowledge of the truth. But men and money were wanting; and the poor Indians of the Sault have been left as sheep without a shepherd, to wander back again into the waste pastures of heathenism. Does not the deserted church, with its closed doors, testify loudly against the lukewarmness and selfishness of English Churchmen, who withheld from the Venerable Society the means of maintaining this once flourishing Mission?

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Some of the Indians from the Sault were found, after an interval of some years, at Garden River, where a Mission had been formed. Their account of the abandonment of the Mission is very affecting. It was given to Mr. Anderson, and is thus related in their own words, 'We liked our black coat very much: our little church was always well filled: we took the religion of our great mother, the Queen, and great numbers of our brethren followed our example. After a stay of about seven years our black coat left us; but before doing so, he feelingly addressed us, saying that he was sorry to be obliged to go away, and pressing upon us the necessity of remaining firm in the religion which we had embraced. In a short time, he said, the great black coat will send you another. When our first black coat (Mr. M'Murray) left, there being no one to preach to us in the church, and no inducement to remain at the Sault, we went to Garden River. In about six months, we were rejoiced to see another black coat (Mr. O'Meara): there being no house for him at Garden River he lived at the Sault, and occasionally came down to read and explain the Great Spirit's Book to us. He remained among us, for about three years, and was then removed to Manitoulin. Now we were left a second time without a black coat, no one to read the Great Spirit's Book to us. We were determined, however, notwithstanding, to attend to the words of our first black coat, and kept together. We *assembled every Sunday, and prayed the Great Spirit* to look with an eye of pity on us, and send some one to instruct us. We were without a teacher for nine years, with the exception of a couple of visits a year from the black coat at Manitoulin; now we thank the great black coat that he has sent you to us. *Our little village is now like an animal in spring: it has thrown off its winter coat, and shines.*

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We are sure, if a Mission is established here, that great numbers of our brethren, seeing us praying like our great mother, using the same words that she does, and tilling the ground like white men, will be led to follow our example. Upwards of one hundred have already promised to join us in the spring. We hope that the great black coat, and others, will devise some plan for the civilization of our race.'

The Mission at the Sault, indeed, would not have been relinquished, had not an opening been afforded, for a still more encouraging one, in Manitoulin Island. This Mission was formed in 1836, and arose out of a plan, laid before Sir John Colborne, for collecting all the Indians in the province, on one of the numerous islands, that stud the north shore of Lake Huron. The Manitoulin, (or in its Indian name, Mahnetooahneng,) island, is the largest of the three which stretch along this shore, being ninety miles in length, and, in its broadest part, thirty miles across. The tribes, for whose benefit the Mission was formed, are the Ottawahs, and Ojibways or Chippeways, tribes of the same nation, and speaking the same language, with a variation only of dialect. The population, assembled in this island and the adjacent land, does not now probably exceed two thousand people, a sad falling off from the populous tribes, which fifty years ago dwelt on these shores and islands. Here Mr. O'Meara has been labouring for many years, and, soon after he had taken up his residence in the island, the state of his Mission was thus described by the Bishop of Toronto. 'This gentleman devotes his whole time to the instruction and conversion of the Indians, and, for this purpose, he has three services every Sunday, two for the Indians, and one for the whites.' 'I addressed the Indians through an interpreter: nearly four hundred were present, some of them

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were well dressed and clean.' The whole week was spent in preparing candidates for confirmation, and endeavouring to convert some of the heathen; for this purpose, besides private conferences, there was service every afternoon. 'Mr. O'Meara read the greater part of the Church service, which has been translated into the Ojibway language, and I administered the rite of confirmation to forty-four Indians and five whites.' It was solemn and interesting, and no person of a right mind could have witnessed it, and heard the plaintive and beautiful singing of the sons and daughters of the forest, without being deeply affected. I confess that I was nearly overcome by the bright promise of this day's service, and I felt, with becoming gratitude to God, that the miserable condition of the long neglected Indians of this country, would now be ameliorated, through the medium of our Holy Catholic Church.'

The good Bishop's anticipations have been fully realized. The labours of Dr. O'Meara have been full of blessing, and his Mission may be pronounced as entirely successful. A great portion of the Scriptures has been translated by him into the Ojibway tongue, and many of the Indians are able to read it, as well as his translation of the Prayer Book. 'The translations, (says the Bishop of Toronto) are said, by competent judges, to be very correct, and to reflect great credit on the indefatigable Missionary.' On the Bishop's visit, in 1851, 'thirteen adults were baptized, and gave every indication of a deep feeling of what they were doing: ten were confirmed, and behaved in the most edifying manner. Indeed the whole worship reached the heart and soul of all present. The devout demeanour of the Indians, the importance which they attached to what they were doing, was very pleasing, and appeared to affect all the whites present, and produce, on their part, equal reverence and solemnity.'

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We must not omit to notice the Missions at Caradoc, and Delaware, and on Walpole Island, where the Church is now extending her dominion, and bringing the poor Indians within her reach to the knowledge of the Gospel of Christ.

'Twenty-one years ago, (says Mr. Flood, the Society's Missionary at Delaware,) the great majority of the inhabitants of Caradoc were Indians, and sunk in all the midnight darkness of paganism. They have now, through grace from on high, with but few exceptions, long since cast their idols to the moles and the bats, and embraced the Gospel.' 'The Munsees, the Indians of this Mission, are a branch of the Delawares, who came into Canada, fifty years ago, to assist the British against the people of the States. Their dwellings are of different grades, from the little bark huts, eight feet in every direction, to the log cottage, with two rooms on the ground floor, and bedrooms above. This is the highest state to which the Indian farmer has arrived. After passing the first knot of cottages, we struck into a tract which has no room for wheels; and after a picturesque ride of about a mile, on the banks of the river Thames, we came upon the Mission-house, a small frame building, in a rough enclosure of the ordinary snake-fence of the country. On leaving the Mission, we walked about half a mile to the school-room which is used as a chapel, (a church has since been built) and the schoolmaster's residence. The services are two in number every Sunday, and are conducted by the Missionary and schoolmaster on alternate Sundays. The whole population, under the direction of Mr. Flood, are Munsees, 230, Pottowatomies, 20: but, besides these, there are in the neighbourhood, Oneidas, 600, and Chippeways, 600. The first convert was the leading chief of the Munsees, Captain Snake—he was baptized in 1838. The

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number (1845) of baptized persons is about one hun-
of whom forty-five are communicants, and thirty
erage attendance at school. Mr. Flood appears
tly attached to his flock, with whom he would
gly reside entirely, and spend his days.'

Mission, in 1854, is thus described by the Bishop
onto. 'This is a settlement of the Delaware na-
the Church is a substantial edifice, built of brick,
d by means of funds, procured in England by the
r. It has an apse by way of chancel, and a good
. When we arrived, we found them practising
singing, just as might have been the case, in a coun-
urch in England. They sing in harmony, the men
ng the air, and taking the bass and counter-tenor,
a few of the women singing somewhat analogous to
enor. The effect is very agreeable. They have a
er Book in their own language, which is an abridg-
of the English Prayer Book: but, on this occasion,
essons and psalms were not read. Indeed I think
have not the Bible yet translated. There were a
number confirmed, of whom two were women above
y. After the service, according to their custom, they
ame forward to shake hands with the Bishop and
e who accompanied him.'

The account of the Mission in Walpole Island is
ually gratifying. 'I am happy to say, (writes Mr.
nieson) that it is in a prosperous condition, and the
lians are being gradually reclaimed, and added to the
gregation of Christ's flock. We have two services
gularly, every Sunday, and also a service, once a fort-
ght, in a school-house, three miles off, for the benefit
the Pottowatomies, who are very regular in their at-
ndance. We have likewise meetings, at the houses of
e Indians, twice a week, for the purpose of teaching

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them the prayers, the psalms, and the hymns in Dr. O'Meara's translation. As the adults are unable to read, the prayers, the creed, the ten commandments, and the hymns have to be read to them, again and again, until they are able to commit them to memory. This mode of teaching, of course, is tedious, and much patience is necessary: but the teacher is cheered by seeing the progress of the pupils, and by hearing them on Sundays, and at other times, making the responses audibly and correctly, piously and intelligently.' 'On the 16th of July, thirty-two Indians were confirmed by the Bishop of Toronto, who expressed himself much gratified with the quiet and orderly demeanour of the candidates.'

Such is the work which is going on in Canada among this remnant of its former inhabitants. We have taken their land; we have driven them far away from the dwellings of our people; it is a small return for us to make to protect them, during the probably short period of their existence as a race, from the vices and oppression of our dissolute countrymen; and above all, to impart to them, through the medium of the Church, and the instrumentality of the devoted Clergymen of Canada, that blessed religion, whose influence on their hearts and lives shall more than compensate for the wrongs which they have endured, and enable us to meet them face to face before the judgment seat of God, and to rejoice together with them around the throne of the Lamb for ever.

THE END.

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